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An International Magazine of Religion, Theology, and Philosophy
Treats Every Phase of the Minister's Work

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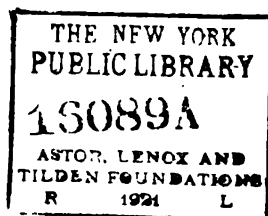
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**THE
HOMILETIC REVIEW**

VOLUME LXXX

From JULY TO DECEMBER, 1920

THE CHAPLAINS' MEDAL

A commemorative medal is to be given by the Protestant churches which united in war work through the General War-Time Commission of the Churches to all their chaplains of the American army and navy who served in the war. The chaplains' medal is the work of Mrs. Laura Gardin Fraser, of New York, one of the best known of American medalists.

The task which was given to Mrs. Fraser was to produce a design which would express the spirit of the men who served as chaplains and represent both branches of the service.

In the design Mrs. Fraser has chosen to represent an army chaplain in the act of supreme service, ministering at the risk of his own life to a wounded man. To those familiar with experiences at the front, the danger of the situation will be at once apparent. In the center of the design the gas mask is seen, ready for immediate adjustment. Indeed, the suggestion is that the chaplain has, perhaps, momentarily removed it, the better to succor the wounded man. Each detail of the chaplains' equipment has been carefully scrutinized and pronounced correct by more than one who served at the front. Strength and sympathy are expressed in the finely modeled figure of the chaplain. The figure of the wounded man represents one of the men who served the big guns and were frequently stripped to the waist when in action. This choice of a subject appealed to the sculptor for its artistic possibilities. The very strength of the splendidly modeled back seems by contrast to emphasize the helplessness of the wounded gunner.

The fine record of the men who served as chaplains in the navy, many of them constantly passing back and forth through the submarine danger zone, ministering to the crews of the naval vessels and the soldiers on the transports, is recalled by the representation of the battleship on the reverse of the medal. The design of this side, with the cross as the central feature, is dignified and strong. If the thought occurs that not all the chaplains were privileged to serve as the chaplain represented on the obverse of the medal, the answer is that the design expresses the kind of service for which every man who entered the chaplaincy was ready and eager.

The medals are the gift of the churches which worked in closest fellowship during the war in carrying out their common tasks through the War-Time Commission. They are intended to convey in tangible form a message of grateful appreciation from the churches to their chaplain sons who were ready to give up life itself, if necessary, in the service of their fellows in the army and navy. The churches are proud indeed of the splendid record the chaplains made.

The medals are to be struck in bronze by the Gorham Company of New York.

This information and the photograph of the medal comes to us from the Federal Council.

1917-1918

THE CHAPLAINS OF THE
ARMY AND NAVY

THE GENERAL WAR TIME COMMISSION
OF THE CHURCHES
GENERAL COLLEGE OF THE
CHURCHES



MEDAL TO BE PRESENTED TO THE CHAPLAINS OF THE TWENTY-SEVEN PROTESTANT DENOMINATIONS WHICH COOPERATED
THROUGH THE GENERAL WAR TIME COMMISSION OF THE CHURCHES.

THE HOMILETIC REVIEW

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No. 1

The Greatest Rivalries of Life

"AFTER experience had taught me that all things which are encountered in human life are vain and futile . . . I at length determined to inquire if there was anything which was a true good." Those are the words of a great philosopher who says that he found himself "led by the hand up to the highest blessedness."

Not everybody finds the choice of ends so easy as Spinoza did; not all of us are carried along into sustained and unmistakable blessedness. Life is full of rivalries which tend to divide our interests and to dissipate our attention. We wake up perhaps with surprise to discover that we are being carried, by the hand or by the hair, straight away from "the highest blessedness." Not seldom the sternest tragedies of human life are occasioned by success. Failure overtaking one in his aim will often shake him awake and make him see that he was pursuing an end in sharp rivalry with his highest good. But success often dulls the vision for other issues and gives one the specious confidence that he is on the right track and "all's well."

Christ has a vivid parable which touches upon the rivalries of life. It is the story of a great feast to which many guests are invited. When the critical moment for the dinner comes the other rivalries begin to operate. One man, attracted by his possessions, "begs off," to use the graphic phrase of the original. Another, occupied with the complex interests of business and busy with the affairs of trade, prays to be excused. A third is immersed in the joys and responsibilities of married life and he abruptly dispatches his "regrets." It was not that they were unconcerned about the sumptuous feast, but that they were carried along by rival interests.

The feast in this parable plainly stands for the "true good," the "highest blessedness" of life. It symbolizes the goal and crown of life, the full realization of our best human possibilities, the attainment of that for which we were made aspiring beings. The invitation is a mark of amazing grace and the recipient of it has the clearest evidence that the feast would satisfy him. But there are the other things with their rival attractions! Possessions and business and domestic life pull us in a contrary direction. We send our cards of regret and beg off from the great feast.

The real mistake lies in treating these things as rivals. If we only knew it, an affirmative response to the great invitation of life would prepare us for all the other things and would heighten the

value of all we own, of all we do, and of all we love. Salvation is not some remote and ghostly thing that has to do with another world. It is the infusion of new life and power into all the concerns and affairs of this present world where we are. It means, as Christ said, receiving "a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."

Nothing could be a more mistaken way than to regard human love as a rival to the highest of all relations, the love of the soul for God. One of the medieval saints said: "God brooks no rival"; but that phrase shows that the saint was caught napping, and in any case did not quite understand what love is. The way up to the highest love is not to be found by turning away from those experiences which give us training and preparation for the highest, but rather it is found in and through the experience of loving some person who, however imperfectly, is a revelation of the beauty and divineness of love. Not by some sheer leap from the earth does the soul arrive at its height of blessedness, but by steps and stages, by processess which bring illumination and richness of life. The man who has married a wife will do well to say when he answers the great invitation: "I have just married a wife and therefore I am peculiarly glad to come to thy feast, since fellowship with thee will make my love more real and true as that in turn will enable me to rise to a more genuine appreciation of thy love."

The same is true of houses and lands, of business and trade. There is no necessary rivalry here. Religion does not rob us of earthly interests, it does not strip us of the good things of this world. It only corrects our perspective and enables us to see the true scale of values. The trivial and fragmentary things of the world no longer absorb us. We refuse now to allow them to own us and drive us, or drag us. We see things steadily and we see them whole. We discover through our higher contacts and inspirations how to flood light back upon our occupations and upon the things we own, and how to make these subordinate things minister to the higher functions and attitudes of life. We get not some other world but this world here and now transmuted and raised a little nearer to the ideal and perfect world of our hopes and dreams. We get it back item for item increased a hundredfold, raised to a higher spiritual level. The wise owner of property and the intelligent man of affairs will not beg off when the great invitation comes to him. He will say: "I have just come into possession of a piece of land, I have bought five yoke of oxen, and therefore I want to come to thy divine feast so that I may learn how to turn all I possess into the channels of real service and to make these things which thou hast given me help me find the way to the highest joy and blessedness of life."

Rufus M. Jones

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I. HAVE WE ANY USE FOR CREEDS

The Rev. D. R. PIPER, LaGrange, Mo.

IF modern advertisers afflicted our eyes with designs and drawings dating from the cliff-dweller stage of art, the sale of their products would be somewhat curtailed. If the science text-books of our public schools, or even the notes on Cæsar's Commentaries, were phrased in sixteenth-century English, the cause of learning would be dangerously threatened. If our modern city fathers and good roads boosters composed the rules of the road and set up the danger signals in Anglo-Saxon, accidents would forthwith increase; he who ran—especially if he ran in a motor vehicle—could not read, and he who walked would have to carry a dictionary of the ancestral dialect along with him. We demand to be address in terms of our modern life and in the language whose phraseology is molded in the thought-forms of to-day; and we will neither learn, buy, nor take orders from the man or the institution that insists on using an unfamiliar terminology.

The day of creeds is no more past than the day of religion. But the day of all those creeds which were written before the coming of the evolutionary hypothesis and the methods of historical criticism has long since passed. For the one has changed our view of the world and the other has changed our view of the Bible. The most rabid opponents of evolution think every day in its terminology; and the most ultra-conservative bibliolaters will behold their children accepting the Bible as the record of an evolving religion and not as an inerrant and once-for-all revelation of the whole mind of God.

Yet the creeds of yestercentury remain.

This would be less of a tragedy if, as some people think, creeds had no

legitimate function to perform in the religious development of the race. Unfortunately they have. As almost every one ought to know, the earnest repetition of a purpose or a belief confirms the soul in such purpose or belief. If any one doubts this, let him attempt to throw aspersions on the Apostles' Creed in the presence of any acquaintance who from childhood has been repeating this second-century test of orthodoxy every Sunday morning. He will discover that the venerable avowal will be strongly defended in its every part; even tho the defender be unable to give an intelligible definition of the word "catholic," or to tell what is meant by the phrase "descended into hell," he will declare it to be every word true.

The purpose of a creed, however, should not merely be to promote orthodoxy, but to deepen the spiritual dynamic of the Christian. A priori, it is not probable that creeds whose phraseology was devised merely as a correct statement of orthodoxy are so framed as to give maximum results in motivation for Christian living. But, that question aside, it is no more possible to secure the best religious results from the use of the king's English in the day of the ad-man's English than it is to secure the best advertising or pedagogical results. The universe of thought is changing hourly to conform to the transformations being wrought in the realms of literature, art, invention, and the sciences. And with every change of thought comes a change of language; subtly old words lose their power and are relegated to the fine print of the obsolete, or take on new and more vigorous meanings with the enrichment of their content; and new words are devised to give voice to concepts and acquisitions of knowledge never

before possess. To demand that the creeds keep their original phraseology is therefore to demand that they shall remain fossilized and static when they might be clothed in a language of life and power.

But this is the smallest part of our quarrel with the creeds. A creed has a twofold excuse for existence; it must fulfil a double requirement to justify its being given a place in church economy. It must express the acme of human knowledge concerning God and his will—the crystallization of the experience of the race with the Eternal and with eternal values; and it must give to these verities a mold which will make them vivid and dynamic in their impact upon the mind. To change the language of the creeds is merely a matter of hours and rhetoric, altho ecclesiastical consent would be difficult to secure even for this—and that in spite of the fact that most denominational leaders are supposed to know something about how to produce a desired psychological effect by means of language.

But it is a much more serious fault that the creeds do not express the epitome of our knowledge of God and his will. If they do, then among all the bodies of Christendom the acquisitions of science, the broadening conception of man, the enrichment of Bible lore from a hundred scholarly sources, the experiences of 400 years of modern Christianity, with its worship and prayers and devotion, its contact with the Spirit of the living God, and its missionary achievements—all, have added not one jot or tittle to our store of moral and spiritual truth. This, were it true, would be a very shameful confession to make, and would be tantamount to saying that both the Holy Spirit and the spirit of prophecy had been far removed from the spiritual leaders and advisers of God's people.

Being formed in an age of con-

troversy and heresy, most of the creeds contain some statements of whose truth we are not sure and whose truth or error is comparatively unimportant; and they omit some statements which (we are very sure) are true and have an important bearing upon Christian conduct. Being formed in an age when the universe was conceived in terms of an absolute monarchy, when creation was thought of as ended after six days of hard work and conceived as static forever after, and when the Bible was deemed to be the verbally inspired and inerrant Word of God, it is necessary that they should reflect all these views and that in so far as they do they should not represent modern knowledge. It is true that we still speak of God as a King, and of Christ as a Prince, but we do not think of them as such, and there is nothing in modern Christian experience which corresponds to such a belief concerning Deity. We believe in God as the Creator of the worlds, but we know that the creative process is still active and has never stopt since the moment that the first protoplasmic cell began to form an interior wall and make twins of itself. Theological students on emerging into the metamorphosis of ordination still profess to believe that the Bible is the Word of God, the only infallible rule of faith and practise; but ninety-nine out of every one hundred of them define infallibility in such a way as to make the authors of the creeds turn in their graves; what they really believe is that the Bible contains the Word of God along with many errors in statistics and history. But, whereas the statistics and history were religiously all-important to the creed-makers, they are important to the modern Christian chiefly as exhibiting the progressive character of revelation—or, to phrase it differently, the evolutionary processes of religion.

And here we have the heart of the whole matter, in the creedal conception of the Bible. Because the Bible was believed to be in final form the *ipssissima verba* of all God would ever have to say to man—the canon being forever closed, and the primary work of the Holy Spirit being not to reveal new truth but to illumine the sacred page—the chief concern of the creed-makers was to reduce the teachings of the Bible to a metaphysical and theological harmony. And since religion was conceived as a static faith resting upon a once-for-all recorded revelation, the aim of the creeds of the past was to define the content of faith for purposes of orthodoxy. On this theory it would not only be unnecessary to alter the phraseology of the creeds or to expand their contents; it might plausibly be said to be dangerous to do, lest heresy should creep in.

Historical criticism has changed all this. We are not concerned to reduce the teachings of the Bible to a theological and metaphysical harmony; for in the light of a historical study of the Bible documents we know that there is no possible legitimate way of deriving such a harmony from a collection of Scriptures, some of whose early writers conceive of God as a tribal deity, regard witches as possessing power over the spirits of the dead, and believe in the magic of sacred stones and other relics, while its later writers, recording the life and teaching, and reflecting the spirit of Jesus, believe in God as a Father of all mankind and reprove the users of magic and divination. We know to-day that the only way to get a Christian doctrine from the Bible is to derive it from the teachings and life of Jesus, interpreted and further clarified by the writings of the apostles and by the test of experiment, i.e., the experience of modern Christendom. Knowing the history of the documents, we no longer conceive of the Bible as a

canon of Scripture forever closed. This is not to say that any one ever expects to add further to the contents of the Bible; but surely historical criticism has strengthened the position of the Reformers in maintaining the supreme validity of Christian experience. As a matter of fact, each Christian makes his own canon, and by the same process as that by which the apocrypha and the pseudepigrapha were eliminated and the apostolic (together with some pseudo-apostolic) writings included in the New Testament canon by the early Church; namely, by the process of usage. And as a further matter of fact, our usage or non-usage of Scripture passages as a means of religious inspiration and instruction is determined by their accord with our Christian experience. The creed of to-day, therefore, will not concern itself with trying to derive a theological system from the Bible, but will seek to present the fundamental precepts of our common Christian faith and experience in such a form that they will be readily grasped and remembered.

Moreover, in the light of historical criticism, we no longer think of the Christian religion as a static faith resting upon a once-for-all revelation (as did the creed-makers of the Reformation era), but rather as a social-spiritual current in history emanating from the person and life of Jesus Christ. Therefore, the creed for to-day will not be concerned to define the content of faith for purposes of orthodoxy. Rather it will seek to mark out the course by which that current of spiritual and social idealism may be made to flow through all the channels of modern life, so that men everywhere and in all the relations of their lives may partake of its living waters.

There is no objection to keeping a few copies of the various old creeds of Christendom bound in fine, rare

bindings, on the shelves of bibliophiles, historians, and research libraries. They belong to a dead era. It is proper that we should respect them as we do our other dead. But there is always danger in leaving the dead unburied. Putrefaction spreads disease, in the religious as well as the physiological realm.

Yet never was there an age which, for devotional and inspirational purposes, felt a greater need of a living creed than the age in which we now are. When the Church needs bread, why continue to offer it a stone? The leaders of the modern Church are intellectually and spiritually as capable of framing an acceptable creed as were the men who gathered in Heidelberg and at Westminster and elsewhere and issued those documents which now we prefer to see in the calf skin of preservation rather than the buckram of every-day usage. And, besides, we have the advantage of knowing these men of to-day, and we would not make the mistake of giving undue reverence to the product of their conferences.

In fact, we have such creeds, in partial form; creeds which breathe the spirit of Christ as witnessed in the common spiritual experience of Christendom and attempt to set forth the convictions of the most spiritual among us concerning the channels and means through which the modern Christian spirit must find expression. Why not replace the Apostles' Creed—which was not written by the apostles—in our morning church services by a devout summary of the best convictions of the modern Church as expressed in the program of the Federal Council of Churches and the Interchurch World Movement? Or, at least, why not supplement the Apostles' Creed with some adequate expression of the missionary and evangelizing spirit of Christianity, that this spirit may sink into men's

souls and become a constant, burning energy of zeal within them?

But the Church to-day needs not one creed, but many—many creeds, all of which can be accepted by Protestantism as one; not creeds which mark distinctions, but creeds which unify; creeds, therefore, which are based upon a modern historical, and not a medieval allegorical, interpretation of the Bible and of the teaching of Jesus. The Church needs a devotional creed, a social creed, an international creed, a personal and consolatory creed; and the churches need community creeds. The public worship would be enriched by the possession of such a variety of creeds for use as occasion required, and for revision also as Christian experience might require. And such a usage would strengthen both the power of the living Word upon the Christian community and the prestige and influence of the Church.

If such creeds were conceived in prayer, brought forth in the spirit of unity, and written with insight and power, they would be holier truth for to-day than the most sacred formulas of yesterday, and more powerful to touch men's hearts and actuate their lives. In them the Church would possess an instrument more potent for Christian unity than the creeds of yesterday were for unchristian schism; more sure as a norm of right living than they were as a norm of right teaching; and more near to the will of the Master than to a comprehensible definition of his person.

Have we any use for creeds? Yes, more use than ever before in the history of Christianity. But the creeds for which we have use must be built upon the historical interpretation of Scriptural truth, phrased in a modern language, and expressing the vital evangel to the modern world as witnessed in the experience of Christian leaders of every sect.

II. HAVE WE ANY USE FOR CREEDS

Professor A. T. ROBERTSON, D.D., LL.D., Southern Baptist Theological Seminary, Louisville, Ky.

CREEDS are a constant challenge to the Christian. They gather up the confessions of those who have gone before and express the experience of each new generation of believers. But the riches of Christ are so inexhaustible and inexpressible that creeds are constantly changing. New knowledge of nature and grace reveals the inadequacy of previous confessions. The struggle goes on continuously between the champions of progress and those of tradition. The one side resents any effort to insist on a creed as a clamp upon intellectual and spiritual freedom. The other side views with alarm the dropping of any of the shibboleths of previous conflicts and victories. A state of equilibrium will never be found between the forces of action and reaction. The Nicene Creed was the expression of the majority against the Arians. A formal creed is always the result of conflict and of compromise.

And yet it is idle for men to ridicule creeds *per se*. We may protest against the dead hand of the past upon present liberty of thought and action. But at bottom every man with convictions has his own creed. He may change his creed each year like his clothes with the seasons, but for the time being he speaks his mind and sets forth his creed. He may grant the utmost freedom to others and yet he can hardly escape a feeling of superiority over those who do not occupy his level of thought and of faith. The problem to-day does not differ essentially from that in the first century, A.D. Christ, himself, challenges modern men as he did those of the first century. Traditionalists there were in plenty who had fixed opinions concerning all questions in theology and philosophy.

The Pharisees found no room for the teaching of Jesus in their theology. The Gnostics of Paul's day approached Christ from the standpoint of Persian and Greek philosophy and mysticism. They likewise refused to admit the Pauline interpretation of Christ and incorporated Christ into their philosophy as a subordinate *æon*.

Jesus, himself, compelled men to take sides for or against him and to confess him or to deny him before man. That confession is the heart of the Christian creed. In each instance this personal confession is the expression of individual experience and conviction made in the face of opposition. John the Baptist says of Jesus at Bethany beyond Jordan, "I have seen, and have borne witness, that this is the son of God" (John 1:34). That is his creed about Christ. Andrew, after a day spent with Jesus, goes to Simon and says, "We have found the Messiah" (John 1:41). Philip goes to Nathaniel and affirms his faith: "We have found him of whom Moses is the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph" (John 1:45). Nathaniel is at once provoked to skepticism by the confidence of Philip. But, after his brief experience with Jesus, Nathaniel himself exclaims to Jesus: "Rabbi, thou art the Son of God: thou art King of Israel" (John 1:49). Thus the first disciples made the good confession.

Mark reports Jesus as beginning his Galilean ministry with the words: "The time is fulfilled, and the kingdom of heaven is at hand; repent, and believe in the gospel" (Mark 1:15). Jesus had a "gospel" which he preached and this, as he sent them forth, he charged his disciples to

preach (Luke 9:2; Matt. 10:7). The heart of this gospel was Christ himself, his mission and work. Jesus challenged the faith of the twelve in a way that elicited the noble confession of Simon Peter: "Thou art the Christ, the Son of the living God" (Matt. 16:16). Near the grave of her brother Lazarus Jesus declared to Martha: "I am the resurrection, and the life: he that believeth on me, tho he die, yet shall he live; and whosoever liveth and believeth on me shall never die. Believest thou this?" (John 11:24-26). To this solemn challenge of her faith Martha made the noble confession: "Yea, Lord; I have believed that thou art the Christ, the Son of God, even he that cometh into the world" (11:27).

It is clear, therefore, that Jesus laid stress upon confession of faith in him. He did not feel that it made no difference what one believed. To Thomas, who was still skeptical concerning his resurrection, Jesus said: "Reach hither thy finger, and see my hands, and reach hither thy hand, and put it into my side; and be not faithless, but believing" (John 20:27). To this challenge Thomas, with sublime faith, replies: "My Lord and my God" (20:28). But Jesus, while accepting the confession and adoration of Thomas, pointed out a higher plan of faith for those who had not seen him and yet had believed, a *logion* preserved also in 1 Peter 1:8.

Jesus Christ is Christianity. One's attitude toward Christ is the determinative factor. So Peter preached in Jesus the resurrection from the dead (Acts 4:2). Paul on his conversion "proclaimed Jesus, that he is the Son of God" (Acts 9:20). This was the central doctrine in Paul's creed. It was regulative of all the rest as we see Paul's doctrinal views expanded and expounded in his epistles. He gives no formal statement of fundamental doctrine, tho

the early Christian hymn quoted in 1 Tim. 3:16, explains "the mystery of godliness":

"He who was manifested in the flesh,

"Justified in the spirit,

"Seen of angels,

"Preached among the nations,

"Believed on in the world,

"Received up in glory."

There we seem to see the beginning of a common creed about Christ as the early Christians chanted it.

We know that the name of Jesus was employed in baptism and sometimes the name of the Trinity as Jesus directed (Matt. 28:19). Baptism in the name of Jesus implied the Trinity. In the second century we know that the Christians met and sang hymns to Christ as Lord. Christian creeds grew around the person of Christ. Jesus is still the central figure in all Christian controversy. We have had the Jesus or Christ controversy in our time as it raged in the first century. "What think ye of the Christ? Whose son is he?" (Matt. 22:42). This was the question that Jesus prest upon the Pharisees at the close of his public ministry in the temple. The deity and humanity of Jesus was the problem then as it is to-day.

There are "first principles of Christ" (Heb. 6:1), which are more or less axiomatic to the believer in Christ. The writer of Hebrews enumerates his conception of these (repentance and faith the initial spiritual experiences, teaching of baptisms and laying on of hands two ceremonial symbolisms, resurrection and eternal judgment two eschatological doctrines). Even in their "first principles of Christ" Christians are not agreed, let alone the higher and more intricate doctrines. But surely there is a minimum beyond which one can hardly go and claim to be a Christian at all. But

the tendency is constantly toward the multiplication of points of importance. Thus we have seventeen varieties of Baptists, and of Methodists and Presbyterians in the United States there are numerous kinds. These three great denominations have thus become over fifty. They multiply by fissure like some other forms of life. New points are constantly raised that cause schisms in each new body. The logic of this process is complete separation into separate units, exemplified by the Scotch elder who said he had excluded all from the Church but Jeems and he had "douts" about Jeems.

The oldest creeds were short, as we see from the germs in the New Testament. If a Jew left his synagog and came to the Christian Church he was likely to be sincere. If a pagan gave up his idols and accepted Jesus as Lord, he was probably in earnest. If a Roman refused longer to worship Cæsar as Lord and worshiped Jesus as Lord, he had counted the cost of such a step. When Polycarp refused to say, "Lord Cæsar" and kept on saying, "Lord Jesus," he was standing by his creed to the death. He was illustrating what Paul said: "No man can say, Jesus is Lord, but in the Holy Spirit." This short creed made one a Christian. "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved" (Rom. 10:9). Paul has here touched the core of the whole problem. With the heart one believes and with the mouth one makes confession. The belief precedes the confession and alone makes the confession worth while. It is hollow mockery to mumble a lot of words that one does not believe.

This is the peril of long and minute creeds. Even the so-called Apostles' Creed has some points as to which some people to-day have sincere diffi-

culty. The Apostles' Creed is longer than those in the New Testament. The Nicene Creed is much longer than the Apostles' Creed. The so-called Athanasian creed is longer still. The Reformation Creeds continue to grow in length. This is not to say that the points at issue are not important. The whole Christian world was divided at the Council of Nicæa on a Greek iota whether Christ was *Homo-ousian* or *Homoiousian* with the Father. But Christianity itself, as it turned out, was also wrapt up in the contest over that iota. Athanasius had the insight to see it and the courage to stand for the real deity of Christ. Paul prayed that the Philippians might abound in all knowledge and discernment so that they might be able to distinguish between things that differ (Phil. 1:9-10, Margin). There is an old saying that is pertinent to-day: "Unity in essentials, in non-essentials liberty."

It is certain that the apostles made loyalty to Jesus as Lord and Savior from sin the text for those who desired to join themselves to the Christian body. In most instances this was enough. But when the Judaizers sought to impose Jewish ceremonial legalism upon the gospel of grace, Paul did not hesitate to term the effort a perversion of the gospel, no gospel at all in reality (Gal. 1:6-7), a complete falling away from the grace in Christ (Gal. 5:4). So he challenged the Galatians, who "were called for freedom" (5:13), to "stand fast." "For freedom did Christ set us free" (5:1). Likewise he warned the Colossians against the Gnostic speculations that degraded Christ from the rank of God's Son to that of an *æon*. "Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ; for in him

dwelleth all the fulness of the god-head bodily" (Col. 2:8-9).

The constant tendency of a worn-out creed is that it will take the place of one's sincere convictions and be an empty shell. One thus is led to prevarication or to intellectual subterfuge. Indeed, the creed tends to supplant the Scriptures which it professes to interpret. This was true of the oral law which the rabbis held as more sacred than the Old Testament. There are those to-day who set up theological standards about the New Testament.

Each age must interpret Christ for itself and express its faith in its own way. This is the only way to be absolutely honest and free. Candor in one's creed is a virtue. One must be willing to confess his ignorance as well as his faith. If members of our churches allow a reasonable amount of liberty to their preachers and teachers, they have the right to expect a corresponding honesty that will lead one to give up his position rather than sail under false colors or use his office to carry on a propaganda against the very doctrines for which he is supposed to stand. Freedom in preaching and teaching does not carry one beyond common honesty and sincerity. One is bound to be honest with himself. Like Luther, he must be able and willing to say: "I can do no other." And then he must be willing to take the consequences of his action. Truth wins its victories in the open. It has often proved true that the heretic of one age is the hero of the next. Jesus himself was the arch-heretic of all time to the average rabbi in Palestine. The Sanhedrin verily thought that they were promoting the glory of God when they

compassed the crucifixion of Christ. The preacher must always prefer being right to being popular, else he has lost his self-respect and the esteem of all others.

The creeds of the past are of value as historical documents, not as clamps or chains upon the human spirit. The confession that carries weight to-day, as of old, is that which bears witness to what Jesus has done for the speaker. It is the living Christ who is Lord of life and death. Each one to-day, as in the first century, has the right to say what he knows of Jesus as Lord. It is affirmation, not negation, that carries conviction to men. One's creed should not be an academic declamation or declaration, but the burning conviction out of the crucible of his own experience.

It is quite proper for groups of Christians to set forth, from time to time, statements of doctrines as expressions of their convictions about Christ. Only men should be wary how they claim fulness of knowledge of Christ or of the New Testament teaching. We can be positive about what we know. "I know him whom I have believed" (2 Tim. 1:12), so Paul said. But he also wrote: "I press on toward the goal with the prize of the high calling of God in Christ Jesus" (Phil. 3:14). That is the goal for us all in creed and in conduct. We can indulge generous consideration for those who do not see all things as we do, provided we are all engaged in the passionate pursuit of Christ as Lord. To know Christ is the one thing worth while in life. The man who is engaged in this holy quest will not go far astray in the essentials of his creed.

MYSTICAL EXPERIENCES

The Rev. J. WESTBY EARNSHAW, Lowville, N. Y.

THREE experiences in my life stand out above a thousand others of like character, but of lower order, and seem to be classable as distinctly mystical.

The first of these experiences came to me in a room in New York City. It was early in the day; I was alone, and was engaged in manual work. My morning devotions had not been marked by any special intensity of fervor or effect. I was not in a particularly devout or contemplative mood, and no great crisis of interest or purpose was swaying my life or accentuating its movement.

The experience consisted of an intense sense of the presence of the Lord Jesus Christ, with accompanying and sequent spiritual effects. No form was visible, no voice was heard, no mandate or message was in any way delivered, and no change in the outward order of my life was indicated as the purport and intended issue of the manifestation. Something of a luminous effect, with a tinge of warm color, attended the manifestation; but these phenomena were not prominent or arresting, nor seemed an essential part of the manifestation, but rather its natural and inevitable accompaniment. The manifestation had no theological connotation nor express bearing on the Savior's person and work or the constructions thereof by schools and creeds. He seemed not other than as I had before and habitually conceived him; but all his goodness and grace and majestic perfection was so revealed or betokened as to be immediately realized. That which had been belief became perception, knowledge, certitude, awareness. I was as directly and surely cognizant of this presence, tho defined by no apparitional form, as I could be of any fact by any means. And it seemed as tho

all life was touched and translated by him who was thus manifested, not in any theoretical or doctrinal construction but in a purely conceptive or immediately cognitive way.

The effect was a sense at once of profound subjugation and of wondrous exaltation. The subjugation may have been in the recognition of an ineffable goodness and the exaltation in the realization of highly favoring privilege, tho I was not conscious of any such construction or inferential process. With this was a sweetly constraining attraction drawing me with grateful and rejoicing consent into devotion and fellowship. My life, it seemed, must be thenceforward and through all its further course, configured by the manifestation, and

"By the vision splendid
Be on its way attended."

The vision gradually faded and life resumed its wonted tone and way. The high devotion and fellowship thus indicated may not have been maintained nor all the aspiration and resolve of the favored hour carried into effect; but, however far the actual may have fallen short of a fulfilling sequel, my life's true ideal has always seemed outlined in that mystical experience.

The second of these experiences came to me as I was standing by a stable on a bluff overlooking the Kaw River, in the City of Lawrence, Kans., waiting to take an extended ride. It was morning; the day was fine; and, tho it was the fall of the year, the nature aspect was radiant with rich autumnal beauty. I was not in a distinctly spiritual frame of mind, and piety, while not countered by any antagonistic sentiment, had no prominence in my thought or feeling. In full-tide health and tingling with buoyant vigor, I was just in a

natural way feeling the zest of life and enjoying the prospect of my ride.

As I thus awaited the bringing out of my horse there came to me a sudden, arresting and thrilling sense of the divine presence. The whole scene about me seemed to become charged, so to speak, with the ineffable essence, as tho that which is ubiquitous and constant, but not an object of sense perception, had been locally raised to a higher degree of manifestation so as to be matter of vivid realization. There was no theophanic form nor centering nucleus of the manifestation, but all the space about me seemed filled and every object permeated with the transcendent presence and bathed in its sublime sanctity, while all the evil, disorder, and mystery of the world seemed to have potential, and the pledge of actual, solution in the power and grace and efficient purpose of the august Being whose presence was thus manifested.

The sequel of the experience was the same as in the previous instance, the gradual fading out of the manifestation, the slow subsidence of the spiritual tension, and the persistence of the experience as a disclosure and temporary realization of the true ideal of life.

The third of these experiences came to me as I was camping in the then well-known Maryland Camp on Albany Lake in the Adirondack wilderness. This experience is harder to describe than the preceding ones. It came to me in the night, and whether it came to me in my sleep and began as a dream or was throughout a waking experience I do not know. I know that I was awake at its close, and I had no sense of awaking; yet I have no clear remembrance of the beginning of the experience. It was upon me, without prelude or opening, and in full effect, so to speak, before I knew.

The experience was a vision of the

beatific life of the departed. It was centered by the person of my mother, who had died some years previously, and who appeared in visible presence. Yet it did not seem like a visit to me of the departed, but rather as tho a veil had been removed and I was permitted and empowered to look upon an actual and wonted scene but one beyond the present ken of our ordinary human powers.

The face and form of my mother were very distinct, and unmistakable in identity with her personal appearance as I had known her in life, but in this appearance my mother was transcendantly beautiful, beyond the remembered actual even as enhanced by filial love. Every sign of imperfection, and every trace of care and suffering, were gone, and every hint of beauty and goodness were fulfilled and carried to the highest degree.

My mother appeared as in a fellowship of like beatified being, but no other personality was as distinct as hers, and none was recognized as having been previously known. They seemed happily engaged tho it was not apparent what they were doing; and all bore the aspect of a serenely blissful happiness.

My mother did not speak to me nor make any indication or demonstration toward me, yet I felt that she had a profound interest in me and was fully aware of the effect of the vision upon me. It seemed as tho she knew that the vision itself would convey all that she desired to communicate.

How long the vivid phase of the experience lasted I can not tell. It seemed not long, yet long enough to be fully realized and to leave no feeling of incompleteness or that there had been failure in the conveyance of its full content and purpose.

It did not fade out, but, as it had opened in full effect, so it closed by immediate cessation, with no shock of abruptness, however, but as tho the

veil had again enwrap the celestial scene or the bar of imperception fallen. And it left, as the previous experiences had done, together with a wondrous happiness, a strong assurance of spiritual reality, a high tone of spiritual life, and a profound feeling of the sacredness of life in all relations. It was as tho a world of spiritual being, with its sublime order, sacred fellowships, and serene activities and delights, had flashed out in one revealing gleam amid the phases of the temporal and secular sphere.

For the remainder of the night I lay sleeplessly upon my bed of balsam boughs, my companions sleeping soundly in the bunks alongside. During the following day, and for several subsequent days, the impression of the experience was distinct and strong; and the memory thereof has ever been significant and precious.

These narrations and descriptions are utterly inadequate; so much so that once and again in my writing of them I have felt that I must give up the attempt, the experiences themselves stand out so distinct while actual transcription appears so futile and impossible. The experiences are essentially incommunicable. To attempt to translate the full impression would lead to exaggeration in terms. There is also a feeling of impropriety and immodesty, as it were, at the very thought of giving these experiences publicity, nor would the thought be entertained of publishing them under my own name, nor would I tell them at all, but for the consideration that they may have value in the comparative study of such experiences which is now being made.

Yet I can not be sure that they have any value in that relation, for I am not sure that they are strictly classable as mystical experiences. They certainly lack some elements of what are technically construed as such by

certain authorities. One authority has recently catalogued the more common elements of the mystical experience as follows:

"Loss, in greater or lesser degree, of the sense of personality; an impression of being 'out of the body' and in a spiritual world; a sense of identification more or less complete with the object of one's thought or perception; an agreeable feeling-tone, which may have any degree of intensity, from mere general ease to ecstatic joy. All this is exprest as the realization of a blessed life through union with ultimate spiritual being, a union in which the bonds of body and individuality are loosed." (George Albert Coe, in *The Hibbert Journal*, vi. 3. 6. 363.)

The first elements in this catalog—loss of the sense of personality, the impression of being out of the body, and the sense of identification with the perceived object—did not in the least obtain in the foregoing experiences. The other elements set forth—the agreeable feeling-tone, running the gamut to the degree of ecstatic joy, and the realization of a blessed life through union with ultimate spiritual being—may be said to have obtained, but I am not sure that they were quite in the mode of the writer's conception, and certainly not with the effect described in the last clause of the cataloging paragraph: "a union in which the bonds of body and individuality are loosed." Nor was there correspondence to the author's further description of the mystical experience as involving a sense of fluidity and fusion of personality (Coe, as above, p. 365). In fact, personality, tho under mighty and most welcome and gracious stress, was quite distinct. Nor was there any traceable preparation for or inducement of these experiences, nor any self-hypnosis therein, such as this author further claims to pertain to such experiences. But there was an unmistakable consciousness of direct contact with spiritual reality, an immediate knowing of what is otherwise and ordinarily matter of faith and

spiritual apprehension; and that, not only in a higher degree than even in the highest normal experience of the devout life, but in a different mode.¹ And to the subject thereof these experiences were most indubitably real. They bear every test for the discovery of illusion, and stand clear among the most certain of personal events.

It is no part of the purpose of this paper to square the experiences narrated with any of the dicta or theories of those who have specially treated the subject of mystical experiences. It may be said, however, that these experiences do not accord with the constructions and interpretations of mystical experiences of Dr. W. R. Inge, in his *Christian Mysticism*; (1899), and *Personal Idealism and Mysticism* (1907), in which, particularly in the later work, all mystical experience is reduced to the mere vivid effects of a high-wrought idealism, and all that goes beyond this is regarded as bizarre and the resultant of a neurotic psychology. Nor do they accord with the constructions

and interpretations of A. E. Waite, in his *Studies in Mysticism* (1906), and his *Strange Houses of Sleep* (1906), in which, with much that is discerning and sensitively appreciative, mystical experiences are at last resolved into semi-occult experiments and effects or are attributed to a dramatico-ritualistic preparation and induction. But they do accord in the main with the larger constructions and interpretations of Professor James in the great chapter on "Mysticism," Lectures XVI and XVII, in his work, *The Varieties of Religious Experience* (1902), and his earlier references to the subject in Lecture III of the same work.

It should also be said that the experiences narrated were not induced nor configured by any theories or beliefs as to mystical experiences in general, nor by any desire for or conception of such experiences in any mode as a personal matter. My interest in the literature of mysticism is subsequent to the narrated experiences and was occasioned thereby.

THE VALUE OF SYMBOLISM FOR PROTESTANTISM

The Rev. FRED SMITH, West Cornwall, Conn.

THE essence of true religion is love. It is a communion; a fellowship. More explicitly,

"religion is man's faith in a power beyond himself whereby he seeks to satisfy emotional needs and give stability to life, and which he expresses in acts of worship and service."²

The value of the foregoing definition lies in the fact that it gives due prominence to the emotions in the religious life. During the scientific nineteenth century the tyranny of the intellect was altogether too dominant a feature in religion. The emotional side of Christianity was not greatly emphasized save in the widely di-

verse movements of Methodism and Anglo-Catholicism. Men came to be rather ashamed of their religious feelings. To show one's feelings in religion was accounted an effeminate thing. The content of religion was intellectual. Exalting reason men landed in unreason. We now know that "a religion of pure reason can not exist."³

Men have come to see that heart as well as mind must have a recognized place in the life of the individual and the group. Religion is more than a philosophy or a theology; it is an emotion. It is a thing of sense and sentiment. Further, in relation to

¹ Cf. *HOMILETIC REVIEW*, lxxviii., 3, p. 190.

² *Philosophy of Religion*. Galloway.

³ *Ibid.*

the world, it is a program of service; as related to the fact of God, it is a quest for the Ultimate. Thus it alternates in work and worship. Hence with regard to the latter arises the need of rite and ritual. Corporate worship calls for an "order of service." Climatic conditions make necessary the building of a structure wherein to worship. In the ordering of services and in the building of churches men have to take into account the spiritual content of these things. And herein, whether they will or not, symbolism comes into play.

Aristotle long ago made the observation that man was a symbol-making animal. Religion offers a most fruitful ground for this exercise. In religion there is always an element of mystery. God is the great Undefinable. He must ever be greater than our definitions. Ultimate definitions of the Ultimate are beyond the wit of man to phrase. Language can not explain all that men feel about God. The adequate expression of our religious emotions can not be attained merely through the use of language. The "full speech" of the lips is woefully inadequate for the heart's overflow. And thus it comes to pass that the lover gives his beloved a token; the bridegroom gives the bride a ring; the Christ gives his disciples the broken bread. Thus through and by means of symbols "spirit with spirit doth meet." Language is a thing with feet, but symbolism has wings. The limitations of speech are not in language alone but also in the intellect. It is no less a thinker than Bergson who tells us that "the intellect is characterized by a natural inability to comprehend life." This same need for symbolism is manifested in a thousand ways in the secular life of man. The flag: what is it? A few pieces of cloth sewed together in a certain way! Men do not as a rule

give their all for a piece of bunting. To them the flag is a wondrous symbol; it is the incarnation of their national ideals; it is the symbol of government and all that that means in the highest sense. The judge in his ermine, the soldier, the sailor and the nurse, in their uniforms, are all symbolical of something larger than the individual.

Since these things are true it is a matter for regret that, in the main, Protestantism has been so biased against symbolism. Fearful of "popery" she has refused the gracious ministries of art. She has accepted the entail of Puritanism and called it an inheritance. These things have to do with the past, however. Many things are taking place in this day indicating that other forces are at work. The old hatred of form and ceremony is dying out. Many Protestant churches have elaborate liturgies. Beautiful churches are supplanting the drab meeting-house. Some think that this is merely a flowering of the esthetic sentiment. But it is surely more than this. In rearing temples that have beauty, dignity, and power men are expressing in stone their deep-rooted (tho oftentimes unconscious) belief in symbolism. This is the spirit that is permeating the Protestant churches of to-day. Art and beauty are coming into their own. The beauty of holiness is fostered by the beauty of environment. The edifying and educational value of symbols is being increasingly recognized. We find ourselves in hearty agreement with the words of Henry Sloane Coffin:

"Worship must be throughout symbolic; and the symbols, be they material like the bread and wine on the Lord's table, or gestures like the uplifted hands in benediction, or such unsubstantial things as words and musical sounds, are to be valued to the extent that they are translucent—windows through which light streams from God."²

² *In a Day of Social Rebuilding.*

To consider the value of symbolism for Protestantism is therefore a matter of no small importance. The first step will be one of definition. Hermann is authority for saying that few words have been more abused than the word "symbol." We desire to profit by other men's failures rather than add to them. To accomplish this it will be advisable to see the content which others have from time to time given to this word. The root-meaning of the word means "to throw together." From the *Dictionary of Architecture* we find that

"a symbol is a picture, sign, or character by which something more than that portrayed is suggested to the mind; and it may typify a person, a fact, a virtue or a mystery, a spiritual idea, or it may be manifold and stand for all these types."

The *Catholic Dictionary* tells us that "a symbol is the investing of outward things with inner meaning." Dean Inge is more specific in his interpretation. He says:

"An aureole is not, properly speaking, a symbol of saintliness or a crown of royal authority, because in these instances the connection of sign with significance is conventional . . . but falling leaves are a symbol of mortality, a flowing river of the stream of human life, and a vine and its branches of the unity of Christ and the Church, because they are examples of the same law which operates through all that God has made."⁴

Hermann goes a step farther, giving to symbols a sacramental value. He asserts that

"a true symbol must not be merely a natural, as distinct from an arbitrary illustration or exemplification of the thing signified: it must also be its vehicle and medium; it must convey as well as illuminate."

It is interesting to note that this sacramental content is also given to symbolism by Principal P. T. Forsyth in his book on *The Church and the Sacraments*, and also by Richard G. Cabot in his book on *What Men Live By*.

As we have arranged the definitions the reader will notice that they show,

as it were, an ascending scale of exclusiveness. They become more and more specific. For our part, we are not prepared to go farther than the definition as given in the *Catholic Dictionary*, a definition, by the way, which is also found in the writings of Bosanquet. In this definition we have stated for us the essential fact. Sacramentalism is not the essence of symbolism. The function of symbolism is to make us aware of the divine. It is an attempt to satisfy the desire of the human soul to be made conscious of the immediacy of God.

Psychology has here a worthy word to say as to the value of symbolism for religion. We quote the words of Professor Jastrow: "Symbolic acts," he says, "have a definite value in giving freedom to the emotions." Symbolism might almost be said to be the feeling man's creed. Not all men "think out" their religion; many feel it out. It has been well said that "the Breton fisherman who reverently kisses his crucifix expresses more by that symbolic action than by the repetition of a whole creed." Men often express through symbolic acts that which they find difficult or unpleasant to explain. They who regard symbolism as a mere concession to human weakness are in error. Rather is it an aid to freedom. That surely is of value to the Protestant faith.

A further value of symbolism is seen in its relation to the problem of attention. This problem is fundamental to religious worship. Here it is that symbols, rightly used, can perform a most important function. Galoway has pointed out how

"the higher religions strive, by the skilful use of suggestive symbols, to produce the requisite spiritual atmosphere. The architecture, furniture and ritual of the church and the temple are designed to provoke that tone of feeling which fosters the spirit of worship and invites the soul to rise from earth to heaven."⁵

⁴ Christian Mysticism.

⁵ The Philosophy of Religion.

The attention of the worshiper is turned Godward. Perhaps we have here a hint as to the way in which a symbol can become sacramental. It has been acutely said that to give attention to a thing is to appropriate that thing. In this sense symbolism becomes sacramental. Be this as it may, the value of symbolism, when rightly used, for awakening the spirit of awe and reverence can not be gainsaid. The average church worshiper is, consciously or unconsciously, amenable to a suggestive environment. It is an interesting fact that many a Protestant visiting some Roman Catholic church is more reverent there than within the borders of his own church. Somehow the symbolism with which he is surrounded awakens within him a sense of awe. He is conscious of a pervading sense of mystery. Thus do we see that worship can be intensified by the use of "eye-gate" as well as "eargate." Protestantism has been weak in that she has too often led men to God by means of the latter only. Yet common folks love the symbolic. Most of them need incentives to worship. The diverting influences of the world need to be met with counter-influences. Replying to a criticism made against the ritual of the Roman Church by an advocate of "spiritual Christianity," Wilfrid Ward pointedly replied: "An invisible Church would be a sorry antagonist against so visible a world"—a sentiment which finds corroboration in the thought-provoking book of Dr. Orchard's on *The Outlook for Religion*. Speaking of the place of the Church in the crisis created by the war he says:

"A purely inward worship can not support itself against the sights and sounds of a world at war. Militarism lives by symbols, uses every external device to recruit; Christianity must copy the soldier as she has always done."

In saying all this one has to recognize that symbolism has its dangers as

well as its advantages. This fact is patent to all familiar with the history of Romanism and the High-church movement. Symbolism can so easily run off into sacerdotalism and thus become superstition. Then, instead of being an aid to worship, it becomes a source of idolatry. One recalls in this connection the Great Schism of the eighth century concerning the use of images in church worship, and the later period of iconoclasm manifested in the later Puritanism. Yet the abuse of a thing ought not to blind us to its real value. Symbols are not to be used as resting-places, but as stepping-stones. Or, to use the figure of Henry Sloane Coffin, they must be "translucent."

Again, we can say that symbolism tends to make religion permanent, and this through the law of association. It has been pointed out by McDougall that

"our emotional dispositions tend to become organized in systems about the various objects and classes of objects that excite them."*

Shand substantiates and adds to this by saying

"the oftener the objects of the sentiments become the object of any one of the emotions comprised in the system of sentiment the more readily will it evoke that sentiment again."†

It is just this that a symbol does. It incarnates in permanent form a fleeting but oft-recurring emotion. Thus it is able to

"awaken and set in motion the subjective activity of the ego. It produces its whole effect when it has produced in us the emotions, the transports, the enthusiasm, the faith that the poet himself experienced in engendering it."

Thus do symbols come to have a tremendous power of suggestion through the fact of association. Creeds come and go, but "the cross still stands."

* *Social Psychology*.

† *The Foundations of Character*.

On the other hand, it needs to be noticed that while symbols help to make religion permanent, they do not, or rather should not help to make it fixt. When symbolism has become synonymous with sacerdotalism it has become dangerous. It was this type of symbolism that Henke speaks of when he says:

"The survival of ritualism, speaking in a general sense, is intent upon keeping intact a type of social consciousness that finds the ritualist reaction a valuable method of control."¹

The Free Catholic movement of England has proved that symbolism can be a gateway for feeling without being a fetter upon thought. Count Goblet D'Alviella has truly said:

"Symbolism is a powerful auxiliary of religious sentiment against the immobility of dogma and its tyranny."²

That is to say religion can not be cramped into a mold, it needs to be exprest through symbols. "God" it has been said "is a Being on whose trail we always are but whom we never overtake." Symbolism is, as it were, one of the highways to God. The trend of our time toward a fuller use of symbolism in the ordering of the worship of God and in the building of his temples is a thing not to be frowned upon, but to be encouraged. Symbols are an effective agency for the turning of men's thoughts Godward. Anything that has power to do this is worthy of appropriation by Protestantism.

HOW TO KEEP HAPPY

The Rev. S. KNAPP, Worcester, Mass.

I. Is there such a thing as indestructible happiness?

If we mean by that to ask whether any man who is happy to-day can be sure that his happiness will always continue, that he will never in the future be unhappy, we must of course answer, No: there can be no such certainty as that. On the contrary, it is practically sure that somewhere on the journey of life, if this man lives long enough, something will come to him—some trouble, loss, sorrow, suffering, under which he will no longer be the happy man he is.

There are people living alongside of us to whom this is already a present experience. At some time in the past, perhaps not long ago, they were happy: to-day they live under a cloud of trouble; they are experiencing some sort of suffering, of mind, body, or estate; and very likely their whole lives are seriously affected by this dominant fact. It intrudes upon the deeds and thoughts of every day and hour. There is nothing that they are more constantly and acutely conscious of than that they are unhappy.

But this somber statement of fact is by no means the last word that may be said upon this vital subject. Those who advance thus far in their study of the enduring—

or perishable—qualities of human happiness do not find themselves facing a blank wall which stops all further progress. That wall has a door in it.

And that door may perhaps be opened by asking this question: Is it possible for a person to be, at one and the same time, happy with regard to some things and unhappy with regard to others? The natural and surely the correct answer to that is, he can. Here, for example, are a husband and wife who truly love and trust and depend upon each other; and they have a little son in whom they are completely wrapt up. The child falls perilously sick; for days he lies at death's door. For the parents all the rest of life stops still while that horrible danger hangs over their household. They can not think of anything else. It would be hard to find any one more thoroughly unhappy than they are, until that cloud lifts and their baby is out of danger. But what of their relation to one another while they were in the midst of that experience? Before the trouble came, they were enjoying two kinds of happiness, happiness that grew out of their love for their child, and happiness in the love and trust and help of each other. Was this second sort of happiness oblit-

¹ *The Psychology of Ritualism.*

² *The Migration of Symbols*

erated, did it cease to exist, during that period when their happiness in their child was turned into fear and pain? Surely not. It was covered over, to be sure: its voice was all but drowned out by the louder voices which, for the time being, filled those parents' ears. But it had not perished. It was there all the while. Probably they themselves now and again, during the very worst of the experience, knew well that down underneath the insistent present trouble was the profound support of their own mutual love. If that brought happiness to them in the days when all was going well with them, it was not of less value to them in the day of distress, but rather of greater value, because it helped them in the midst of a much greater need. True, by no stretch of the imagination could their lives as a whole be called happy while they were fearing for their child's life; but to say that during that time their happiness in one another had ceased to be, or that it had lost its essential character, would be to deal in words rather than in realities. That happiness had remained at the center of their hearts, strong and helpful, more strong and helpful, perhaps, than ever before. The trouble, dominant tho it was for the time, could not take that away from them. Thus, happiness of one sort and unhappiness of another sort had existed side by side within them through all those anxious and overshadowed days.

This kind of double experience is common in life, and it produces all manner of combinations. At one time or another almost every sort of happiness combines with almost every sort of unhappiness within the limits of one individual's experience; at one time the happiness is the stronger and gives the color to life, at another the unhappiness.

Does not this train of thought make a helpful contribution to our understanding of human happiness and sorrow? Does it not, first of all, provide this important and encouraging reflection, that the fact that a man is suffering, and suffering deeply, from the loss of one kind of happiness is no proof that all the happiness in which he formerly rejoiced, and on which he formerly relied, has been undermined and overthrown and torn out of his life. On the contrary, it is possible, and often occurs, that some of that old happiness not only persists alongside of the present sorrow, but even proves in the

end to be the stronger, so that it outlasts, and is able finally to come to the front again and determine the whole tone and effect of the man's life.

II. The bearing of this upon one of the great problems, viz., how to find comfort for life's serious troubles, scarcely needs to be pointed out: and one can not pursue very far the train of thought thus started without arriving at this question: Must not the comfort which men need—comfort for any of life's heavier sorrows—be found always through such an experience as has just been described, in which the unhappiness in a man's heart is taken in hand by a happiness which is also there and succeeds in outliving and finally controlling or conquering the unhappiness?

This view of comfort is worth thinking about for a moment. The times when a man's heart cries out for comfort are chiefly the times when sorrow has effectually ended once for all some important element of happiness in his life, that is, when he no longer has any reason to hope that a new turn of affairs will bring back what he has lost. For if, instead of being forced to acquiesce in this final surrender, he could get the happiness itself back again and relieve the sorrow in that way, comfort would not be needed: it would not be a case for comfort at all. When, for example, a man is thrown into distress by losing a sum of money, but afterward the money is found and restored to him, we do not say that his trouble has been comforted: the trouble has been removed. If, on the other hand, the money is not found and he has to stand the loss and make whatever readjustments in life are necessitated by it and go on living under the changed conditions—it is then that he needs comfort. And it is self-evident that the comfort must come to him from some other source than the happiness he formerly enjoyed in the possession of that sum of money; because the money is gone.

The same is true if, instead of being a purely material thing like money, the thing that has been lost is something of far greater value, as when some human comradeship has been broken by death. That above all others is the experience in which man seeks comfort, and plainly the comfort in this case also must be found not in the old happiness—which death has broken and ended, so that it can not come back again—but in some

different happiness which has not been destroyed, either a happiness which is already rooted in the man's life, if he is so fortunate as to be thus prepared in advance for the time of need, or at least a happiness which he can now discover and take possession of—in any case a different happiness from that which has been lost.

Sometimes the people most in need of comfort fail to understand this. They suppose, instead, that somehow the comfort, if they could find it, would succeed in actually taking away their sorrow and bringing back the lost joy. Therefore, when the sorrow is not taken away, and can not be, since its cause is something that by its nature is fixt, they feel shut up to the conclusion that for them there is no comfort. But there is comfort. They think that none is possible, because they have been looking for it in an impossible place. Before they can find it, they must look for it in some happiness other than the one they have lost, in a happiness, therefore, that is more lasting than that lost happiness has proved.

III. This conclusion suggests the desirability of making an inquiry with regard to the lasting qualities of the different sorts of happiness. Manifestly this an important subject for those who would wisely order their lives, but a subject to which few give attention until they are suffering from the loss of some particular happiness which has proved to be impermanent. It would be more prudent to make sure beforehand which kinds of happiness are likely to endure, and which are likely to come to an end. In some cases that knowledge might lead its possessors to make a wiser selection than they otherwise would of the kinds of happiness on which to place their reliance: in other cases it would at least save them from the danger of coming unwarned and unprepared upon the experience of sudden loss; and this would help them to meet that experience in an intelligent and resourceful way.

How, then, do the various kinds of happiness differ with regard to their lasting qualities? They may be divided into three groups in this respect.

In the first place, there are certain kinds of happiness which by nature are short-lived. These consist in the satisfaction of animal instincts. Take the satisfaction of hunger, for instance. The pleasure that comes to a man from eating an abundance

of food when he has a good appetite is keen. If the appetite be strong enough, that particular pleasure will take complete possession of him while it lasts. And this keenness, this intensity of pleasure, is a marked characteristic of all happiness that is connected with the elemental instincts of human nature; they are engrossing and completely satisfying while they last. This is true even of some of the less purely physical forms of happiness which belong in this group, those, for instance, which arise from the satisfaction of the fighting instinct or of the instinct of self-preservation. While those instincts are being indulged they completely fill a man's whole consciousness: for the time being he cares about nothing else, desires no other happiness besides the gratification of these instincts of his nature.

But while this sort of happiness is keen while it lasts, it does not last long. As soon as the particular stimulus which called it forth is spent and the demand has been satisfied, the keenness of the pleasure subsides and after a little disappears altogether. Thus the pleasure of eating has its distinct and rather narrow limits. It ends soon after appetite has been satisfied; and when one's stomach is full, it is not a pleasure even to plan one's next meal. In the same way, the pleasure of fighting lasts only as long as the fighter is fighting mad. See his eyes flash, watch his alert and vigorous movements, while he is in the midst of a row and is letting himself go, and you will agree that he seems to be having the time of his life; but you know that as soon as he has avenged the insult, or whatever it was that stirred him to fury, he will begin to cool off, and that when that process is complete, as it probably will be in a few hours, perhaps in a few minutes, most of the pleasure of the experience will have faded.

There are a number of these elemental instincts the satisfaction of which thus gives happiness, and they cover a wide range—all the way from the dangerous one which may lead a man to commit murder down to the quite respectable and harmless one which causes a boy to get a lot of pleasure from eating ice-cream and cake. But they are all alike in this one point, that they have poor staying qualities.

And yet people often depend upon them to a considerable extent for their happiness. In selecting the kinds of happiness to which

they will give considerable place in their lives, and what sort of capacity for happiness they will develop in themselves, they often show favor for the happiness which, however natural and normal it may be, is after all dependent upon the stimulus of the lower instincts, which therefore has in itself no enduring quality. People who, to any considerable extent, rely on that sort of happiness as a whole are laying up disappointment.

IV. The second of these groups into which the different kinds of happiness, as judged by their perishableness of permanence, naturally fall includes all the happiness of which the duration is uncertain, depending as it does on external circumstances, happiness that may last a long while, the better part of a lifetime perhaps, or that may be brought to a sudden end any day by some unavoidable catastrophe—fire or flood or death—or by some unkind or even thoughtless act of another person or group of people. This includes all the happiness which depends for its existence upon the possession of some material good, a man's fortune, for instance, or his home. Also, and far more important, it includes the happiness which grows out of love for other people, the uplifting happiness of true affection and comradeship.

This last form of happiness, the happiness due to human relationships, has in it, to be sure, some element of permanence, not exposed to the effects of chance and change, elements which death itself can not touch: and yet that it is seriously and often tragically affected by those external circumstances none of us needs to be reminded. When death takes away one from a group of true friends, their love for him remains the same as before, is stronger, if anything, because of death's bitter separation; but their happiness in that love does not remain the same. For part of that happiness, as with all happiness due to human relationships, was based on nearness and actual intercourse, on hearing their friend's voice, seeing his face, feeling the grasp of his hand. When death comes, it takes away all that part of the happiness. Nor has any attempt to establish some sort of communication with the dead given as yet such assurance of the possibility of that communication or of the reliability of what purport to be instances of it as to remove from the

world the poignant sense of loss which death creates.

Therefore, that part of the happiness of men in human comradeship which is based on the evident presence of their friends and dear ones is of uncertain duration, in the same way as is the enjoyment of material possessions. In either case, the term of happiness may be long; or a sudden stroke from without may end it in a moment. Those, therefore, who depend for their happiness on material possessions, on money and the things that money will buy, whether those things can all be contained within the limits of a four-room tenement or require many acres and several houses and a safe-deposit box to contain them, are taking the chance of that loss. Those, on the other hand, for whom human love and friendship provide some of life's best and greatest happiness must be prepared for the fact that death, if it should take from them any whom they love, would strip from that best and greatest happiness all except the absolutely imperishable part of it, all that depends on sight and sound and touch and the familiar companionship of every day.

V. But let it not be forgotten that in the happiness of human love and friendship there is also that imperishable past to which reference has just been made. This leads directly to the mention of the third group into which the different kinds of happiness naturally divide themselves; for that third group includes the kinds of happiness which by nature, and in spite of outward change and loss, are enduring. One dare not say that nothing can change or destroy them, for that is too much to expect of anything connected with our life, unless it be life itself. But speaking with reasonable caution, it is fair to describe the kinds of happiness in the third group as permanent, imperishable.

The peculiarity, then, of these kinds of happiness is that instead of being by their own nature short-lived and doomed to fade as soon as the initial stimulus is ended, and instead of being powerless to resist the ordinary vicissitudes of our daily life in the world, they have a certain inherent quality of persistence, and, as time goes on, tend to grow, in memory or by reflection, rather than to diminish. They seem to belong not to the side of life that is most subject to change and decay, whether in our own nature or in

prayer, ending in the name of Jesus. He then unrolled a ponderous copy of the gospels in Greek which has come down to him from St. Francis Xavier. He told the Sadhu that he was born in Alexandria of the Moslem family and had entered a Mohammedan monastery. Dissatisfied with his spiritual life, he visited a Christian saint, a member of the Sanyasi Mission, who had come from India to preach the gospel. He was converted and left the monastery to accompany his teacher on his missionary journeys. Subsequently he started out alone on an evangelistic campaign extending over many years. It was only when utterly worn out by his strenuous labors that he decided to spend his remaining years in intercession amid the Himalayan snows. One is tempted to say that if India is to be converted to Christianity it will be through the development of the Christian Sanyasi movement with its unerring appeal to indigenous spiritual instincts.

The Old Evangelism and the New

It is a commonplace in certain quarters to say that modern theology has failed to generate evangelistic passion and that any attempts at evangelism on the part of those who are imbued with modern conceptions have proved weak and ineffectual beside the compelling power of the old evangelism. In the current number of the *Hibbert Journal*, Dr. A. T. Cadoux reexamines this well-worn assertion. He does not deny that present-day evangelism is difficult, lacks urgency, and does not produce the same tangible results as the evangelism of a by-gone generation; but this indubitable fact does not in any way prove the superiority of the older presentation.

"If the older evangelism had an easier road to urgency . . . it may be found that the immediate advantage was more than

counterbalanced by concomitant evils. A business man may create an artificial demand for his wares, do a profitable trade for a time, and then bequeath lean years to his successors, and it is conceivable that the same thing may happen in religion and that the older evangelism's forcing of results may have discounted the growing spirituality of the race and anticipated the resources of the present generation . . . The very source of its urgency tended to compromise the ethical purity and sublimity, and so to vitiate the effect, of the gospel."

There is surely something to ponder in this, for the protagonists of the new, as well as for the defenders of the old. We constantly speak of the field's being white unto harvest, but in one sense that is not so. There are departments of the gospel field in which the harvest is scanty because those who went before sowed seed that sprang up quickly but left the soil barren. The appalling non-effect of a generation of Sunday-school teaching, the revolt of honest minds from dogmas which overrode the conscience and made God's power and justice arbitrary—these and many other features of present-day religious life may well give us pause, and make us resolve to take "long views."

Was There a Hellenist Group of Apostles

We have long been in the habit of grouping Peter, James, and John together as an inner circle among the Twelve—a habit which of course, is based upon the gospel narrative itself. Rev. George Farmer, writing in the current *Expository Times*, suggests another group of at least four apostles which might fairly be called Hellenist, the connecting link being the use of Greek names. This group would include Bartholomew (a name which, Dr. Burkitt suggests, is a popular distortion of the Greek Ptolemy), Philip, his close companion, Thomas called Didymus, and possibly Andrew. Mr. Farmer identifies Bartholomew and Nathaniel, and reminds us that it was Philip and Andrew who told

Jesus of the Greeks who wished to see him. Of course, if Andrew had Greek connections, his brother Simon would share in them (unless they were connections by marriage), and Mr. Farmer thinks that the Greek equivalent, Peter, was in use before the days of Cornelius. If his theory of a Greek-speaking element among the Twelve is correct, it follows that Jesus was probably bilingual. We are reminded that St. Peter did not need an interpreter in conversing with Cornelius. The use of Greek names as an alternative or an addition to Semitic ones seems to favor the bilingual hypothesis.

France and the Vatican

It is not easy for American readers to understand the opposition of the French Senate to the proposal to establish a French embassy at Rome to deal directly with the pope. In countries where there is no connection between Church and State, the appointment of a diplomatic representative to the Vatican is merely a matter of political expediency. In France, however, where for many years a fierce struggle regarding the power of the Church in political life tore the nation in two, such a step is open to another interpretation. The struggle between the Clericals and the Liberals came to a head through the Dreyfus case. The fact that the Jews were alleged to inspire the anti-Clerical policy of the government caused the priests to throw the weight of their influence against Dreyfus. Their action recoiled terribly on their own heads, for the government immediately began to take disciplinary measures against Clericalism and the religious orders. This policy issued fifteen years ago in the disestablishment and disendowment of the Church, the dissolution of religious orders, and the secularization of the schools. Naturally many radicals imagine that

the appointment of a representative at the Vatican spells a Clerical reaction. But that is not so. The French Church no longer regrets its severance from the State, realizing that freedom from State connection means spiritual power and influence. The real motives for appointing a delegate to the pope are to be looked for in the fact that France has many interests in Roman Catholic countries, and these, she thinks, can best be safeguarded by dealing directly with the Vatican.

Apostle or "Church-Nurse"

One of the hopeful features of English church-life to-day is the growing revolt of young ministers in every denomination against a tradition which makes the average minister a "Church-nurse" rather than a prophet. He is expected to foster and supervise endless social and recreational agencies which do not represent a broadening of the Church's appeal, but are merely a device to keep pew-loungers and slackers amused. Did these institutions constitute a genuine social crusade and stand for the application of the Christian message to the whole of human life, these virile young ministers would be the first to welcome them. But they are organized in the interests of selfish church coterie whose one idea is to get, not to give; to be entertained, and not to serve. They dissipate a minister's time and strength. He is "melted down for the tallow trade" and has no energy left for his central vocation. A young minister, writing in the *Methodist Times*, goes so far as to say that he would like to scrap every Church organization except the preaching services, until the hundreds and thousands of religious camp-followers who want to share the victory without taking the risks of war are choked off.

"If I had my way," he writes, "I would refuse to act as a sort of evangelical foster

father to men and women who make no attempt to grow up. I 'joined up' as a preacher of the gospel. As a schedule-keeper, bazaar-organizer, and the church-nurse my one present ambition is to be known as Methodism's greatest failure!"

There is little doubt that the trouble in all churches is the slacker—the person who expects to be cajoled, entertained, and deferred to in everything. There is much talk of sacrifice and services, but so far the average churchgoer hasn't become inoculated with the thing itself, and unless a minister is very strong he is apt to end as a kind of ecclesiastical "tame cat."

"That Paralyzing Sermon Tradition"

Yet another sign of ministerial revolt against tradition, from an entirely different standpoint, is the appeal of an anonymous theological student writing in the *Christian World* against the two-sermons-a-week convention. The writer does not undervalue preaching; he wants more of it rather than less; but not in church. He pleads for time and opportunity to take the Christian message to the outsider who does not care a rap for sermons and can not be induced to sit through a church service. One message a week to churchgoers is enough, he contends; why devote so much energy to the upholstered pew when half the churches are made up of empty benches? "The sermon tradition," he declares, "has developed a sermon-audience in place of a congregation, as well as a sermon-machine in place of a minister." Popular preachers may attract outsiders in some cases but more often than not they merely deplete the congregations of men less brilliant than themselves. The question raised by this student is one of the most difficult problems of church-

life to-day—the problem of reconciling the requirements of the unchurched and heathenized, who can not appreciate either sermons or conventional worship, with the needs of a Christian congregation. It seems impossible nowadays for the two classes to mix. The preacher who gets the "outsider" into his church can neither keep him, as a rule, nor his regular congregation. There is only one solution: to inspire the congregation with a passion for true evangelism. Only a congregation of apostles can secure the ingathering of those outside. The minister alone can not do it, without raising a storm that does not even clear the air. Convert your pew-loungers and sermon-tasters first, or else leave them and go into the highways and hedges. A compromise is impossible.

Cost of Improved Land in Palestine

In view of the fact that Zionism is much to the fore at present, and that Great Britain is guarding Palestine, some curiosity has been felt as to the effects on values and prospects there.

An item of interest and information in this direction appears in the advertising pages of a recent number of *The Maccabean*, a Zionist monthly. It describes a farm for sale in the Jewish colony of Kinereth, not far from a station on the Haifa-Damascus railway, located near the hot baths of Tiberias and on the shore of the Lake of Galilee. The farm contains 269 dunam (about 67 acres), about 50 of which are planted with orange and lemon trees. There are stables, workmen's quarters, live stock and implements (numbers, quality, and quantity not stated), private residence shaded with palms and pines and containing eleven rooms furnished, and a twelve-horse-power irrigating motor. The lake furnishes a splendid outlook and "Snowy Hermon" is in sight. The price asked is \$70,000.

Editorial Comment



A CLERGYMAN died the other day who had been a popular preacher, an acceptable writer, and a charming friend. He was, moreover, the son of a well-known father and had enjoyed such advantages as good birth, the best breeding, and the society of distinguished acquaintances could give him. Yet when his life came to be estimated the comments took on a tinge of disappointment. He had not quite achieved. As one friend, in speaking of his work in journalism, said: "Sometimes he was very felicitous, but he did not read enough to keep up the freshness of the contribution."

The Intellectual Slacker

That discerning remark might well be framed and hung upon the wall of many a parsonage study; for it suggests a weakness and lack of authority that hamper not a few able and worthy ministers. The effective preacher of the gospel needs a threefold experience; of God, of his fellow men, and of himself—his own needy, sinful, and saved soul. A man who stops with the first may be a mystic and perhaps a recluse, out of touch with the world which he is set to serve. He who is content with the second may easily develop into a "good mixer" only to show how very poor a thing the mere "good mixer" is, moving like leaven in the lump of life about him but with no significant and transforming influence upon it. The devotee of self-knowledge will find his material to be of first-rate value in dealing with his fellow men. But personal experience is like some delicate articles of food and drink that quickly grow stale upon too long or frequent exposure to the air and then become as repulsive as they were inviting. Perhaps no preacher is finally more futile than he who exploits his own experience until it becomes a battered and threadbare thing at which the careless scoff and the judicious grieve.

Honest study of sound books is an almost indispensable means to this threefold experience if it is to be really sane and efficient. No man can hope for an adequate knowledge of God who does not search the records of his revelation of himself to other men. These are found primarily in the Bible, but also in the writings of a multitude of the world's greater thinkers. Plato and Marcus Aurelius show the hunger of the soul for God as really if not as explicitly as Augustine. So the minister who would know his fellow men needs to know them not merely as they touch elbows with him in street or club, but as they have loved, hated, believed, and striven in other generations. He who is ignorant of yesterday and the day before must be a poor interpreter and guide to-day, and his leadership of men, instead of depending upon eternal principles, is likely to degenerate into a thing of cheap and fantastic policies. Even when it comes to a knowledge of his own soul, he will have a saner hold upon himself if he knows Bunyan's *Grace Abounding*, and hears the "Everlasting yea" sound in the ears of Carlyle as he put the devil behind him in Leith Walk; or of he sits down to the honest study of William James' *Psychology*.

Let him remember, however, that if these things are to do him good they must be assimilated and made his own. A mere quotation may and often is only so much lumber added to the dead-weight of a sermon; while the inspiration gained by the preacher from intimacy with a great poet's music or

the uplift of a great leader's courage may easily carry his own message to his hearers with a double power. He will then speak, not as one who is laboriously expressing the last exiguous drop from his individual store of truth, but with the authority and freshness of one who draws upon the treasures of earth and heaven.



SIGNIFICANT in these days are the words which have been attributed to Leo X.: "I should not be sorry to see the Church reduced to the modest way of life enjoined by the gospel." He was astute enough to see that the glittering gold brocade was a poorer ornament for the bride of Christ than the mantle of poverty. He was experienced enough to know that wealth was no such great blessing to a church which had learned to inscribe on its program, *Sic transit gloria mundi*. The pope would smile at the program of many a twentieth-century church!

We were violently reminded of the dangers of a Renaissance church by the painful confession made by a dear mother in Israel. She was poor, yet not so poor but that the Church had booked her for a definite sum to be paid according to a fixed schedule determined by strangers with the aid of census reports and padded year-books. "We poor people can not afford to belong to the Church any more!" That is terrible—more terrible than being a poor church. To the committee her name stood for so many dollars. This committee had been instructed to protect everybody from the danger of escaping the privilege to support the cause, and the unconscious humor of this instruction did not mask the plain intention to get her money. Fortunately one member flatly refused to approach her, on the score that "she needed the money more than we do." But she had had other experiences, hence her hard saying.

Does not the pontifical dictum throw a lurid light on the widow's judgment? The man with the gold ring on his finger often figures out the apportionment—his jewelry proves that he is good at figuring and collecting, just the man for chairman of the finance committee! And the widow shrivels up into a mere prospect, worth so many dollars in the budget.

We suspect, nay, we are sure, that before men shall be able to think clearly about the Church's position in the spiritual life, not to speak of the social world, they will have summoned courage to overcome the monstrous handicap presented by the question of wealth. The current terms of success in the religious life are money terms; and the most ominous thing about this is that, as is admitted without a sense of shame, the standards and methods applied are pushed by professional money-raisers. In such circumstances a rich church with a striking record of liberality is an anomaly, like a luxury-loving pontifex, and not such a miracle of grace. The beggar orders owed their ascendancy to the fact that the world was once wise enough to detect the anomaly. The widow's mite, leaving aside her tears and her faith and her impoverished, starved condition, still weighs more than all the millions dumped into the treasury "to save the world."

When we see how the wonderful millions intoxicate the imagination of men we have a queer sensation that the pope and the widow were nearer the truth than some pontifical Protestants dare admit. The sixteenth-century papacy is a curious commentary on our twentieth century Protestantism!

THE memorial in behalf of the subject peoples of the Ottoman Empire recently presented to the President and Congress of the United States by a Committee of the Federal Council of the Churches of Christ in America deserves every minister's attention.

The Crisis in the Near East

The personnel of the committee which drew and signed the memorial, including men like Bishop Burch of New York and Dr. J. L. Baron of the American Board, commands respect. The situation which they depict is exceedingly urgent; and they not only speak from personal knowledge but are backed by the testimony of statesmen like Lord Bryce and of commissions like those headed by Messrs. King and Crane, General Harbord, the Near East Relief, and others. They ask that definite steps be taken to end the Ottoman power in Constantinople and to free subject peoples from Turkish rule.

Under ordinary circumstances we should say that it was not in the province of a body like the Federal Council to petition the government with reference to matters of international policy. But the circumstances are not ordinary. The churches must not let the world forget the enormous and intolerable crime of the Armenian deportations and massacres; and it may well be within their province respectfully to remind the government of its opportunity and obligation to the small and distressed peoples of Western Asia—a task which it can undertake with less suspicion of interested motives and therefore with a freer hand than any other of the great powers.

Can this task be accomplished while Constantinople remains the Turkish capital? We think not. Soon or late that anachronism must cease. But it is difficult for Great Britain, with her millions of Moslem subjects, to take a strong initiative here, while France is hampered by her responsibilities in Syria, and Italy by her ambition for trade and influence in the Levant and by the suspicion with which the Greeks regard her. The presence and sympathy of America in the allied councils would go further than anything else to make immediately practicable the permanent neutralization of the Dardanelles and Bosphorus and the establishment of Constantinople as a great free port under international control. This done, it is probable that the Turk would of his own accord retire to the interior of Asia Minor to set up a new capital at Konia. At any rate he would see the hopelessness of a further policy of oppression and massacre, and the harassed peoples hitherto under his sway would at last draw a free breath.

It is a solemn and just warning that the Committee utters when it speaks of the growing impatience of our people with the futility and impotence of our administration and Congress in this crisis and of the sense of humiliation with which they see America sacrificing her recent great prestige and chance for moral leadership. In this connection our readers may see the value and implication of Dr. Campbell's words in this number: "We need prophetic souls to put . . . moral principles . . . clearly before the people."

The Preacher



THE REVIVAL SERMON

The Rev. W. C. POOLE, Wilmington, Del.

DID you ever note how many homiletic rules are often broken by the revival sermon which sometimes succeeds in winning an immediate decision for Christ and the Church? I have carefully studied many successful/appeals for immediate decision for Christ and those who have made them. Among them have been some of our best evangelists. Dr. Torrey impressed me as cold as cut marble and his logic was as strong as a stone-crusher. Moody worked under that subtle influence which disarmed and broke down opposition. Billy Sunday gave me the impression that he was telling the truth as he understood it, with an earnestness I have never seen excelled. This was coupled with a boundless enthusiasm which carried his crowd with him "to win the greatest game in the series."

The sermons of each of these were much like the personalities of the speakers. They were all "dead in earnest," simple in construction and theology, direct at the audience before them and with conviction.

The modern preacher who does his own revival work and preaching has doubtless studied his personal experiences. Some of these experiences seem general. One of the first lessons I learned was that no intellectual standard could be set as successful. I have seen the most perfect sermons fail dismally. I have seen the most imperfect ones pack the altar or inquiry room. Some of these experiences have been my own. The apostles could not or would not deliver the gift of God for money.

The success of the sermon depends more on its spirit than on its logic or

beauty or conformity to correct homiletic standards. Our best efforts from the standpoint of critics have been failures and our worst efforts under the same standards have been great successes. One thing without which I have never succeeded has been a passionate yearning for some special individuals in the congregation before me. I do not refer to the general desire which is always with me, but to a special gift at that particular moment and time. This has often led me to change in part or whole the message for the moment.

Many sermons are too long. A man is above the ordinary if he can preach over thirty minutes without passing the climax and coming to the anticlimax in a revival sermon. The critical moment for the invitation to be given and the after service to begin when once passed is not easily regained. I have heard few men who did not make a mistake when they talked over a half-hour in a revival.

A still larger number preach above the interests and understanding of the people they are seeking to win. They think of the Christian well-schooled, trained in the Scripture and Church, sitting on the front seat, and they preach for his needs. Sometimes they start out to answer the infidelity of Colonel Ingersoll. The chances are that there is not a soul in the congregation who ever read one of Mr. Ingersoll's books. On the other hand, the great number of unsaved before the preacher believe in the Bible but never read it; believe in the Church but seldom attend it; believe in prayer but do not pray except in time of trouble. They simply need to be aroused to a serious-

ness of life and to act on the knowledge they already possess. They are among those who are sitting down and with stolid indifference watching Christ on the cross. They are of the kind who are standing in the marketplace ready to be hired but no man hath hired them. They need to be aroused with a challenge to do something hard.

The power of suggestion is too frequently overlooked and for it is substituted the command, the direct persuasion, the law, and other things which are appropriate at other times, but will not arouse antagonism at the critical moment. The hidden power of suggestion in the preaching of Dr. Banks would seem to me to be his greatest power, as was the persuasive suggestion in Mr. Moody's sermons, and the enthusiastic suggestion in Mr. Sunday's work.

The preacher must always be ready for the unexpected. God will help him at the right time. In my early ministry, as I was reaching the climax in an appeal, a dog strayed into the open door of the country church where I was preaching. He walked up one aisle looking into each pew with a whine as he sought his owner. The irreverent and careless were beginning to laugh. The climax was spoiled, but God gave me another in the moment. I did not order the dog out, but quick as a flash he became my hero, and I pleaded for men who would be as faithful with all their gifts and intelligence to their Master Christ as this poor dog was to his master, and ever seek to be near him. Defeat was turned to victory and I had made friends of the dog's master and his boys. The meeting was saved.

The sermon for the revival should be special for the occasion—a general one is not suited—direct, winsome, brief, directed to the average sinner

in the audience as well as to the well-trained Christian, and should leave the special cases to be dealt with in a special way. Of course it is taken for granted that all revival preachers will seek to be led by the Holy Spirit and God's Word, and depend on these for help.

The Value of General Knowledge

The wise preacher of these days understands that there is no subject under the sun which ought not to enter within the range of the preacher's interests. The old conception of the spiritual as something to be separated and isolated from the material has gone. Nothing that is human, we now realize, is alien to the preacher. The world is his pariah in a sense vastly different from that of John Wesley. Physics, geology, astronomy, economics, politics, national and international, the literature of imagination, the drama, everything in the newspapers, the light and the serious essayist—all these are more and more linked up with religion. Men of science, men of letters, politicians and economists all have invaded the sphere of the preacher. Some of them have endeavored to usurp his function and have unseen congregations of tens or hundreds of thousands, where the preacher has his three to six hundred . . .

General knowledge, to a preacher who knows how to use it, will enable him to bait his sermons for all sorts and conditions of men. There will be in his congregation, as there are outside it, eager students of science, art, music, men and women interested in business, professions, foreign travel, readers of novels that aim at being transcripts or criticisms of life, and, of course, everybody is a reader of newspapers and magazines with their touch-and-go treatment of all sorts of subjects. In a modern congregation, when the preacher shows that he is familiar with and interested in subjects that are subjects of interest to one or another section of his congregation, that section pricks up its ears and its estimation of the preacher at once rises.—*The Christian World Pulpit*.

The Pastor



HAVE YOUR OWN CHURCH HISTORIAN

JAMES L. HILL, D.D., Salem, Mass.

WHEN on the heights of his superlative oratory, Dr. Richard S. Storrs used to lament bitterly over some of the lost facts of history. The origin of the city of Damascus, in Syria, for example, that holds such a shining place in the inspired volume, is sunk in oblivion. As Roger Williams was first to do formal home missionary work in this country, and as he, anticipating John Eliot by thirteen years, "preached to great numbers" of Indians, "to their great delight and great conviction," what would we not give for brief, faithful chronicles of the first church in Salem, the first in Providence, the first in Charlestown, and the first in Chicago—where many of the earliest New England conditions existed? We would be tempted to use, tho with a faltering tongue, the language of Senator Hoar, who called the "Log of the Mayflower," when it was received with joy in this country, "the most precious manuscript on earth unless we could recover one of the four gospels as it came in the beginning from the pen of the evangelist." What is done in a church in its initial stages is not all its history. There was a day when all the missionaries from the western hemisphere were afloat upon the sea, having been ordained in the Tabernacle Church in Salem, making it, as the idolized pastor stated, the most famous church in the world, not as a burial place of kings and architects and poets like St. Paul's in London, and Westminster Abbey, but as a church, working on strictly church lines. Yet if one returns to the clerk's records, he finds that an event to which all Congregationalists and

Presbyterians and Baptists must revert, if interested in missionary chronicles, to read their genesis, is treated only by an indirect reference. The meagerness is appalling. It is unbelievable. It carries the admonition, Take care.

It is now found that in 1863 one-fifth of the entire membership of the Congregational churches of Iowa was in the army. Illinois had one-eighth, Minnesota one-ninth. In Iowa one church had two-thirds of her male members in the army, seven churches had one-half, sixteen churches had one-third, and twenty churches had one-fourth. There is usually a larger proportion of boys in the Sunday-school than of men in the church, and as a military company was sometimes recruited in a single town, whole Sunday-schools, so far as the older boys were concerned, emptied themselves into the army, and entire classes were broken up. Religion is the most important fact in the world. We think of a spiritual kingdom; but tho it is a kingdom, it has its temporal side. The history it is now making deserves well our attention. If timelessness ever counts in favor of a project it is today.

In stating a case, do not skip the misfortunes. Only two men once stood between the continuance and the disbanding of the oldest Congregational church in the world (that stands on its original ground). The time of its low estate, however, now figures in history as its heroic period. That church has no other such inspiration, and it is only a record. In all epochal periods like the one we are now passing, file your papers.

The State librarian of Connecticut shows the far-famed charter once obscured and so saved in the Charter Oak. He has the genius, too, of history, and keeps the records of small towns and of the common people. Many a church has conducted an "every member canvass." In this work we were before instructed to see well to it that the church was kept central in all the exchange of sentiment, and to let those whom we called upon lead in the conversation. One of them, who was at home "shut in," said with much feeling, "My heart responds to them," referring to those who with prayer originated the campaign. I felt that the atmosphere in many of the houses visited was within one step of a revival. The record of our progress, as we are certainly making progress, ought to be set down that we may tell it to the generation following. It is a suggestive precedent. It is a way-mark. There are no trifles in matters of such vital concern. On the prairies beyond the great river the oldest permanent Congregational church, having the first sanctuary built by our denomination west of the Father of Waters (in which was installed the first Congregational pastor beyond the Mississippi, in which house of prayer was organized the state conference, and where, too, the oldest incorporated literary institution in the State was projected), holds unassailable title to first honors because in part her clerk was also historian.

"That book is worth its weight in silver," I remarked to a church clerk as I returned to him the early annals of his place of worship. With a historian's sense of values, he instantly replied, "It can not be gotten for gold, neither shall silver be weighed for the price thereof." "What would I not give to bring him back to life?" exclaimed the first man convicted of mortal crime in one of the counties of

Iowa. He might have preserved a being. What would I not give to bring back to life certain vital facts of church history that once might easily have been kept alive? They are necessary in the interpretations of important religious and social movements. In my studies I have reached out my hands for them. They are unobtainable. I then incline to make an inference with regard to their occurrence; but when it comes to an inference, every man is entitled to his own, and there are the misses as well as the hits—and it is only the hits that count.

Each town usually has a building or compartment that is fireproof. The kernel of community life, a church's inner history, ought not to be exposed to the hazards of fire. I have found the local libraries noticeably willing to assume the guardianship of valuable files of historic matters if drest up in presentable shape. I submit that every church ought to have its historian. The materials lie around thick at just this time. In our own Tabernacle I had the pleasure and honor of moving that an appointment be made that would secure the facts with regard to our service in the world war, and that these shining chronicles be spread on our church records. The influence I antagonize, in pleading warmly for a church historian, emanates from him who thinks that his eyes are in the front of his head, and that he cares to take only the forward look. Now my kind optimistic brother, I have a word here for you.

"You are traveling in blinders. It is counted a physical deformity if a man can not turn his head. It is an expression of opprobrium to find people stiff-necked. The chief office of a vehicle is to carry on. Yet for use at home a carriage that can not be turned around would be extremely inconve-

nient. The observation car, giving the best view of the mountain landscape as it waltzes by, is placed at the rear of the train." Our most extravagant

demonstrations of gratitude and joy, our most hallowed feelings, come from looking back on what has been done unto us and for us.

CAN THE AVERAGE CHURCH-GOER PASS?

The Rev. FREDERICK W. PALMER, Auburn, N. Y.

THE following is suggested as useful to bring home the prevailing poverty of religious knowledge on the part of church folk. Prepare a list of questions on the simplest facts of Christian information, print in form of a school test, take fifteen minutes of the hour of public worship, distribute the question list with pencils, and ask all willing to do so to write in the answers and sign if they please, let the ushers gather the papers, and then for fifteen minutes preach on the importance to Christian growth and usefulness of a better acquaintance with the life of Jesus and the truths that are central to Christianity.

How can we be Christians if we do not know the outstanding features of the gospel story? Can Christianity survive if men cease to be familiar with its basal facts, convictions, and maxims? Can we know Jesus unless we get acquainted with him? What would be the probable future of the Church if (as is the conclusion drawn from answers to recent inquiries into the religious mind of young men in service) four-fifths have but the vaguest knowledge of Christ's personality or what Christianity is?

The following list of questions is offered by way of suggestion, as having been used for the purpose. The pastor of that particular church was not without pride that a third of the papers handed in could be justly marked ninety per cent. correct or better. But one blushes for about as great a fraction that fell below a reasonable passing mark, even after all allowance for too brief time and unexpectedness of the test.

A TEST OF CHRISTIAN KNOWLEDGE

Please study these questions without assistance from any one or referring to the Bible or other helps. The object is to enable you to estimate the extent of your own knowledge.

- 1. Where was Jesus born?.....
Where did he spend most of his earthly life?
Where was he crucified?.....
- 2. What river is often mentioned in his life?
What lake or sea did he often sail on?
- 3. At what period in his life did he visit Egypt and for what reason?
- 4. About how long was his public ministry?
What was his age when crucified?.....
- 5. Give an incident of his boyhood.....
- 6. Mention two parables of Jesus
- 7. Mention two miracles he performed
- 8. Name six of his twelve disciples and underscore the three who were most with him
- 9. Name the four gospels
- 10. Name three divisions (or provinces) of the Holy Land.....
- 11. Who was John the Baptist?.....
- 12. Who was Nicodemus?.....
- 13. Who was Caiaphas?.....
- 14. Who were the Pharisees?.....
- 15. What other sufferings besides crucifixion did Jesus endure the last day of his life?
- 16. Where was Jesus when he instituted the Lord's Supper, and what Jewish Feast was he celebrating at the time?.....
- 17. What do the bread and wine in the communion represent?
- 18. What are the chief virtues which Jesus taught and Christianity stands for?

Has Your Church Door-step Its Capacity Use

THERE is a neighborhood downtown in Buffalo which, not unlike other neighborhoods in many cities we all know, has been given over to the indifferent interest of a boarding-and-lodging house proprietorship. Fifteen years passed while the well-to-do residents were leaving this downtown section. The neighborhood was going through a process of transformation from a residential district to a rooming house district, and the church too had gradually passed into a life of drabness.

Not willingly was the abbreviation of its life as a house of worship accepted by the trustees and the pastor. Only an ephemeral interest could be aroused among the transient members of the neighborhood, however, with the result that the church, a thing of empty pews, had outlived its usefulness. It had become a temple of disuse.

Just about the time the question of selling the property was troubling the trustees, the pastor and his aids decided to take the church to the people, since the people were not coming to the church. They determined to do this by way of recreation. That is, they outlined a program of play which would appeal to young and old and would bring them to the church to plan their own self-expression during their hours of leisure—hours which hitherto many of them had spent in loneliness or in an environment planned for them by commercial amusement interests.

The trustees bought a new moving-picture machine. The church woman's club which had not held a meeting for two years was reanimated, its first constructive task being to visit the boarding houses in the neighborhood to invite the occupants to avail themselves of the new recreational opportunities the church was opening to them. A recreation expert of the Buffalo Community Service organization helped carry out the program. He interested a song leader in the church's adventure in rejuvenation and secured his services for a nominal sum. A trained recreational leader was induced to add his assistance without cost. Likewise, a trained dramatic teacher consented to launch plays until the activities had gained so much momentum that they would run on without the initial push of

a trained leader. Volley ball teams and a folk-dancing class were organized at a nearby office of the New York Central and Hudson River Railroad.

It was a big work, a constructive task, and it succeeded. By recognition of the human need for self-expression during leisure time through some form of play, this church management gave its door-step its old accustomed use.

FLORENCE SAMUELS.

New York City.

The Church Practising What She Preaches

Bishop Francis J. McConnell, in a pamphlet issued by the Committee on the War and the Religious Outlook, has the following:

"There are also ways in which the Church in its own activities can exemplify the ideals that it preaches.

"There are at least three spheres in which the Church has the direct opportunity to show in industrial and social terms the spirit of Jesus; for (1) the Church is an investor of funds; (2) the Church is an employer of labor; and (3) the Church, through her missionary enterprises, comes into close relations with the forces of modern internationalism.

"In these days of huge church campaigns which collect funds by the scores of millions of dollars, some of the funds find their way to interest-bearing investment. Do those in charge of such investments always ask as to the character of the enterprise from which the interest comes? Has money gone into interest that should have gone into better tenements, or into better shop ventilation, or into safety appliances, or into wages, or into a profit-sharing plan?

"Moreover, these are days when the Church herself is an employer on a considerable scale. Church publishing houses do business running into millions a year. Has the Church always realized her opportunity to take the lead in industrial progress in her own enterprises? Is there not here a field for trying out advanced plans of collective bargaining and profit-sharing and the recognition of labor through positions on boards of directorship?"—*From the Committee on the War and the Religious Outlook.*

A Message to Christian Tourists

[The following notice is from the Federal Council of the Churches of Christ.]

The members of our churches who are to be in Europe during the coming summer are especially requested to visit the various

Protestant churches and institutions in France and Belgium.

They are requested to make their arrangements with the Comite Protestant Francais M. Andre Monod, Secretary, 8 rue de la Victoire, Paris, France and the Comite Belge d'Union Protestante Dr. Henri Anet c/o. Eglise Chretienne Missionnaire Belge, 11 rue de Dublin, Brussels, Belgium.

Advance information, with handbook, may be obtained by prospective tourists on application to the Commission on Relations with France and Belgium of the Federal Council of the Churches of Christ in America, 105 East 22nd Street, New York City.

What a Boy Costs

So you are twenty-one.

And you stand up clear-eyed, clear-minded, to look all the world squarely in the face. You are a man.

Did you ever think, son, how much it costs to make a man out of you?

Some one has figured up the cost in money of raising a child. He says to bring up a young man to legal age, care for him and educate him, costs \$25,000, which is a lot of money to put into flesh and blood.

But that isn't all.

You have cost your father many hard knocks and short dinners and gray streaks in his hair, and your mother—oh, boy, you will never know. You have cost her days and nights of anxiety and wrinkles in her dear face, and heartaches and sacrifice.

It has been expensive to grow you; but—

If you are what we think you are, you are worth all your cost—and much, much more.

Be sure of this: While father does not say much but "Hello, son," way down deep in his tough, stanch heart he thinks you are the finest ever; and as for the little mother, she simply can not keep her love and pride

for you out of her eyes. You are a man now.

And some time you must step into your father's shoes. He wouldn't like you to call him old, but just the same he isn't as young as he used to be. You see, young man, he has been working pretty hard for more than twenty years to help you up, and already your mother is beginning to lean on you.

Doesn't that sober you, twenty-one?

Your father has done pretty well, but you can do better. You may not think so, but he does. He has given you a better chance than he had. In many ways you can begin where he left off. He expects a good deal from you, and that is why he has tried to make a man of you. Don't flinch, boy.

The world will try you out. It will put to test every fiber in you; but you are made of good stuff. Once the load is fairly strapped on your young shoulder, you will carry it and scarcely feel it—if only there be the willing and cheerful mind. All hail to you on the threshold.

It's high time you are beginning to pay the freight; and your back debts to your father and mother. You will pay them up, won't you boy?

How shall you pay them?—*The Christian Life Magazine.*

Protestantism in France and Belgium

The Federal Council of the Churches of Christ in America has received many inquiries concerning the plans for reconstructing Protestant institutions in France and Belgium. In answer to these inquiries it has issued a pamphlet with the title "Reconstruction Plans for the Year 1920." This pamphlet is free to those who desire it, and is obtainable at the offices of the Council at 105 East Twenty-second St., New York City.

MID-WEEK PRAYER AND CONFERENCE MEETING

JAMES M. CAMPBELL, D.D., Claremont, Cal.

July 4-10—A Nation's Choice
(Deut. 30: 15-20)

NATIONS, like men, come to the parting of the ways, when they must choose either the high road or the low

one, Lowell has said that

"Once to every man and nation comes the moment to decide

In the strife of truth with falsehood—on the good or evil side."

As a matter of fact, moments of

decision come often. The United States has had some fine opportunities of late to decide in great world issues, which unfortunately she has allowed to slip. Those fateful moments, which a wise opportunism failed to improve, have gone forever; but others are coming, for we are still at the crossroads.

Every political question is at bottom a moral question; but we need prophetic souls to put the moral principles involved clearly before the people. Moses did this in the instance before us, in his final charge to the people. He cut clean to the heart of things, declaring: "I have set before thee this day life and good, and death and evil." He called heaven and earth to witness that the issue was clearly drawn, and that "the blessing and the curse" attendant upon right or wrong choice had been clearly set forth. Oliver Cromwell did this, when brushing aside all minor matters of statecraft he brought the people of England face to face with choosing between the principle of the divine right of kings to rule as they please, or their diviner right to rule only in righteousness and the fear of God. Abraham Lincoln did this when he maintained that a nation could not exist half slave and half free; and that "a government by the people, of the people, and for the people" was the only alternative. Among the political leaders of our own day none got more surely and more swiftly to the moral core of political questions than Theodore Roosevelt. We miss his words of prophetic insight in the midst of the confused babel of the present hour!

Let the moral issue involved in public questions be fairly set before the American people, and a right verdict can always be depended upon. The national conscience is sound, and is led astray only when the moral issue is confused. The question of slavery

was settled when shifted from the political to the moral plane; so was the question of the liquor traffic; and our perplexing industrial questions can be settled in no other way. Principle must take the place of expediency, the golden rule the place of class rule—for nothing is settled until it is settled upon an ethical basis.

"Nations, like individuals, are mortal." Of many mighty empires nothing remains except heaps of ruins amid the sands of wind-swept plain. Destruction often came with startling suddenness.

"A thousand years may serve to found a State,
An hour may lay it in the dust."

Rome was never more powerful than at the moment before her fall. France was at the zenith of her glory when swept to her doom in the frenzy of revolution. Germany was in the full flood of prosperity when in her vainglorious lust for world-dominion "she drew the world down on herself." Nations can lose their souls in the effort to gain the world. The only thing that can preserve a nation's life is righteousness.

Will America survive? Only if she lives up to her high ideals; and takes up the free man's burden of responsibility, employing her strength to help the weak; accepting gladly such a trust as that now offered in a mandate for bleeding Armenia—losing her life, if need be, in the world's tribulation that she may find it in the world's redemption.

On the fourteenth of March the earth entered its summer solstice by tilting up toward the sun. By right adjustment in its relation to God the earth can change its winter into summer—and in no other way.

July 11-17—The Goodly Company (Matt. 23: 20)

The Great Companion is more than "goodly company," he is the goodli-

est company. Those who walk with him through life have in his friendship life's greatest boon.

Before his departure he said to his followers: "I will not leave you desolate, I will come unto you. Yet a little while and the world beholdeth me no more; but ye behold me." These words promise two things: first, his speedy return; second, the consciousness of his presence on the part of his people. These two things go together; the very possibility of the experience of his presence being based upon the fact of his return. For if he has not come back how can any one meet him and sack his soul in the light of his presence?

Upon his return old friendships were renewed—but on a new footing and on a higher level. Henceforth they knew their divine Lord after the flesh no more. Their communion with him was spiritual. A new and intimate relation was established between them which was to remain unbroken. Identity of personality was also established. It was "the same Jesus" as had been taken up who had come back to abide with his own forever. Tho veiled from sight he is ever near. Of him his humblest followers can now declare: "Whom having not seen we love; and altho now we see him not, yet believing, we rejoice with joy unspeakable, and full of glory."

Forecasting his departure and return, Jesus, in commissioning his disciples to go into all the world and preach the good news to the whole creation, fortified them for their task with the assurance of his presence. Go forth, he said, to win the world to my sway; "and lo, I am with you all the days, even unto the consummation of the age." Not only was he to be their companion by the way, but the helper in the work. Those who go forth at the Master's bidding on any of his errands never go alone nor

do their work unaided. It is said that when the Lord was "received into heaven, the disciples went forth and preached everywhere, the Lord working with them, and confirming the work with the signs that followed." The same is happening to-day. The living Christ is by the side of every lonely worker as his unseen ally. He is in every great movement of social and moral reform. Every token of the better day is the fruit of the working of his spirit in the hearts of men. His cooperation with our feeble efforts is our only guarantee of success. With him as our partner we can not fail. When difficulties discourage, we are to fall back upon the certainty of his presence and go on with unslacking steps, supported by the assurance that whatever comes we will share together; if we are partakers with him in the conflict of to-day, we shall be partakers with him also in the victory of to-morrow.

In his hard mission field in the New Hebrides, Dr. John G. Paton, burying his young life in the presence of hostile natives, testified, "If it had not been for the presence of Jesus I would have died from sorrow." That presence carried him through his trouble, and made him victorious in his missionary task.

In his lines entitled "East London" Matthew Arnold gives expression to his thought. He says:

'Twas August, and the fierce sun overhead
Smote on the squalid streets of Bethnal
Green,
And the pale weaver, through his window
seen
In Spitalfields, looked thrice dispirited.

I met a preacher there I knew, and said,
"Ill and o'er-worked, how fare you in this
scene of woe?"
"Bravely," said he, "for I, of late, have
been
Much cheered with thoughts of Christ, the
Living Bread."

This is the Christian secret. Those who feed upon Christ the Living Bread are strengthened for their

task. It is his presence that imparts power for the struggle.

A Scottish chieftain fell wounded in battle. His clansmen supposing him to be dead began to waver and fall back. Raising himself on his elbow he cried out, "I am not dead, but am looking on to see you do your duty." At once they rallied, and swept on to victory. This is only a partial representation of our Great Commander. He is neither dead nor impotent to help. He is not only looking on; he is leading on to victory.

July 18-24—The Blossoming Plants (Matt. 6:28-30)

"Consider the lilies," says the Master; do not pass them heedlessly or hurriedly by, but stop to observe them and study them and to learn the lessons which they teach.

Jesus is not referring to any particular variety of lily, but to the lilies in general growing wild in the fields. "Consider," he says, "how they grow"; with what grace and beauty they expand. Consider, too, how God clothes them in gorgeous raiment excelling that of Solomon, altho they neither toil nor spin; and learn from them to trust the Father's providential care. This is the main lesson of the lilies—the main lesson of all the blossoming plants.

"Look to the lilies how they grow!"
 'Twas thus the Savior said, that we
 Even in the simplest flowers that bloom
 God's ever watchful care might see."

Why should we be troubled about food and raiment when the heavenly Father who knows what we need has promised to provide them for us? But let us beware of making his watchful care an excuse for idleness. Unlike the lilies we have to toil and spin; but all our labor would be in vain without his blessing. Toil unblest would profit us nothing.

The lilies of the field speak to us also of God's love of beauty. Beecher

said that God must have smiled when he made the rose. He must have smiled also when he made the lily. It is expressive of his beautiful thought. He loves beautiful things, hence he has made so many of them. God is no mere utilitarian; he ministers to our pleasure as well as to our need. Of human ministries none is more gracious and joy-giving than a flower mission which provides flowers for sick-rooms, hospitals, and tenement houses. Realizing the value of this higher ministry Mahommed said to his followers: "If thou hast three loaves, sell one and buy hyacinths to feed thy soul."

Another lesson of the lilies is that of the attractiveness of goodness. The lily is fragrant—good deeds have a sweet odor. The lily is graceful—so is goodness. Sin is intrinsically ugly, holiness is intrinsically lovely. The lily is pure. We use the expression, pure as a lily. Especially is the idea of purity connected in the modern mind with the lilies of the garden, the Calla and Easter lilies, those "flowers of virgin light," which are to us the symbols of white thoughts and deeds.

The lilies speak to us of the transitoriness of life. They soon fade and pass away; but while their brief life lasts they fill their place and do their work. The Master in the passage before us compares our life to a flower which in the morning flourisheth and groweth up, and in the evening is cast down and withereth. We are here but a short time; but while we are here we have each a place to fill which no one else can occupy, and a work to do which no one else can perform.

The lilies speak to us also of resurrection. This is the reason why they are associated with the celebration of Easter. When the lilies fade they do not really die. Their life goes into the root. We dig up the brown bulb, and when spring comes around again

we put them into the ground; the rain falls upon them; they feel the thrill of a new life, are drawn up into the sunshine, and expand in beauty. So it is with the resurrection of the dead.

July 25-31—What to Read

(Phil. 4:8)

Among the counsels of Paul to Timothy, his son in the gospel, was, "Give heed to reading." He desired him to be studious and thoughtful that he might be enlarged spiritually and have his power for good increased.

To know what to read is even more important than to know how to read. In the text referred to above, Paul gives some valuable hints touching the former point by suggesting some of the things upon which we may profitably ponder. His list includes,—

"Whatsoever things are true." The life of the Spirit is nourished by truth. Ignorance is not the mother of devotion, but the mother of superstition. The mother of devotion is intelligence. Knowledge is the fuel that feeds the fires of piety. Let any one drift away from Bible doctrine and he will soon drift away from Bible morality.

A writer in one of our popular magazines takes the position that pernicious literature is that "which deliberately misrepresents actuality by giving false views of life and casting a glamour over actions in themselves sordid and destructive of character." A life built upon falsity is like a house built upon sand.

"Whatsoever things are pure." Avoid everything that would bring a blush to the cheek, rub off modesty—which is the enamel of virtue—pollute the imagination, and poison the fountains of life. The sex novel, with its subtle, insidious suggestions of evil, is baneful in the extreme. It taints the soul and weakens the barriers of

temptation. Strange that parents who are careful about their children's food should allow them to feed their souls upon such poisoned confectionery. The choice of books, like the choice of friends, ought to be made with care.

"Whatsoever things are lovely"—i.e., in any way elevating and ennobling. Read the best books, the masterpieces of literature. Waste little time on ephemeral literature but give attention to books of abiding value and of spiritual quality. Few books live over a year, and those alone that possess survival value are worth reading. Through the best books we hold high converse with the mighty dead, and thus keep in the best company. When once we taste the best, relish for the inferior is taken away.

"Read Homer once and you can read no more
For all books else appear so mean and poor."

With still greater force does this apply to the greatest book in all the world—the Bible. In its pages we find comfort and inspiration and hope to be found nowhere else. The banishment of this Book of books from our public schools is surely folly.

In a word, we are to read whatsoever things make for the strengthening of character. We live too much on the surface of things. We go through life like skaters skimming over a frozen pond. Our religion is liable to become shallow and showy. To make it deep and strong we must provide better food for the soul. We can not grow strong on gruel. Light reading produces light character.

We must also assimilate what we read; following the advice of the Prayer Book, "read, mark, learn, and inwardly digest." Above all, we must read with a practical intent; for a man may be "deep versed in books and shallow in himself." A true book-lover will seek "to know for the sake of living and not to live for the sake of knowing."

The Book

EARLY LEADERS AND KINGS OF ISRAEL

Professor JOHN E. MCFADYEN, D.D., United Free Church College,
Glasgow, Scotland

July 4—David in Camp and Court

(1 Samuel 17: 1—18: 9)

No story in the Old Testament is more familiar than this of David and Goliath. Like Old Testament history in general, this narrative may be looked at from two points of view (1) the historical and critical, (2) the religious; tho it is naturally with the latter that the preacher and the teacher are supremely concerned. And no difficulties that the historian or the critic may raise can blur the exquisite literary flavor of the story or affect the value of the religious lesson which it so dramatically illustrates, that God can use weak and unpromising instruments to achieve his purpose against fearful odds—a lesson that has been earlier illustrated by the story of Jonathan and his armor-bearer (1 Sam. 14:6).

But the critical and historical problems happen here to be peculiarly interesting and not quite unimportant. (1) In a little known and little noticed passage, the credit of having slain Goliath—manifestly the same Goliath (cf. 1 Sam. 17:7)—is ascribed not to David but to Elhanan (2 Sam. 21:19). The chronicler seeks to reconcile the two stories by making Elhanan slay the brother of Goliath (1 Chron. 20:5). (2) The picture of David here given as a ruddy shepherd boy agrees with the previous chapter (1 Sam. 16:12), but is difficult to reconcile with the description of him in the older history as “a mighty man of valor and a man of war” (16:18). (3) Again, in 17:55-58, which de-

scribes David's introduction to Saul, the latter seems never to have seen him before, whereas in 16:21 David is already at the court, not only well known to, but dearly beloved by Saul. It is difficult to resist the impression that here, as so often elsewhere, there are different literary sources, one nearer to, one more remote from, the events. Both agree that David achieved unique distinction in war with the Philistines: the story of Goliath puts the matter in one way, and the song, twice repeated (18:7 and 21:11), in which the women acclaimed him—“Saul hath slain his thousands, but David his tens of thousands”—puts it in another. These, however, are problems for the critic and historian.

The story ranks as one of the most brilliant and vivid in the Old Testament. The heart beats high as we watch the preparations for the unequal contest and wonder what will happen to the Hebrew boy as he goes out unarmed to face the Philistine giant—symbol of the eternal fight of goodness with the mighty godless forces of the world. Every detail counts. The giant is about ten feet high. David is not to be thought of as small: tho not so tall as Eliab (16:7) he must yet have been regarded by the historian as of a goodly height, since he can put on the armor of Saul, who is himself of more than average stature (10:23). The scene in which he tries on Saul's armor would be very amusing to an ancient audience, as it still is to us, if we exercise our imaginations. It is worth

marking that when David enters the lists Goliath notices only his staff (16:43), but not the sling from which he was fated to receive his own death-blow. No wonder that, in his strength and arrogance, he disdained and cursed the boy. The charm of David is felt through all the brilliant story; it comes out in his physical beauty, in his fine manners and gracious speech, in his love for the sheep, and in the skill and power with which he defended them.

The great lesson of the story lies, as we have seen, on the surface, but there are many subsidiary touches, as, *e.g.*, that Goliath was finally slain by his own sword. But the story, as a whole and in detail, admirably illustrates the conditions of victory in the battle of life. (1) Most prominent is that David is a religious lad—with a deep faith in his God and a passion for his honor. It is the insult to his God that stung him into hurling his defiant challenge at Goliath (verse 26); and he fearlessly goes out to the fight, because he quietly trusts this God—"he will deliver me" (verse 37). And he trusts, because he believes his God is a "living" God, *i.e.*, a God who is alive, a God who can do something, above all a God who can help and strengthen his servants who take their lives in their hands and go forward to champion his cause. (2) Note again, David's fine control of his tongue and temper (verse 29). His big brother Eliab is jealous and angry at what seems to him David's stupidity and insolence; and David must have been sorely tempted, as he was well able to hurl at him some stinging rejoinder—perhaps to remind him at least that he should have had more faith in the God he pretended to worship. But his brief answer betrays no trace of bad temper. He who ends by mastering Goliath began by mastering himself. Often envy and misunderstanding, even from quarters where they

might least be expected, dog the heels of those who are taking risks and making sacrifices for country, church, or God. But the path of self-control, in speech as well as in action, is the path to victory. (3) To succeed, a man must be himself. David must not appear in Saul's armor, but with the weapons that are his own and that he understands. In Saul's armor he would certainly have cut but a sorry, if not a ludicrous figure, and would probably have achieved no victory. He might have stumbled and fallen by the very weight of that unfamiliar armor and ended by being thrown prostrate by his adversary. We must be natural; we only make ourselves ineffective and ridiculous by aping another man's manner, or echoing his voice. It is originality that the world needs, not imitation or the putting on of what is not our own: that is the road to ridicule and ruin. (4) The Hebrew tenses in verses 34 and 35 imply that David had many a time faced lions and bears—in other words, that he had a rich experience of battle behind him. The deadly accuracy with which he hit the giant shows that it was the shot of one who had had years of practise behind him. God needs servants who trust him, but they will be all the more effective for having trained and practised their powers. There lies upon us all the duty to train whatever power we have, so that, when the call to important or perilous service comes, it will find us not only ready but competent. (5) Notice the prudence and care with which David prepares for the fight. He does not take any stones, he carefully selects the ones he wants; and, not rashly anticipating that the giant will fall a victim to the first stone, he prudently takes with him five. Even the man who trusts his God is in honor bound to prepare himself, so far as human foresight may, for all eventualities.

There are giants threatening every life and every land to-day, as Goliath threatened Israel—greed, ambition, impurity, self-indulgence, militarism, etc.: and still against the giants the battle must go on. Our resources are often so slender that defeat seems certain; but by the exercise of faith, self-control, sincerity, training, and prudence, the forces that threaten the higher life of our land will eventually be overthrown.

July 11—Jonathan Befriends David

(1 Samuel 20)

From this point the story becomes one of growing tension and alienation between Saul and David. The song in which the women acclaimed the victory of Saul, "Saul has slain his thousands and David his ten thousands" (18:7), furnished material for the jealousy which was rising in the unhappy soul of Saul. We are not surprised to read in the following verse that "Saul was very wroth, and this saying displeased him." It is already beginning to be clear to him that David may some day be his rival for the throne—"What can we have more but the kingdom?" (18:8). This is the key to the subsequent conduct of Saul, charged as it is with murderous malice; and the ugly story is relieved only by the exquisite friendship of Jonathan and David.

To appreciate the full force of chap. 20, the two preceding chapters should be carefully read, which recount the attempts of Saul to remove the too attractive and versatile David from his path. According to chap. 18, he twice sought to get rid of him by assigning him dangerous work, but good fortune continued to attend him; and according to chap. 19, he goes the length of inciting Jonathan and all his servants to remove him by assassi-

nation, a fate from which he was saved by the ready wit of his wife. Chap. 20 continues the melancholy story of Saul's envenomed jealousy. It may be thus briefly summarized. David privately disclosed to the trusty Jonathan his father's murderous design against him. Jonathan, unwilling to believe it, yet vowed to do all he could for him in accordance with their plighted troth. They planned that David should go into hiding for a day or two, and that Jonathan should pretend to his father that David had gone to Bethlehem, to keep with his clan the festival of the new moon—a day which seems to have been as important in ancient Israel as the Sabbath (cf. 2 Kings 4:23; Amos 8:5). When Saul missed him at table, this excuse would test his attitude toward David, and, by a preconcerted sign, Jonathan was to indicate to David whether to flee or stay. At Jonathan's plea for David's absence Saul's jealous anger blazed forth, and he cast a spear at his son, as on other occasions he had done to David (18:11; 19:10). In sorrow and wrath, Jonathan went forth and gave David the signal for instant flight.

This chapter, like others that we already studied in Samuel, is not without its difficulties. After the painfully palpable evidence furnished by chaps. 18 and 19 of Saul's jealousy, it is rather surprising to find Jonathan still unsuspecting (20:2) and David unable to offer him any convincing proof of his father's hostility. This has led some scholars to believe that chap. 20 is really a duplicate of the preceding narrative—a phenomenon which we have already seen to be common in this book. But in both narratives the broad fact of Saul's morbid jealousy stands out in lurid and hideous colors. In 20:31, as in 18:8, the jealousy is explained by the fear that, through David, the

dynasty which Saul had hoped to found is doomed to perish.

A special difficulty is created by the last three verses of the chapter, which describe the affectionate parting of the friends. The terms of verses 35-39, according to which Jonathan indicates his advice to David who is in concealment, by the words he addresses to the attendant boy, clearly imply that Jonathan dare not be seen in David's company: so there can be little doubt that the concluding verses are a later addition from the hand of some one whose imagination was stirred to its depths at the thought of the parting of two such loyal friends.

"The soul of Jonathan," we are told in 18:1, "was knit with the soul of David, and Jonathan loved him as his own soul" (cf. 20:17). In this chapter we have an immortal picture of a perfect friendship, and from it we may learn something of the conditions and qualities of true friendship. (1) Friends must show themselves friendly in deed as well as in word. They must be ready to plan and do and dare for each other. Much that passes for friendship is passive rather than active, and is hardly worthy of the name—will scarcely trouble to write a letter, far less to make a great and daring venture for friendship's sake. True friendship sharpens the wits—notice Jonathan's plan to give the needed intimation to David (verses 20-22 and 35-38); and it is ready to take risks—Jonathan is prepared to incur his father's displeasure. No man deserves friends, and no man in the long run will retain them, who is not willing to render a service which costs him something. The great Friend gave himself. (2) One friendship ought not to blind us to the claims of another. For all his love to David, Jonathan does not forget his duty to his father. He does not answer with insult the fiercely insulting words of Saul (verse

30), he leaves the table in dignified silence (verse 34). He admits in verse 2 that his father had always been frank and open-hearted with him in the past, and, however angry, he does not now fail in the respect which is his father's due. A later friendship should not incline us to be less than just to the claims of an earlier one. (3) Jonathan loved David as himself. This is an exquisite and, some one would add, an unattainable and impracticable ideal; but we must not forget that it is an ideal to which even the Old Testament summons us all (Lev. 19:18), tho it is a summons which receives infinite expansion in the interpretation of Jesus (Luke 10:27-37). The story of David and Jonathan illustrates practically the kind of affection that all men would cherish for each other in a truly human society.

Almost even more than the World War, the class strife which is rending every nation to-day shows how unspeakably far society is yet from attaining this ideal. The attitude of class to class is more like that of Saul than of Jonathan to David. Jealousy and suspicion reign, with all their unlovely consequences in social strife and incipient anarchy. But there is room and need for us all in the world. We should first cast out of our hearts the devils of envy, jealousy, and malice, which always lead to bitterness and confusion and sometimes to murder and war, and we should work for that higher and fairer order of society, in which men will show to their neighbors something of that love which Jesus has showered upon us all.

July 18—David Spares Saul's Life

(1 Samuel 26)

The chapters that follow the story of David's escape which we studied last week describe Saul's relentless

persecution of him in the wilderness of Judah—the hilly and desolate land west of the Dead Sea. David is the great rival to the throne who must be caught and disposed of. But the most casual reader can not fail to be struck by the extraordinary similarity between chaps. 24 and 26. Both describe how the persecuted David has an opportunity of ending the persecution forever by taking the life of Saul, but chivalrously refuses, contenting himself by furnishing Saul with indisputable evidence of how completely he had him in his power. Both emphasize the point that David is deterred not only by his native magnanimity, but by the respect he had for Saul as Jehovah's anointed (24:6, 10; 26:9, 11, 23). Had these been two independent incidents, we should very naturally have expected that, on the second occasion, David would have made some pointed allusion to the malevolence of Saul, which appeared all the more odious after David's chivalry in sparing him on the former occasion. But there is no such allusion. The most probable explanation of such silence is that here, as so often, we have duplicate narratives of the same event. There were two histories of David and Saul, each of which fastened on this outstanding illustration of the magnanimity of David and the vindictiveness of Saul.

The story illustrates, however, David's courage as well as his magnanimity. When he has ascertained from his scouts the exact situation of Saul's camp, he goes, under cover of the night, with only one companion right into the very heart of it. We are given to understand that Providence was working for David, a supernaturally induced sleep having fallen on all the hostile camp. There lay his royal enemy sunk in the deep sleep from which he would never have woken again, had David been base enough to

listen to the suggestion of Abishai; and there, stuck into the ground near Saul's head, was the famous spear which has figured more than once in the narrative (19:10; 20:33). But David resists the temptation. An ungenerous criticism has regarded his motive in abstaining as one of self-interest; aspiring one day to be king himself, he wished, it is said, to create a precedent of respect for the person of the king, as Jehovah's anointed. But it is fairer to take David at his word. Four times within two short verses (10, 11) he names his God, as if he recognizes, in however primitive a way, that overshadowing, restraining presence; and he is content to leave his enemy in the hands of God. But he ironically taunts Abner with his poor guardianship of the king, and then remonstrates with the king for his persecution of himself. Saul confesses his guilt, and expresses his conviction of David's ultimate triumph.

Verse 19 is of much interest from the point of view of ancient religion. David can account for Saul's attitude to him only on the assumption of some external influence. Either it is due to God, who is thus expressing his anger; if that be so, David is ready to appease him with an offering. Or it is due to men; in that case he calls down upon them a solemn curse. For the effect of what they have done is to drive him away from "the inheritance of Jehovah," i.e., from the soil of Israel, and that again meant that he would be driven from the God of Israel whose jurisdiction, as we saw in the story of Ruth, was supposed to cease at the borders of Israel: whosoever crossed these was practically obliged to "serve other gods."

The moral of the story is obvious—the ugliness of the vindictive spirit, and the duty, the beauty, and the wisdom of magnanimity; but never in history has the need for this moral

been more imperative than to-day. The war is over; but in many hearts in many lands the tempers which it produced are being maintained and even aggravated in the so-called peace which has followed. Many would wish to see the military war replaced by an economic war, and to secure that life in the lands of recent enemies be hampered by trade restrictions and crushed beneath intolerable economic burdens. But "if the mass of people," as Will Arnold Forster has recently said:

"Truly realized for one moment what suffering economic war would bring and how utterly that suffering would outweigh almost every conceivable advantage that might be gained, then the world might live happily ever after."

A happier and a safer world, we may be sure, will never be secured by embittering human hearts and perpetuating hatred between nations or men. Magnanimity will succeed where force will fail. Professor J. F. McFadyen has well said in his recent book on *Jesus and Life* (p. 192, Pilgrim Press):

"There is only one way in which we can really conquer an enemy; that is, by turning him into a friend. To produce two hating hearts where before there was only one may be a triumph for the pagan; to drive all hatred out of the hating heart, to capture the affection of the aggressor, that is the triumph of the Christian. But, like all other victories worth having, it can be had only at a price. It is no effeminate submission that Jesus enjoins, but an ambitious, courageous, large-hearted striving that will be content with no revenge short of the complete surrender of the enemy, of his will to be an enemy."

That is the true triumph which would restore peace and happiness to our broken world; and however little some statesmen and peoples understand that to-day, it was well understood by David three thousand years ago.

July 25—David Succeeds Saul as King

(2 Samuel 2: 1-7; 5: 1-5)

In the last lesson David was a

hunted outlaw, in this he becomes king—first of Judah, then of all Israel. For an intelligent idea of the way in which this transformation in his fortunes was effected it will be necessary to read the intervening chapters, whose story may be thus briefly summarized. For some time David and his band served as vassals of the Philistines, who were then at war with Israel (1 Sam. 27 and 29). David seized the opportunity of his Philistine connection to attack the plundering Bedouin tribes in the south, but he was providentially delivered from the necessity of taking any part in the war against his own people. In the decisive battle of Gilboa Israel was defeated by the Philistines and Saul took his own life (1 Sam. 31: 4; but in 2 Sam. 1: 10 an Amalekite claims to have killed him). As on that fateful day "Saul died, and his three sons" (1 Sam. 31: 6), David was left with no one to dispute his power but Ishbaal (later called Ishbosheth), the only surviving son of Saul. But that power was not yet consolidated or formally recognized, and the little section 2: 1-4 tells us, all too briefly, how this was effected.

A new stage in the career of David began with the death of Saul; so we find him characteristically consulting his God, doubtless by means of the oracle, whether he should go up from Ziklag, where he was, to any of the cities of Judah. The answer was in the affirmative, and the city selected was Hebron. The reason for this selection is worth considering. Bethlehem, as David's own city, might have seemed to be a natural choice: but Bethlehem was too dangerously near Jerusalem which was still a Canaanite stronghold, and also too near Benjamin which would be still controlled by influences favorable to the friends of Saul. Hebron was no doubt selected partly because of its position in the center and heart of Judah. It

would be less exposed than Bethlehem to Philistine attacks. Here David would be surrounded by friends, whom more than once he had defended against the raids of neighboring nomad tribes (1 Sam. 27); and by his marriage with Abigail he was now definitely associated with the Calebites (25:3), one of the most powerful clans of Judah. There was every reason, then, for Judah to accord David a hearty welcome, and to second the ambitions which he may well have cherished, the more so as this would give the Judæans a chance to assert that leadership of Israel which had in Saul's lifetime been naturally more or less vested in Saul's own tribe of Benjamin. Apart from that, it would be dangerous to provoke or thwart a man so resourceful as David, who had many hardy and competent soldiers at his command. Besides, his power would be a guarantee of their security against external attack. Nothing, then, was more natural than that the sheikhs of the various clans should offer their homage to David and set him upon the throne of Judah (2:14). Thus was reached the first step toward David's sovereignty over the whole people.

Chaps. 2-4 describe the struggle between David and Ishbaal, which ended in the assassination of the latter, and left open to David the way to a practically undisputed sovereignty over the north as well as the south. The step by which that was finally reached is described in 5:1-5, according to which the elders of Israel (i.e., the northern tribes as distinguished from Judah in the south) came to Hebron, expressed their homage to David, and anointed him king. Israel and Judah now constitute together a single kingdom, of which David is king, tho this united kingdom was doomed to be disrupted again in little more than half a century (937 B.C.) soon after the acces-

sion of David's grandson, Rehoboam.

The rapid rise and brilliant success of David are proof that he was a man of very exceptional gifts. Every fresh narrative adds to the impression of his resource, his versatility, his charm and mastery of men; but the spell which he wielded first over his immediate followers and then over the people at large—a spell which has kept his memory alive among both Jews and Christians and made his name a household word for ages—was due in large measure to his essential nobility of soul. This comes out in numberless little touches—in his flaming indignation with the Amalekite who claimed to have destroyed Saul (2 Sam. 1:11-16), and very conspicuously in the magnificent poem which he composed upon the death of Saul and Jonathan (1:19-27)—surely one of the noblest elegies that ever celebrated human worth. In this wonderful poem, Saul's relentless and implacable hostility is forgotten and lost in the depths of David's love for him. Something of this regality of spirit shines through 2:4-7 which forms part of to-day's lesson. After the fateful battle of Gilboa, the men of Jabesh-Gilead, who cherished a deeply grateful memory of the deliverance Saul had wrought for them at the very beginning of his career from the menace of the Ammonites (1 Sam. 11), had bravely stolen his body from the wall of Bethshan where it was exposed to Philistine insults, and buried the bones in their own town with mourning (1 Sam. 31:11-13). This reverent and heroic regard for Saul made a mighty appeal to the chivalrous heart of David. He not only thinks of his old enemy without animosity, but he loves his memory still, and he honors those who had honored him, invoking the blessing of heaven upon the men who had done his rival this valiant and pious service at the risk of their lives.

If nations and men could practise magnanimity of this kind toward one another, especially toward their erstwhile rivals and enemies, the world would be transformed in a single generation. Vindictiveness only adds to the sum of bitterness and misery already in the world; and in the long run it injures as much the nation that practises it as the nation that suffers it. The whole world is the loser by malevolence, as it is the gainer by magnanimity. Speaking recently of our late enemies, Ernst Kahn has said that the help granted them must be both of a material and a moral kind. In their desperate condition, he says, they must once more hear a kindly word from beyond the frontiers. Their country is sick unto death; and if she is not speedily healed, she will become a corpse "which will infect with its poisons all the surrounding countries." So ghastly a prospect need not be feared if nations learn in time the way of David, or better still, of Jesus.

The Sway of Religion and Ritual in Business in Japan

Religion has its spontaneities and its rites. An example of the former is given by Dr. William Elliot Griffis in one of his books. In this he tells of a long period of cloudy weather and rain, during which the sun had been entirely hidden; but suddenly, at eventide, the sun broke gloriously through the clouds. Immediately the houses in Tokio were emptied of their inhabitants, who all and with one accord in the streets joined in the worship of the luminary that is fabled to be the ancestor of their ruler.

An example of the ritual of religion entering and affecting the business life is told by the Rev. C. K. Cumming in *From Far Japan*.

"As I was going down the street the other day I saw a large crowd gathered in front of the main postoffice, and seemingly waiting with a good deal of impatience for something to take place. Just opposite the postoffice they were putting up a large three story building which was to be a bank. The

frame work had already been completed.

"On looking up I saw quite a large number of people on the roof of the building which was more or less flat. Among them were ten or fifteen Buddhist priests in their handsome robes of green and purple and yellow silk. There were also about the same number of bank officials dressed mostly in foreign style. There were also as many, if not more, coolies in their every day apparel. On the center of the roof there were many decorations and streamers of red, white and blue.

"The priests were engaged in some kind of ritualistic service, dedicating the building to some god, doubtless the god of wealth, and the bank officials were also at times taking part in this service. It seemed strange to see these men in foreign dress taking part in these heathen rites. You associate foreign style of dress with more liberal ideas and with freedom from these superstitions. After these elaborate rites had been completed, the people on the roof—priests, bank officials, and coolies alike—threw down to the waiting crowd below large numbers of rice cakes. It was this that the crowd had been waiting for. I was told by some one in the crowd that the people believed that there was some efficacy in these cakes and so there was a great struggle for them.

"I mentioned having seen the above rites to my evangelist and he went on to tell me some other things about this bank which may be interesting. The bank opens daily (except Sunday) at eight o'clock, and about five or ten minutes before that time all the officials and employees of the bank gather together to have a religious service. Arranged in order they stand with hands grasped in front of them, which they shake very vigorously, saying many times, 'Niko-niko ogamu,' which means, 'Laughingly we worship.' Then they draw in the breath three times but they do not blow out the last breath, and then they say, 'Uchu no Tai-Rei wo suikomu,' 'We draw in the great spirit of the universe.' Then they rub their foreheads outwards with both hands and say many times, 'Shintai kenko,' 'Health to the body.' Then they rub the cheeks in a downward direction with both hands, saying 'Kanai anzen,' 'Peace to the house.' They then rub the edges of the ears downwards many times saying, 'Shobai Hanjo,' 'Success to the business.' Then they throw their hands downwards and outwards very forcibly, saying many times, 'Akuma horominu,' 'Let the devil be destroyed,' (so that they may do honest work that day). Then they unite together in repeating the following commands:

This day do not lie,
This day do not get angry,
This day do not revile anybody,
This day work with all your might,
This day do not evil, but do right."

Social Christianity



AMERICANIZATION

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July 4—The Terms of the Problem

SCRIPTURE LESSON: 1 Sam. 23-24.

WHO COMPOSE OUR POPULATION? In the past one hundred years over thirty-three million strangers from foreign lands have passed through the open portals of the United States and been received into our body politic. They have come from every continent and every race, and have represented every civilized nationality. They have been old and young, rich and poor, sick and well, good, bad, and indifferent. They have introduced among us every important religion, all varieties of political convictions, and an uncounted number of languages and dialects, customs, beliefs, and traditions.

This is the most stupendous population movement that the world has ever witnessed. In point of numbers and rapidity the invasions of the Goths, the Vandals, or the Huns, the colonizing activities of Greece, the imperial expansion of Rome, the victorious sweep of the Mohammedan hosts, and the onward-march of the Crusaders all pale into insignificance. More people have come to the United States in a century than were living in all Europe two thousand years ago. More have come in a single year—probably twice as many—than the entire Indian population north of Mexico at the time of the first arrival of the white men. And yet we take it very calmly. Most of us are less thrilled by the immigration movement that is going on around our very doors than we are by reading about the exploits of Attila the Hun or the expulsion of the Huguenots from France.

The explanation, of course, lies in the dulness of that which is familiar. Immigration is commonplace—therefore it does not impress us. It took the cataclysm of the Great War to wake us up to even a partial realization of the significance of what was taking place, and what was destined to take place in the future. The

fact that nearly fifteen per cent. of our entire population were foreign-born individuals was transformed from a dry piece of census statistics into a fact of vital meaning. We began to see that perhaps the situation called for something more than a good-natured, tolerant indifference.

SIGNIFICANCE OF THIS FACT: Even yet, however, with all the agitation which has developed in the last three or four years, it is doubtful if the mass of the American people realizes that we are living in the midst of a great social phenomenon which not only numerically, but in respect of its significance to human welfare and the development of civilization, equals or surpasses many of the critical and dramatic events of history. We read of the great revolutions, reformations, and decisive battles of the past, and we think how wonderful it must have been to be a vital factor in one of the determinative crises of history. We need to realize that every American citizen has an opportunity, and a duty as well, to play his part in determining the outcome of a movement no less important than those of the past. What we do about immigration will have a profound effect upon the whole future progress of mankind.

We need to realize further that what is to be done must be begun at once, and maintained continuously with unflagging activity and zeal. The immigration movement will not wait for us to deliberate, and debate, and experiment. Inaction now will produce results which no amount of future activity can correct, just as we of to-day are paying the penalty for the failure of our fathers to take certain salutary steps in the past. And we have a greater responsibility and less excuse for inaction than our fathers, for they did not have the resources of social science which, partial and inexact tho it still is, nevertheless can afford us certain broad rules and principles for our guidance. History will not repeat itself in this particular. When the modern immigration movement, which includes Canada,

South America, Australia, and some other sections as well as the United States, is over the great population movements will cease so far as we can predict. The human species will have been distributed over the earth's surface in a manner which will probably be approximately final. Nothing, accordingly, can be of greater importance than that immigration should be controlled with an eye to permanent future results rather than to the demands of the immediate present.

Malthus remarks, somewhere in his works, that there is no fallacy more prevalent and more dangerous than the assumption that what is good to a certain extent is therefore good to any extent. That is a caution which it is well to keep in mind in studying immigration affairs. Another fallacy, equally pernicious in this connection, is the assumption that what was true in the past must also be true in the present and the future. It is easy for people, because they do not see any evil effects of our past immigration policy, to conclude that the same immigration policy may safely be continued indefinitely into the future. The truth is that there are a good many social maladjustments in our society which are more or less directly traceable to immigration and our policy toward it; but even if there were none, that fact would be no guarantee against undesirable results in the future. For in society, just as anywhere else, results are determined by combinations of conditions, and if the conditions change the results are bound to change.

CHANGED TYPES OF IMMIGRANTS: It is worth while to consider some of the particulars in which the conditions which affect the immigration situation have changed in the United States within half a century. First of all, there have been marked changes in immigration itself. For the first three quarters of the nineteenth century the sources of our immigration lay almost entirely in northwestern Europe. This meant that by means of immigration we were reconstructing here on American soil a race composed of virtually the same elements as were represented in the original settlers of the country and the founders of the independent nation. No new problems of race mixture or of the adaptation of widely divergent national characteristics were involved.

Now, however, the great mass of our immigrants comes from southern and eastern Europe. Without attempting the futile task of passing upon the inherent superiority or inferiority of these groups, the fact remains that they represent races and nationalities radically different from the characteristic American type. They, therefore, introduce problems of assimilation much more complicated and difficult than those presented by the older immigrants. At the same time the volume of immigration has increased enormously, and the proportion of our population which is of foreign birth or foreign parentage has continuously increased.

Other changes in the character of immigration are the increased importance of the economic motive, the tendency to return to Europe after a few years' residence, the removal of the difficulties of transportation so that little courage or hardihood is required, and the preponderance of males in the middle-age groups.

CHANGES IN THE SITUATION: Changes of no less significance have taken place in our own economic and social situation. Most important, probably, is the disappearance of our free land, and the accompanying transition from an agricultural economy to an industrial economy. Along with this has gone a phenomenal growth of cities, and a congestion of population in certain sections. Socially there has been a great widening of the gap between the extremes of wealth and poverty, and an intensified social stratification. The increased mechanization of production has steadily reduced the importance of labor and the attendant power of the laborer to demand recognition and advantages for himself. The skilled laborer has been progressively displaced by the elaborate machine, which requires the attendance of only the lowest grade of labor. This labor has been more and more supplied by foreigners, while the American workman has withdrawn into other activities. Common labor has thus become stigmatized as unworthy of a real American, and fit only for the "Sheeny," the "Hunky" or the "Wop." This process has been hastened by the diminishing birth-rate of the native population, which is itself partly the result of immigration.

As a result of these factors, and others which they will suggest, the natural, spontaneous, unconscious or subconscious con-

tacts between the native and the foreigner, which abounded in the first half of the nineteenth century, have almost completely disappeared. The alien is a creature apart, whose daily activities move in a circle which intersects that of the native American, even his own employer, at few points or none.

July 11—The Obstacles to Assimilation

SCRIPTURE LESSON: Read John 17:11, 21-23.

Americanization is the unification of the people of the United States. Unification does not imply standardization. It does not mean that every individual is to be reduced to a dead level of identity. That is not only impossible, but if possible would be undesirable. Unification does require that there shall be a sufficient degree of sympathy and harmony of ideals and purposes, enough community of feeling and understanding, so that social standards may be actual and positive, and social movements proceed consistently and intelligently.

UNITY AS GROWTH: The importance of unity in a society varies directly with the degree of its self-government. In other words, unity is essential to democracy. If a structure is progressing as the result of exterior forces, there may be an unlimited diversity in the particles of which it is composed. But if it is growing through the action of its own internal force, there must necessarily be uniformity in the constituent particles. If a concrete wall is being constructed, pieces of granite, marble, quartz, hard coal or iron may be thrown into the mixer. But if a coral reef is building itself there must be complete harmony of character and action on the part of each minute organism. So in the social field, an autocracy may be built and maintained upon the groundwork of unsympathetic, uncongenial, and even hostile elements of population. In fact, autocracies fear unity, and "Divide in order to conquer" is one of the rules of empire. But a democracy can exist only when the elements of population are sufficiently united by bonds of common feeling and understanding, so that harmonious action may result.

THE ASSIMILATION PROBLEM: The process whereby a society receives foreign elements and reduces them to the requisite

degree of uniformity is called in general assimilation. The analogy is to the physiological process by which the body of an organism receives food substances from without and reduces them to such forms that they can be used to build up the body itself. This analogy is a true and a helpful one, particularly as it serves to illustrate the fact that not identity or standardization is required, but consistency. The body is composed of a variety of very different substances, but they all work together, and each plays its appropriate part. Some food materials take longer to assimilate than others. Some substances which enter the alimentary canal can not be assimilated at all. If such substances are received in too great quantities trouble results.

The United States, as a result of the immigration of the past and present, is confronted with the most complicated, extensive and difficult problem of assimilation which has ever concerned any real nation.

The pseudo-nation of Austria-Hungary was the result of the artificial binding together of certain groups which had nothing in common. In that case assimilation proved to be an impossibility. In the United States assimilation has seemed to take place with a rapidity and thoroughness that amazed observers in Europe perhaps even more than the Americans themselves. This appearance of assimilation resulted in lulling any fears that arose from time to time as to the outcome of the immigration movement, and in confirming the attitude of indifference with which our people as a whole have regarded this movement. This attitude has been reflected in the action of Congress, which put off assuming any control of immigration until the year 1882, and then took the ground that all that was necessary was to exercise some care in selecting immigrants on the basis of certain broad characteristics of desirability, and excluding those which did not measure up to certain tests. The traditional attitude of the people of the United States has been to assume that there was some magical potency about their country whereby assimilation took place with a completeness and speed which they would not for a moment have expected or believed possible in any other country.

A part of this apparent remarkable assimilation has been actual. We have, in

truth, accomplished wonders in the direction of harmonizing diverse groups, on account of the newness, vigor, and adaptability of our nation, the extent and richness of the country, the liberality and enthusiasm of the people, and the freedom and elasticity of our institutions. No other country could have done as much. But at the same time there have grown up enormous unassimilated elements, the existence of which was undreamed by the average citizen until the war revealed the facts. The present furor over Americanization is a reflex of the realization of the failure of assimilation in the past.

RACIAL AND CULTURAL DIFFERENCES: The process of unification involves the elimination of significant differences between the various groups, and the breaking down of the barriers which separate them. These differences, and the barriers which grow out of them, are of two main types. The first includes racial differences, the second national or cultural differences. The positive barriers are race antipathy (often inaccurately called race prejudice) and cultural antipathy. A sound understanding of the problem of assimilation requires a brief examination of these two factors.

Racial characters are those which are transmitted from generation to generation by biological heredity. They are the result of the isolation and separate development of groups of people for long periods under definite climatic and topographical conditions. In time they become fixt in the germplasm, and reappear in successive generations, even tho the individuals are far removed from the original home of the race. Races are varieties of the human species. Race characteristics are primarily physical, including color of skin, eyes, and hair, facial features, head forms, etc. They also include mental or spiritual characteristics in so far as these are associated with physical heredity.

Between different races in their unsophisticated state there exists almost universally a strong race antipathy. The roots of this feeling run far back in human development, and the feeling itself seems to be genuinely instinctive. It is felt probably by almost all individuals, even in the most civilized societies. It rises spontaneously, and it is nothing to be ashamed of. It can not be removed by a mere act of the will, tho its strength may perhaps be affected by

a long process of discipline. Obviously, race antipathy will be aroused only when the racial differences are sufficiently marked to be observable.

National or cultural characteristics are those connected with the civilization or social organization of groups. They also develop as a result of group isolation, and are passed on by social heredity. In many cases the boundaries of race and nation are identical, so that the two terms are frequently confused, and cultural antipathy, which is just as real as race antipathy, is often mistaken for race antipathy. This confusion leads to many false conclusions in the matter of assimilation, for the principles of race antipathy and cultural antipathy are very different.

An individual can not change his race. What he is racially at birth he must be all his life. And if he mates with one of the same race the offspring will display the same race characteristics. The influence of a new environment in changing race characteristics operates very slowly, if at all. Therefore, time alone will not suffice to break down barriers between groups which rest directly upon racial differences. This justifies nations in proceeding with extreme caution in the admission of foreigners who are of distinctly different races. The only way in which race differences may disappear is by the physical blending or amalgamation of the races—for races can be blended—and the formation of a new or mixed race, a process to which race antipathy itself is a serious obstacle.

National or cultural characteristics are the things which distinguish social systems from each other, and include such matters as language, religion, dress, recreation, food, family relations, government and countless other products of human social evolution. These are of an importance and value in our lives which we can not appreciate until we begin to study them carefully, and not fully even then. They enter into the very fiber of our being, and come to represent the major part of what we cherish, respect, and regard as beautiful or right. Even the moral code itself is a part of the cultural equipment. It is community of feeling and sympathy in matters of this kind that constitutes genuine nationality. The binding sentiment which Professor Giddings has called "consciousness of kind" is much more

largely cultural than racial, and conversely the obstacles to assimilation under existing conditions in the United States are much more matters of national affiliation than of racial type.

In one respect the national barrier is a more serious obstacle to assimilation than the racial barrier; in another respect it is less serious. It is more serious because, generally speaking, cultures will not blend. You can not mix languages, or religions, or systems of government, or family ideals, or the moral code. The idea of rightness—the basic idea of the “mores”—is so prominent in the structure of nationality that there can be little compromise. The same thing can not be both good and bad, nor can two opposing ideas both be good.

Nationality is a less serious barrier than race, because nationality can be changed. The ties of nationality are strong and stubborn, but it is possible for an individual to forsake one national allegiance and adopt another. The process must be a gradual one, and while it is going on the individual passes through an unsettled, anomalous spiritual state, the bitterness and perplexities of which probably can not be comprehended by one who has not experienced them.

The real problem of Americanization is the problem of developing a common nationality in the United States, which, as will be shown later, involves primarily the substitution of the American culture for their own native cultures on the part of all the different ethnic groups in our midst.

July 18—The Recent Americanization Movement

SCRIPTURE LESSON: Read Deut. 7: 6-15. The passage selected emphasizes righteousness.

A DIVIDED POPULATION: The Great War drew aside the curtain from many obscure phases of our national life. None of them was more significant than the divided state of our population. It was revealed that among our foreign-born residents there were some who were outspokenly and unreservedly sympathetic with one of the countries with which we were at war, that there were more who were in the transition stage of partial assimilation, and felt a divided allegiance between the country of their

origin and that of their adoption, and that others, possibly the largest group of all, were devoted in spirit and intent to the United States, but had received only the most meager initiation into the real life of the nation. With a recognition of these facts came a sudden realization of the menace they presented, not only in times of war, but in times of peace.

A wave of consternation spread rapidly over the country. The sentiment for some real restriction of immigration, which had been growing for several years before the war and had found partial expression in the literacy test, began rapidly to crystallize. A bitterness and hostility toward all foreigners as such began to develop to a degree unknown for half a century. At this juncture a new note was sounded. It was announced that the failure of assimilation in the past, which no one could longer deny, was due to our own attitude of indifference toward the immigrant, and our failure to provide any facilities for his incorporation into our body politic. It was proclaimed that both duty and self-interest demanded that we forthwith devote ourselves intelligently and vigorously to transforming our various foreign elements into genuine Americans. To this movement the name Americanization was given.

EARLY REMEDIES PROPOSED: Some of the early manifestations of the Americanization craze (for such it really was for a time) were almost bizarre in their naïveté. Cities all over the land were urged to turn the Fourth of July into “Americanization Day,” with parades of naturalized citizens, and solemn ceremonies attending the conferring of citizenship papers. Huge volumes of posters, leaflets, and circulars were issued, bearing polite platitudes about the duties and blessings of American citizenship, some true and some glaringly false. Night classes and special schools were instituted, designed to “interpret America” to the foreigner, and pageants and folk-dances were arranged to allow the foreigner to interpret himself to America. Prizes were offered for the best designs for workingmen’s dwellings. Lessons, lectures, and literature abounded everywhere.

Many of these early efforts—probably most of them—were good in themselves. (Some of them, as will appear, were thoroughly vicious.) But considered as means

to an end they were almost ludicrous in their futility. It is obviously a good thing for a group of aliens to listen to a series of addresses, carefully translated to them, on the constitution, history, and government of the United States. But that will hardly fit them for American citizenship. There is no doubt that our immigrant laborers ought to be housed much better than they are, and anything tending in that direction is commendable. But good housing does not make Americans out of immigrants. Some of our most disloyal foreigners have lived in excellent houses. Folk-dances, pageants, and community sings are admirable activities, and tend in the direction of good feeling. But they do not go very far toward facilitating a change of nationality.

EDUCATIONAL METHODS: This was the experimental period, however, and we should not judge these efforts too harshly, as long as they were characterized by honesty and ordinary common sense. Out of these heterogeneous activities there gradually emerged certain well-defined lines of effort which had the promise of producing positive and permanent results. At the present time the Americanization movement is tending to standardize itself upon these foundations. Foremost among them is the education of the foreigners in speaking and reading the English language. So prominent is this that many persons, if called upon to define Americanization, would say, "Teaching English to foreigners." Along with this goes other rudimentary education, particularly in American history and government. Other activities include teaching immigrant women American standards and methods of housekeeping, dressmaking, care of children, etc. These are the basic elements in the Americanization program. Innumerable other features are to be found in various combinations, such as club work for men and women, vocational training, first aid instruction, and a wide variety of educational, recreational, and social activities. Primarily, however, the movement is an educational one, and is so defined by some of the foremost writers.

The country has put itself vigorously back of this movement. The Department of the Interior, particularly through the Bureau of Education, has done much to foster its growth. Different States have passed laws creating machinery and appropriating

money to put these ideas into effect. Colleges and universities have offered courses and even established chairs of Americanization. Every social agency worthy the name is trying to contribute in some way. Beyond a doubt much good is being done. Just how far this program will lead us on the path toward genuine assimilation will be considered in the closing paper of this series.

One of the most prominent features of the early Americanization movement, which has not entirely disappeared even yet, demands particular notice because of its thoroughly mistaken and pernicious character. This is the pressure brought to bear upon the alien to become naturalized. In the early literature of the movement, equally prominent with the slogans, "Attend night school" and "Learn the English language" was the injunction, "Become an American citizen." In glowing terms the immigrant was assured that citizenship would mean "a better home, a better job, and a better chance for his children." This was fundamentally vicious in the first place, because it was not true, and the immigrant was destined to find out that it was not true, and in the second place, because it appealed to selfish motives to induce the alien to become naturalized. But most of all, it was vicious because it encouraged absolutely the wrong conception of American citizenship.

CITIZENSHIP ESTIMATED: Citizenship in the United States is, or ought to be, a great prize, one of the highest political blessings the world has to offer, a goal for earnest endeavor. It ought to be presented to the alien as a reward to strive for, not as something which he is urged to take as a mark of condescension on his part. He ought to be impressed with the thought that if he can prepare himself, and prove himself worthy, citizenship will be bestowed upon him as the highest gift that America can grant. If it were true that our naturalization procedure afforded any guarantee that the alien was truly assimilated, urging him to become a citizen might be interpreted as urging him to fit himself for citizenship. But such is not the case. Our naturalization procedure is nearly meaningless.

There is still a strong tendency in some quarters to coerce immigrants into becoming citizens, and various penalties in the way of deportation, etc., are proposed for failure

to do so. It is hard to understand how any one in his right mind can imagine that an unassimilated foreigner is any more desirable as a citizen than as an alien, or that an immigrant who acquires citizenship, not because he prizes it, but because he wishes to avoid deportation, can be a very valuable member of our electorate.

By all means let us urge our foreign neighbors to fit themselves for full participation in our national life. But let us lay the emphasis upon preparation, not upon the fulfillment of a certain prescribed formality.

July 25—The Possibilities of True Assimilation

SCRIPTURE: Read 1 Kings 8:41-43.

Americanization is assimilation into America. Only the name is new. The thing itself is as old as immigration and America. More real Americanization took place before the word was popularized than has been accomplished since. Americanization for the foreigner means the abandonment of all that made him distinctly an Italian or an Englishman or a Slovak, and the achievement of that which makes him specifically an American. Americanization for the American means the reception of the immigrant into full communion in the national life, without any sense of aloofness based upon consciousness of a difference in racial or national origin.

WHAT AMERICAN MEANS: America is a spiritual entity, existing only in the minds and hearts of men. It is not a section of the earth's surface. It is not an aggregation of population. It is not an organized piece of governmental machinery. Arguments about certain aspects of immigration are often met with the assertion that the only true Americans are the Indians. Nothing could be a worse distortion of the truth. There was no America here while the Indians held sway. The Pilgrim Fathers did not find America waiting for them on the west side of the Atlantic; they brought America with them in the *Mayflower*. America grew up out of the character and ideals of the pioneers who settled in Virginia, and New York, and New England. The only true America to-day is a body of ideas, ideals, beliefs, convictions, standards, and attitudes of mind and heart, and the only true Americans are those who embody this combination of spiritual reali-

ties. Matters of birth and race are not determinative. A prominent immigrant remarked not long ago that he was a better American when he came to this country twenty years ago than he is now. That is certainly a possibility, just as it is undoubtedly true that thousands of persons who were born and have lived all their lives on American soil are very far from being true Americans.

To be Americanized means to divest oneself of all ideals and ideas, all habits of mind and heart, which are antagonistic or contrary to American ideals, or inconsistent or inharmonious with them. In the place of foreign affiliations must come sympathy with all that is genuinely American, so that the individual no longer thinks or feels or loves as a member of some other nationality, but solely as an American.

To many persons the idea that Americanization involves a change exclusively on the part of the immigrant seems narrow and illiberal. It seems to savor of an unworthy national pride. It is popular just now to assert that Americanization must be a mutual process, and that the American must be ready to give as much as he demands. This is a generous sentiment, but it will hardly survive critical analysis. It assumes something which, as already stated, is an impossibility—the blending of cultures. Cultures can not be blended, and the attempt to mix them results in the destruction of all nationality. Furthermore, even the two cultures could be blended, the situation would still be impossible in the United States, for we are not dealing with two cultures, but scores. Let those who assert that we must modify our culture to meet that of the foreigner tell us whether it is toward the Russian culture, or the Irish, or the Greek that we must change our own. And last of all (to augment the superlative) the task is made still less possible in this country by the fact that the different foreign groups must be made harmonious toward each other, one of the most difficult aspects of the whole problem. This can be accomplished only as all gravitate toward a common center. And the logical center is the American type, not only because it is numerically predominant, but because it is the one that the processes of social evolution have proved to be adapted to this social setting.

VITALITY OF AMERICANISM: This does not

mean that the American type is fixt. Far from it. Virile nationalities are dynamic, and develop in response to the forces which act upon them. One of the forces which shape the American nation is the great force of the influence of foreign nationalities. It would be idle to deny its power. We have many advantages to gain by the utilization of the splendid traits and qualities which the immigrants bring with them. But the process is much more like the grafting of healthy scions on to a powerful trunk than the pouring together of molten metals.

The vital question of all is, to what extent and by what means does this spiritual transformation take place? It is evidently one which touches the foundations of personality and is not to be accomplished by any light measures. The only way in which it can take place is through contacts between the foreigner and the American. In the past we trusted to the natural, spontaneous, unconscious contacts which arose from the very fact of living together in American communities. In the days of a simpler social organization and a smaller proportion of foreigners these contacts existed and were measurably adequate. But by a process so gradual that we did not fully perceive it conditions changed so that the natural contacts disappeared almost entirely. Now, through the Americanization movement, we are trying to fill the gap with contacts built up artificially by deliberate efforts. Most of these efforts are of an educational character.

The question now becomes, Are educational measures adequate to accomplish a genuine change in nationality? The answer must be emphatically in the negative. No amount of instruction about the history, customs, government, and principles of the United States can make an American out of a foreigner. Most of the teaching which is now being done under the name of Americanization could be done just as well, or even better, in foreign lands by instructors sent over from here. But it would not make Americans. Many of the most un-American of our foreign population know more about the government of the United States than the average native. Americanization is not primarily an intellectual, but an emotional process. It is a form of mutual adoption.

SHARING OF COMMON LIFE: The first step in genuine assimilation is what somebody

has described by the fine phrase "a vocabulary of experience." All the accomplishments in the way of English, civics, etc., are good, and are, in fact, necessary prerequisites and means to assimilation. But true Americanization begins only when there is a sharing of a common life. And this implies mutual interests and pursuits which can not possibly be supplied by the activities of the professional Americanizer. This emphasizes the responsibility of the everyday American citizen toward assimilation. After all, the outcome depends primarily upon him. On the part of most foreigners we may safely assume a readiness to undergo Americanization as fast as natural limitations will allow. They are ready to be taken into the fold. But the gates must be opened and the impediments removed.

In an earlier paragraph it was stated that race antipathy is natural, can not be eliminated by an act of the will, and is nothing to be ashamed of. The same is true of national antipathy. But it is one thing to feel antipathy, and another thing to allow oneself to be governed by it. While it is not a matter for shame to feel estrangement from a foreigner, it is shameful to allow that feeling to make one less just, or helpful, or considerate in one's treatment of the foreigner. On the part of Americans, the first move must be to destroy every needless limitation, handicap, or discrimination which is laid upon the immigrant. By every method which is under the control of the will let us seek to tear down the wall of partition. In so doing we will inevitably establish the beginnings of a common experience. Through this common experience, in the course of time, antipathy will give way to sympathy, and the process of genuine Americanization will be under way.

THE INDIVIDUAL'S TASK: We can not assimilate our immigrants by groups. A change of nationality is an individual matter, and the contacts which bring it about must be largely individual. There is one method of Americanization which, if it could be applied, would bring results with absolute certainty. If every American family could naturally and spontaneously make true friends of one foreign family, or one foreign individual, we could put our minds at rest about Americanization. This ideal is, of course, impossible. The next best thing is to come as near to it as possible. 2

Sermonic Literature



AMERICA'S CONTRIBUTION TO LIBERTY¹

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It is worth while to examine a little more closely what the principles are that are peculiar to America, and how the movement to establish and to protect liberty here has differed from the same movement in other lands. The British empire is a great liberty-loving, self-governing democracy. The French republic is the same. Among the newly-born nations men are everywhere organizing for the definition and defense of liberty. How does America differ from all these, and what gives Americanism its peculiar place in the history of freedom?

Our liberties—civil, political and religious—have their roots away back in the history of the English-speaking peoples. Those peoples have always held themselves to be free, and when tyrants and ruling groups have fastened control upon them, even for long periods of time, the people themselves have planned ways and means of regaining their liberties. Even in *Magna Carta*, King John did not give the barons, speaking on behalf of the people of England, any new privileges and liberties. He only confirmed the people in their rights and agreed to stop interfering with them. Liberty is not born in a moment. It is the creation of thousands of years of experience, of effort, of service and of sacrifice.

The peculiarity of the history of liberty in America is that a new start was made in civil and political organization, as if one were to undertake to write history on a clean sheet of white paper. The men and women who nearly 300 years ago crossed the Atlantic in the tiny bark *Mayflower* had a very definite idea in their minds. They intended to seek a land where, without the limitations of Old World traditions and conflicts, they could make a fresh and hopeful start in the development of a society devoted to liberty. For 150 years they and their successors labored and struggled, and

finally in the Declaration of Independence the new nation, so long in preparation, was born and took its place among the sovereign nations of the earth.

To declare a nation independent is one thing, however, and to build it upon a sound and lasting foundation is quite another thing. The Declaration of Independence would have been futile had it not been followed by the Constitution of the United States. There is no need now to eulogize that remarkable document or to quote eminent Europeans in its praise. Every true American knows what it is and knows what he owes to it.

Other nations have had constitutions and other nations have established free government. What constitutes America's peculiar contribution to the cause of liberty?

I answer, three things:

I. The federal principle, which our Supreme Court has defined to be the indestructible union of indestructible States, enables Maine and California, Montana and Alabama, Virginia and Colorado to be held together in one great national allegiance while retaining the right to manage and direct their local concerns in their own way. The city states of Greece, however notable and however interesting, failed to extend themselves over any considerable territory because they did not make use of the federal principle, but endeavored rather to secure absolute uniformity of governmental control and administration. The Roman Empire made an ingenious use of the one form of the federal principle, but it fell for other reasons. Had the attempt been made wholly to unify and centralize the government of the United States, it is not unreasonable to think that our country would long ago have broken into several parts through the sheer brittleness of its sustaining structure. True Americanism involves the maintenance of the federal

¹From an address before the Bedford Y. M. C. A.

of time" of which Goethe speaks, man sits as the weaver. Every one is weaving something. Whether it will be fair and beautiful or of little value and delight will depend on the use to which we put the materials that have been entrusted to us, and whether or not we have followed the design. This fact is indisputable. There is a design for the tapestry of life. That design is the work of the great Craftsman—God. And for him should the weaver work! But we have to admit this. When we are beset by the perplexing providences of life, we sometimes question that design and its reality. We see no clear purpose to guide us, no meaning in the design we are set to follow. Yet the fact that no meaning is discernible for the moment does not make such meaning impossible, nor does it prohibit a purpose of good. If the scientist has made faith easier in one direction more than another it is surely by the emphasis he has given to the laws of the universe. All life is subject to law. He postulates a designer, even though he may not clearly trace the design in some of the discoveries he has made. And we hold that it is not an unfair conclusion to draw that if, in the lower forms of life, the evidence of a Designer is seen, then for man, who is the crown of creation, there is an ordered life intended.

Moreover, the heart of humanity confirms the fact. We admit that in dark hours we see no plan, no purpose. Yet, in the brightness of prosperity, in the delight we find in some of the things we have to do, in the fair friendships and pure joys that are ours, we are not slow to affirm that God is good, and all his ways are in truth and uprightness. What, then, does this mean? That we are prepared to admit a design when the bright colors are set for our use, but that there is no purpose possible when the somber shades are to hand? That a design is there for us to follow when we have the pleasant to face, and none when for us there comes sorrow or loss? For the working out of the best we know, for a life according to the pattern, we are responsible. If not, then the divine idea is a delusion, and the inward monitor is at fault. That can not be! Man is responsible for the following of the design. Nor is that all. Man is responsible for the way in which he works out the design of which we have been speaking. Of course, we have to admit that the design is not the

same in every case. Every life differs just as do the different tapestries. Of the latter, one may depict a scene from history, or a landscape, or it may be a study in still life. In some the brighter colors predominate, with here and there a thread of gold, while in others the colors may be more somber or subdued. All will depend on the purpose of the artist, upon the idea of the designer. And one life may seem to have a larger proportion of the fairer or more beautiful shades. But that is true, this is equally true. The designs may vary, but the workmanship does not. Whether the colors be bright or dark, whether the design be romantic or prosaic, the same careful weaving, the same delicate adjustment of threads, perfect and patient handling of materials, are necessary if the work is to reach the high standard required. And whatever the nature of the subject, the work itself can not vary without the whole suffering in quality. Faulty threads, unskilful handling, careless following of the pattern even to the merest detail, will all mar the finished product, and detract both from its beauty and its worth.

Is not the same thing true of the fabric of the soul? Much of it is according to the design, in that it bears some resemblance to it; but how far does it fall below standard! Inconsistencies like faulty threads, foolish habits that are like blemishes in the weaving, are abundant. And a little more thought or care, together with more watchfulness or prayer, would have avoided them. This is just what Henry Ward Beecher says: "He who is false to present duty breaks a thread in the loom, and he will find the flaw when he may have forgotten the cause." We often try in rough haste to do that which needs care. We attempt to bring out some of the most delicate parts of the pattern without the requisite patience. And then, because we are weary, or because the desired colors are not to hand, we throw down the shuttle in despair. Well need the poet say:

Because I was impatient, would not wait,
But thrust my impious hands across Thy
threads,
And marred the pattern drawn out for my
life,
O Lord, I do repent!

We may now turn to the materials with which the weaver works. There is the warp

and also the woof. The warp of our life's tapestry seems to be set by the hand of Providence. In it we find some of our limitations. One is not so foolish as to assert that the same kind of tapestry is possible in every case. There are serious limitations in the life of each of us that it would be folly to ignore. And for these some allowance must be made. Here is one factor. Environment counts in the production of our life-work. As you sit at your loom you can not but think sometimes of the place in which you have been set to work, or of the warp which is to be the basis of your work. Why is it that you have to toil in such uncongenial surroundings? There is a far better chance given to this one or that. But where you have been set all is so difficult. Anything like fine work seems out of the question. But God set up the loom of your life, as well as that of the other man of whom you have been envious. And wherever it may be, provided that it is not the direct result of your own folly, but of his ordering, God knows where you weave, and under what disabilities. Moreover, he has traced upon those warp-strings the design you in outline see, and which you have been set to work out. It is his choice, not yours. That is the design that he wants from your loom. He has given the design, and he has set up the loom. It is for you to do your best. Wherever he bids you weave, in the factory of daily duty, or on the quieter loom of the home, in public or in private, you can not fail if you labor with fidelity and with diligence at the divinely appointed task. God does more than set up the warp-strings, and give us the design we are to follow. He gives us, too, the materials with which we are to weave. What a variety is there presented to the eye! With some of our friends the brighter colors seem to predominate. As we look at the materials with which they work, we can not but feel that they have a chance that is denied us. They have fair hues that make weaving not only comparatively easy, but delightful. But our shuttles are wound with threads that are both dark and displeasing to the eye. Has God dealt quite fairly with us? It would seem that for us nothing but the impossible has been reserved. Dull greens, dead browns, gloomy grays—what can be done with all these somber shades? Even if we do not complain, we can not but feel how utterly unsuitable

is the material for the task we have in hand. It is bad enough to feel that we are lacking in the necessary skill, but to see that the material with which we are called to work is not suitable for the tapestry expected of us, is it not disheartening? Look at the threads of life! Here are threads of hard struggles against temptation, and others of broken hopes or unfulfilled prospects. Here are the somber shades caused by another's sin, or the dark colors of sickness, suffering, sorrow. Here poverty, shattered nerves, enfeebled health have all to be woven into the fabric, while only a very small proportion of the brighter colors of gladness of heart, of hope and cheer, are available. And all the while, time is ever beside our loom, urging us pitilessly on with our task, "Weave, weave, the web of thy life! The shears are at hand!" Our hearts are anxious. Through them runs the haunting message, "He will cut me off from the loom." Will it be before I have produced aught? Will it be before I have used up the darker shades and have been able to run in some brighter threads to give some relief and beauty to my tapestry? Or will the dread shears come before, out of this sorry assortment of gloom and gladness, I have wrought anything of worth? Shakespeare spoke truly when he said:

The web of our life is of a mingled yarn,
Good and ill together.

But of this the Christian can rest assured. The materials that God sends to us in life—the varied experiences through which we have all to pass—are not useless. They may seem inadequate to us. It may appear a hopeless task to reproduce with them the design of the divine intention. But if we toil on with brave hearts the meaning of much that we now have to do in faith will one day be made clear.

There is another phase of our subject that is full of help. It is that the worker is not left to labor alone, but has the assurance of the aid of the Master-worker himself. This comes to him as an inspiration. Our fathers used to speak of "the finished work of Christ." It was primarily a theological term. But there is another side to it which is full of meaning when brought to bear on the work we are doing as weavers of the fabric of the soul. Let us turn once more to that gallery in the Gobelins factory. There

are to be seen some of the most wonderful productions ever lifted from the looms. Of every design, of all sizes, of a bewildering variety of color schemes, they are all products of the weavers there. They are the finished work. There was a time when they did not exist, except as raw material. Doubtless it was with much trepidation that the men on whose looms they were woven, essayed their task. But they plied their shuttles. And as the work went on, beauty and meaning grew under their skilful touch. And now they hang for the beholder to admire. They are the finished products of the looms. But, you will say, those perfect patterns would have a most depressing effect on the novice, who was all too conscious of his lack of skill! Granted. But, as he goes on with his own tapestry, and as his skill increases, he will be inspired by what a master craftsman has done. Many a time he will lift his eyes from his own poor work to the finished work of the master-hand. And, as he notes the perfection of the detail, the choice blending of the colors, he is inspired to continue his task, assured that if he does his utmost with what he has at his disposal he can not utterly fail.

Before every weaver, patient and plodding, the lovely tapestry of Christ's perfect character is set up. We may not perchance ever hope to reach such moral maturity, nor rival the perfection there portrayed. This, however, is evident. In that life true art is seen. It is our only pattern. Rightly conceived, and magnificently wrought, the beauty of this tapestry causes the human heart to burn with holy desire, and while it may be that the careless and indifferent heed it not, or "see no beauty that they should desire him," yet for the majority of the world's weavers, "he is the altogether lovely."

But then, not only does Jesus Christ confront men as their inspiration, or the pattern for reproduction in the loom of their own life. He is also the instructor of the striving. He stands by life's loom. He watches the shuttle as it passes to and fro, and as it slowly adds the threads that are bringing out the purpose of God. But no word of hasty reproof is heard tho the weaver makes mistakes, and tho the pattern is marred. Rather does he with cheer and comfort seek to enliven the monotonous hour with his smile, and to

quicken the fingers with his sympathy.

The finest weavers of life's looms were once as ignorant of the art as we, and as needful of the Master's instruction as we feel ourselves. Christ's finished work inspired them, as it may inspire us. And by the divine Spirit does he teach us how to use to the best effect the materials at our disposal, and how to follow the design of the divine artist. "Blessed is the man whom thou instructest."

The worker at life's loom has this confidence. The variety in his materials will one day be vindicated, and what is hidden will one day be made plain. We do not yet know all that is going on about us, neither do we understand the meaning of much we have to meet. The tapestry of life is still in the making. The design may not yet be fully seen. Why so? Like the tapestry weaver, we work from the wrong side, and only a very imperfect idea of what we are doing can therefore be ours. There is the tedious tracing out of the design. There are the plain warp-threads always before the eyes, and the rough ends of the wrong side are much in evidence. That is why we fail sometimes to work with hopeful hearts. But even tho the reverse side is ours for the present, we may yet gain some idea of what we have done and are doing. The weaver has a mirror which he is constantly holding up to the right side of his work, and by means of which he can remedy slight mistakes, and gain a fair idea of the progress he is making. And so to the fabric of life may we hold up the mirror of faith, and see something of the right side. We may thus gain hope for the completion of our task. Nor is that all. The worker now seeing only the reverse side of things will one day emerge from the place of his toil. His labor will be over, for the tapestry will be complete. And then, only then will God's choice be seen to be for the best. Then will his wondrous working be understood. The worker shall see that the dark colors have not been without their use nor have the brilliant ones been limited without purpose. The very variety of the materials will be vindicated. What follows? The tapestry will be a triumph. For if patient continuance in well-doing has been the way of the Christian weaver, if fidelity to the good purpose of God has guided the speeding shuttle, the work shall indeed glorify both God

and the worker. The life-fabric of the soul, woven by faith in the eternal love of God, will be a thing of beauty and a joy forever!

The time has come for the tapestry to be cut from the thrums. Now look at it! Here what was so mysterious at the time of weaving now begins to be intelligible. Here is the explanation of some of those dark strands. Do you see? They were as much part of the picture as the brighter colors you thought so indispensable, so gay and glistening. The dark shades give strength and repose. They form the ground for the brighter hues. They give contrast and balance. Had the weaver employed only glowing reds and brilliant blues how crude and garish would have been the effect when the tapestry was seen from the right side. But now there is harmony and contrast. The bright and the dark has each its place. Because the ground is dark, those flowers stand out in perfect form and color. Because the light shades do not predominate, the full, fair face of that Madonna looks out in all its loveliness upon the tear-stained faces of toil-worn men and women. Because the dark shades do predominate, those other threads of scarlet and gold are seen with all their enriching effects, and the result is beautiful to behold. From this we can get a hint of the meaning of much that now mystifies. But the full explanation can be seen in the finished tapestry of the life of Christ, to which we alluded before. Note in that, despite the overwhelming mass of dark materials that had to be used, the perfect picture. Against the dark background of hate and hypocrisy of his enemies, note how clear and commanding is his figure. Against cunning and cruelty see his sincerity and sympathy; against foul sin there is the fairness of his sinlessness; against the death of hate we see the risen life of splendor. There is the blending of all the seemingly irreconcilable. In that life the bright and the dark, the sweet and the somber, harmonize to the full, just as in some heavenly anthem we hear the deep diapason blending with the gentler melodies.

What is true of that life of lives, that perfect production from the loom of life, is true in some degree at least of every one of us. We are all weavers. We are all at work upon the tapestry of the soul. Some may be foolishly shooting the shuttle, heed-

less of the great pattern of the divine Artist. And so there are strands of sinful indulgence and folly that mar the little beauty that would otherwise be possible. There are some who, with the careless hands of youth, follow but idly the design on the warp before them, and the work is being marred. Some are working with weary hands, because their lives are in the shadow. And they ply the shuttle by which the thread of trial or affliction is being woven into their tapestry. They see now only the dark threads with which they work. But some day, with a purpose all its own, shall the dull and the drab be seen to have an essential place in the picture, and their hearts will be content. All that is in patience wrought has its place in the good purpose of God. You may escape much of the mystery and be saved from many of the mistakes that now seem to be the inseparable accompaniment of human life as you thus look at the loom, with its lessons of the love of a gracious God. Once more, look to your design, turn to your task. High work is yours, for in the weaving of your tapestry men may see something more of the purpose of God, and may read the meaning thereof for themselves. Do not despair! Do not complain! The day is coming when from the loom the completed tapestry shall be taken down by the hand of God. The mysterious shall be made clear, the perplexing be made plain, and by the grace given unto men your tapestry shall be a triumph indeed.

Children of yesterday, heirs of to-morrow,
What are you weaving, labor and sorrow?
Look at your loom again; faster and faster
Fly the great shuttles prepared by the
Master.

There's life in the loom,
Room for it, room!

Children of yesterday, heirs of to-morrow,
Lighten your labor and sweeten your sor-
row,

Now while the shuttles fly faster and faster,
Up, and be at it, at work for the Master,
He stands at the loom,
Room for Him, room!

Children of yesterday, heirs of to-morrow,
Look at your fabric of labor and sorrow,
Seamy and dark with despair and disaster,
Turn it, and lo! the design of the Master.
The Lord's at the loom,
Room for Him, room!

LEAGUES OF MEN

The Rev. WALLACE L. GALLUP, Brooklyn, N. Y.

And whether one member suffereth, all the members suffer with it; or one member is honored, all the members rejoice with it.—1 Cor. 12:26.

IN the days in which St. Paul spoke these significant words the world was very small in comparison with our times. The world then was nearly synonymous with the Roman Empire, which, with a few scattered provinces in the corners of the earth, made up the historically important world of those days. Little was known of the reaches to the East and to the South and to the West; the sands of Arabia and the uncertain stretches of Mesopotamia were the boundaries of the East; Egypt and the great desert were on the South, and the Pillars of Hercules guarded the gates of the West. Small, indeed, seems that world to us, who are in daily touch with the farthest corners of the round earth, and to whom the slightest events of the South Sea Islands and the far reaches of the North and the South are of daily concern.

In such a world there could not be any national problems such as we are accustomed to face. With one great empire embracing nearly every acre of important land, nations as such did not count, and most national movements were considered as uprisings against authority and treated as such. Neither were there international questions of any importance, for Rome ruled with a strong hand, and with Roman laws, Roman courts, and Roman justice on every hand there was no cause for international law and its problems.

In such a world, Paul uttered the words quoted. They had reference, of course, to the members of the early Church, that great human brotherhood. But these words are applicable to every sort of association of men, for they savor of a kind of philosophy that is of the ages and is universal in its scope. Paul himself was a veritable citizen of the world. With Hebrew ancestry and Greek culture and Roman citizenship, he had a right to speak concerning questions of large importance. He was made of the sort of stuff that diplomats are fashioned of; we wonder what sort of a

mark he would have left on history if he had been led into such a career. Traveled, cultured, widely read, as it went in those days, he was familiar with the problems of the world. Doubtless he could have spoken and written concerning many other things than the gospel which he chose for his chief topic. He was fitted to speak to the world. Is it possible, that as he spoke, or rather wrote, the words of our text to a small Christian communion, he was thinking of larger problems and larger fields, that he was looking out into the great world of affairs, of men and nations? It may be a fancy to say so, but his words are fraught with a meaning that might well have been uttered with all the larger affairs of men in mind.

It is almost a commonplace to say that Christianity had two great messages for mankind, and only two: the fatherhood of God and the brotherhood of man. These two ideals have been so much obscured and frozen out by other and less noble ideals during the last few centuries that they almost sound refreshing as we speak of them. They almost have a new sound, so much in the background have they been thrust by Church and ecclesiastic and theologian. But there they stand, the two great thoughts of the Teacher, the two great contributions of his faith to the race. Of the first we shall not speak of to-night. It is big with meaning and significance for humanity, however, and deserves our careful thought in new measure. The second is our theme to-night. It is as old as Christianity, and older, but it is new just the same, for not yet have we understood its import and its challenge.

Much is it talked about. Much is it discussed, and how sadly it is misunderstood, even by the best of us! And after all is said and done, just what do we really mean by the brotherhood of man, anyway? What are the full implications of this ideal, which was so large a part of the thought of the Founder of Christianity? How would it affect our life, in the community, and the State, and the world, if we understood its meaning and its implications? Do we not find some

sort of an answer in these words of St. Paul? If one suffers, all suffer with it; if one is honored, all rejoice with it. Let us see what this would mean in some of the great spheres of our life.

It must be plain to all of us that if brotherhood among men can not be worked out in the community it has slim chances of finding expression in the State. It must begin, in a small way, first, in the city and the town. That is fundamental to national security and well-being and some day we shall learn that it is a paying doctrine for every community. How, we ask, is brotherhood among men to be obtained in the community? What are the ways of bringing it to pass? Let us mention a few of the greater agencies that will help to do it.

The chief function of the Church is to bring men closer together in the bonds of a true human brotherhood. That might be disputed by many a churchman and by many church officials. But one need only back up the statement with the life and words of the Master, and he is safe in his position. The business of the Church is not, primarily, to teach doctrines and creeds and the things that make isms. It is not to perpetuate rites and ceremonies that perhaps have no business to be perpetuated, and at best are only means to a greater end. Its task is to bring men closer together, to find mutual understanding, and sympathy, and co-operation, that together they may work out the problems of life. As a leader of the Church, may I say this? When the Church fulfils its mission among men, the brotherhood of man will be a much easier thing than it is to-day; it will be more desirable, for one thing; it will be more feasible for another. The Church can do this by putting into operation some of the simple ideals of its Master, and forgetting much of the theology and the ism that it thinks it ought to preserve, going out into the world and playing the Good Samaritan, and the brotherhood of man will come rapidly on this old earth.

Another great agency that will help in this work is the school and the college. There, because of the close mingling of peoples and children and youth of all races, all creeds, all colors, it is going

to be easier to make men believe in the good of other people, and work for it, and so help fulfil human brotherhood. One of the greatest advantages of our public school system is that it forces the contact of race upon race, creed upon creed, and class upon class. It is one of the great democratizing influences in our national life. In spite of all defects of our public schools, it is a great fact that the best training a boy or girl can get will be found in the public school, where he or she is forced to mingle with other kinds of boys and girls, not always congenial or desirable, but still a part of this great world, a unit in the brotherhood of man. No one can measure the good that came to America during the war in this manner, when men of every class and race and creed were thrown together in common khaki and under common discipline for a common purpose. The schools and colleges, like the army, by teaching common ideals, and preparing our youth for a common task, that of building up the State for the welfare of the people in it, can do much toward ushering in the day of human brotherhood.

Then there are the innumerable associations of men, the lodges and fraternal orders of men, such as the one represented here to-night.¹ The contribution of all such leagues of men is well-nigh incalculable to the bringing together of men. I can not understand the temper of mind of a man who does not believe in such clubs and orders and lodges; he is plainly out of touch with life's greatest ideals and needs. Every such league of men is giving great benefit to the community and to the nation. It is a huge stone in the growing structure which some day will be big enough to house all humanity. These can not take the place of the Church or the college. They have their own rightful place in the life of men, and they are, for the most part, I am confident, filling it gloriously.

Now when the Church and the school and college and lodge are all doing their full part in bringing men together, in sympathy, in understanding, brotherhood will come true in the nation, and not before. Some things will have to happen before the full work can be accomplished.

¹ This sermon was addressed to a Masonic lodge.

For one thing, the churches will have to come closer together, forgetting the petty things that separate, remembering the great things that unite, and so fulfil their mission among men. Thank God, there are signs on the horizon that some such union is in sight.

We must have better educational facilities. There ought to be higher education for a much larger number of our youth. Our teachers must be paid in proportion to their service to the State, as they are not now. There ought to be possible a proper degree of culture for the majority of our citizens and not for the few only, as now.

Our leagues of men may be more effective, if they want to be. By reason of their national scope, their strong memberships, they can play a telling part in the affairs of the State and nation. When some of these conditions are realized, the brotherhood of man will be as inevitable in the nation as the sun rising. Shall we go further? Some among us to-day say no; we do not care to go any further. It is the big issue of the day in our national politics and the world's affairs. Are we to believe in human brotherhood within the nation but not outside of it? Without trying to argue the case in full, or bring in any question of disputed politics, let me say this, which I believe is a strong truth: Whoever believes in one God and his world must believe in human brotherhood among all men. It is the highest ideal of man; it is the dream of the Master; it must be the dream of God himself; it is the goal of civilization. It seems patent now, that before we can hope to bring about brotherhood among the nations we must have some sort of a league of nations, a union of peoples, a federation of the world; it may not be the one recently before our Senate; that is not for me to say to-night. It must be some such league eventually. Something that will help to make war forever impossible; to prevent such exhibitions of national greed and avarice and conquest as the world stood aghast at six and less years ago. Some kind of organization that will insure peace and cooperation and progress, and put the ban of the world on

slaughter and destruction and national rape and annihilation. The hour of such a league, God only knows; but it will come as sure as God is God, and as sure as brotherhood is one of the great ideals of the Master. The fact that some men do not want it will not permanently prevent its coming. It will sweep over them like the incoming tide, and cast them far up on the shores of time, out of the current and tide of affairs forever. It is a dangerous thing to oppose any movement that aims to bring men nearer together. It is dangerous to try to stand in the way of human progress, as some of our statesmen are some day going to learn.

Paul's words ring true here. It is as true as God himself, proved conclusively in the late war, that when one member of the family of nations suffers all suffer with it, and if one be honored all must rejoice with it. We can't get away from it, whether we like it or not.

Do we not see that a new era is dawning among men? We live in a changing world, a shrinking world, a fascinating world, after all. Its problems are vast and searching, not easy to fathom or solve. But can we not see that if the ideals of brotherhood played their rightful part among all men everywhere, the future of our world would be safeguarded? What shall our contribution be? In this community, what more can our churches and schools and leagues do to make possible and more acceptable the ideal? Let us think it over and make it our common task and privilege? What more can be done to make our nation beloved among them all; the home of human brotherhood, free from class and party strife and bitterness? How can we contribute to the greatest ideal of all, the full brotherhood of man, among all nations and races and peoples? These are the things that make life worth living, that give it a meaning, that enoble and glorify it. This is the work of God, the dream of the Master, the heart of Christianity. Let us take the words of Paul, and let them sink into our consciousness until we know their truth and see it as it is made clear in the community, the nation, and the world.

WHAT ARE YOU SUPPLYING

Mrs. EMMA GARY WALLACE, Auburn, N. Y.

. . . *And the supply of the spirit of Jesus Christ.*—Phil. 1: 19.

A WRITER in a little house organ (which, by the way, is a publication intended for the users of a given product) claims to have found a penciled story in the back of the office desk, the source of which is unknown. The gist of it is contained in the following paragraphs:

A young clergyman, who was in the habit of spending his summer vacations in North Dakota, one day visited a town some miles away from the one where he was staying. He went to the local barber to get a shave. The barber, like all his fellows, was a more or less loquacious soul. He showed friendly interest in the stranger, who, by the way, was not dressed in clerical garb. He began to question him:

"Stranger here, ain't you?" The parson admitted it.

"Traveling man?" said the barber.

"No," said the parson.

"Where are you staying?" asked the barber.

"I am supplying the pulpit," said the parson.

"Supplying the pulpit," echoed the barber, who had never heard the phrase before. "With what?"

That question set the clergyman thinking. He began to ask himself what he actually was supplying that pulpit. It made him examine the quality of the service he was giving. It made him resolve to improve it. The chance remark of that barber made a changed man of him. It knocked the self-satisfaction out of him, for one thing. It made him realize that he had been taking things too much for granted, and that what he was getting had perhaps been more than what he was giving."

Many of us may well stop to ask ourselves, what are we supplying to those about us who have a right to look to us for substantial benefits?

First of all, we are all teachers—and preachers! Are we sounding the clear, strong, clarion notes of clean, courageous, helpful living? Are we teaching—and preaching—by our words, lives, and manner, loyalty and devotion to the highest ideals and the practical expression of these ideals in every-day contacts?

A very interesting circumstance recently came to the notice of the writer, in the city of Auburn, New York. Twenty-six miles distant by trolley line is the city of Syracuse. The rolling country between is

traversed by both an electric trolley line and a steam railroad. The trolley line is particularly serviceable to the people in bringing in local freight and in affording constant transportation service every hour, between the two cities.

The heavy snows and storms of winter buried the tracks in many places under eight feet deep drifts of snow. The rotary plow used for keeping the road open became disabled, and the trolley officials were thoroughly discouraged in their efforts to keep the road open. In fact, it seemed like the climax of a long series of untoward circumstances which had overtaken them. Certainly they were in no wise responsible for the winter of unusual severity or the drifting winds.

Then a fine and splendid thing happened which somehow made the onlookers feel as tho the public teachers and preachers who had been supplying pulpits and platforms and printing-presses had done their work well.

Almost simultaneously the idea struck a number of the prominent citizens—the Rotary Club, the Kiwanis Club, the president of the theological seminary, bankers, and leading business men. The idea was, "Let's take shovels, organize a big force, and go out and dig the trolley tracks out. It's mighty tough on the railroad company to be tied up until spring and an inconvenience to the public, too. It won't hurt us and it will help our community and friends."

And so the call went forth, and the response was wonderful. And amid much merry-making and joking, the force started out. A prominent banker voiced a truth when he looked over the crowd with a humorous twinkle and said, "It's some time, believe me, since this bunch earned five dollars doing manual labor!"

But they went to it, and they worked—hours and hours, and far into the night, and all the next day, and then more took their places, until the big rotary plow was rescued and was able to open up the less difficult parts. And the men came back with blistered hands and aching muscles, but singing joyously, "We've been working on the railroad to pass the time away."

Somebody, somewhere, supplied the right sort of spirit to that community—a spirit which evinced itself in an act expressing brotherly love, even altho it called for effort and sacrifice.

That man was a keen psychologist who said, "Give me, I pray thee, a great thought that I may quicken myself with it." It takes a great thought thoroughly grasped and woven into the warp and woof of life itself to quicken an individual or a community of individuals.

Then I am wondering what you and I are supplying in the way of cheer and inspiration to the people who are nearest to us. A serial story is running in one of the current magazines, which tells of a "Furious Man" who was particularly delightful, patient and kindly to those he met in business and in his office life, but at home he was furious. As he put it naively, "If a man couldn't be disagreeable at home, where could he?"

But is it just fair? Why shouldn't we supply the best we have to those whom we love most, or upon whom we depend most for the success of our work? What if they chose to be furious or indifferent or "plain disagreeable" to us? We wouldn't like it, would we? And it would stunt us a little and discourage us a lot.

Then I am wondering, too, what we are supplying in the way of actual production. These are the days when everybody must be a real producer who is to be self-respecting. As a country, we are facing a crisis, and any one who is a parasite is little better than a Bolshevik, and according to the *Kansas City Post*, "Reduced to its simplest form, Bolshevism is merely a lazy man's envy of the prosperity of a hustler."

So I repeat, just what are you producing? Possibly your output is tangible, and perhaps it is intangible but nevertheless real. If you are building motor trucks, making shoes, weaving blankets, raising food or acting as a medium of exchange for these commodities, how are you doing it? Do you love your work so well that you could go on doing it with success if you were blind? Remember the blind sculptor, who by the sense of touch finds beautiful forms in rough marble masses.

If you were blind, could you still "Carry on?" If you couldn't, there is something wrong with you, not with your work. What about your product? Is it made to sell, or

is it made to give satisfaction? Could you say with truth, "We might make a cheaper product, but we will not do it. We couldn't make a better product, because we are doing our level best now."

What are you supplying and what grade of goods is it? And if your output is intangible—mental, inspirational or spiritual—do you love your work so well that you could "Carry on" by some means if you were blind or deaf or even dumb? Is the inner radiance such that it would shine through darkened windows? Is the inner urge so strong that it would motivate your life and the force generated be communicated to those about you? If it isn't, there is something wrong with you.

Just what are you supplying and what is the grade or quality of it? Can you honestly say, "I can not give better, because I am giving my best." What are you supplying?

There is sure to be some one upon whom you look with admiration and possibly with something of desire to imitate. That's good, for when we are utterly satisfied with ourselves, we stop growing and then decay sets in. Every great man was the understudy of greatness. That's how he became great. Are you understudying the greatest teachers you can find—the great Master Teacher of all? Are you doing it with earnestness and thoroughness, and the conviction that because of your preparation you can supply better goods?

There are those who preach preparation for other people, but who do not believe in much preparation for themselves. A prominent builder of talking machines remarks humorously that Noah was much criticized because he persisted in building the ark. His critics argued together that the very act of constructing such a mammoth seagoing craft would bring a flood. "Preparation would start something." Some time after that, while sitting on the bow of his boat, Noah's self-respect began to increase, and he wondered what had become of his critics.

It pays to be prepared, and we can not be prepared without paying the price. Think about it and you are bound to agree that this is so.

That barber who shaved the parson on a long-ago morning can not possibly know that he started something, not only in the

mind of the parson himself but in other minds as well. He can not know just what his contribution to the world's progress was that morning. Perhaps you and I do not know how many opportunities we have and how many times we hit and how many times we miss in the helpfulness and value of what we supply.

This is a great day—a day when we are coming back to fundamental principles. It is true that "People are paid to-day on a basis of results and not on a basis of long promises, long pedigrees, or a strong pull." What about it? What are you supplying? What do you merit—actually merit in return?

CHRIST'S CALL VACATIONWARD: DAYS OFF WITH CHRIST

The Rev. RALPH W. WYRICK, Bucklin, Kan.

And he saith unto them, Come ye yourselves apart into a desert place, and rest awhile.
—Mark 6:31.

BECAUSE it long has been pious to say that the devil never takes a day off, it sometimes has been thought impious and sacrilegious for a Christian to think of taking a day off. It would be impious enough if a vacation meant for a Christian to cease being a Christian. But nothing like that is necessitated or implied. The business world sees a wise economy in vacations. Depleted energies must be repleted. Like strings on a violin, tense nerves must be released a little, else they will snap. All work and no play unmakes the worthiest and best of toilers. Recreation is a demand of nature. And if that recreation is re-creative, it is as God-appointed as the Sabbath.

As God-appointed as the Sabbath is totally to the point. Mark Twain once said that we remember the Sabbath day to keep it holy by abstaining from work, as commanded, and by abstaining from play, which is not commanded. That was over thirty years ago. He then cited some Europeans as better Sabbath observers than ourselves, inasmuch as these after their morning worship in the churches somewhat renewed their physical powers by playing with their families in the free air of their city parks. Our Puritan fathers, good as they were, made the mistake of making the Sabbath the dull-est day of the week, and thereby commended the religion of our Lord as the drabdest thing in the world. What we ought to do as Christians is to make Sunday the happiest, brightest, and wholesomest day of the week, thereby commending the Christian religion for what it really is—the gladdest and most gladdening thing in the world.

If, now, our care is to make the Sabbath

the brightest and best day of the week, we are on our way to realize Christ's ideal of it being made for man. And not once during that realization will we be found Pharisaically complaining at anything that really rests the tired part of any person. He who has dugged ditches or has harvested grain all week, and is disposed accordingly to rest in his house most of Sunday, ought to get from clergy and laity alike a Christian's "God bless you!" He or she who has been shut up in factory, store, or office all week, and accordingly plans to eat supper with family or friends in some nook of "God's out-of-doors" ought not, for that alone, to be branded a pagan or heathen. And he who from any burdens of sorrow, trouble, or sin seeks the rest invited by the hymns and prayers and words of the Christian sanctuary ought to be greeted by the right hand of fellowship on the part of every one. These, in brief, are some of the ways to make the Sabbath re-creative, and the servant of ourselves, our brothers, and the living God.

Then, a vacation no more asks a Christian to quit being a Christian than the Sabbath asks him to cease being Christlike. Rightly understood, a real vacation is one's Sabbath week, or Sabbath fortnight, or Sabbath month. A vacation is for the resting of the tired part of the human. If one is weary for old home haunts, a home-going will be the most resting and re-creating. If one is nervous from eleven months at the counting desk in the city's din, let him make him a bed and observation point somewhere in the forest, with its birds and creatures of the wild. If one has petted, patted, and coaxed the soil for a harvest, then let him go where he wisely will—to city, ocean, or

mountain, he has earned a month's repose. And if one is soul-weary for the higher rest, let him find recreation and re-creation in searching the Scriptures and having fellowship with God. That will be as much a vacation as any of the others. For, a real vacation is for re-creation. It is to rest and rebuild the tired part of the individual:

I. By force of logic we now have come to what Christ himself gave by force of example; viz., to the real ground of the right call vacationward. That ground is the necessity of resting the tired part of the individual. True, that may be the entirety of some folk. But with most folk the year's work produces a central weariness. And if that is taken care of, that rehabilitated part acts as a restorative to any other weary member or faculty.

In reference to Christ's calling his disciples vacationward we gather from the gospels that it had a twofold bearing. Mark inclines us to think that it was to recuperate over-worked disciples. Says he, "There were many coming and going, and they had no leisure so much as to eat." Matthew as fully inclines us to believe that it was more to rest a sorrowing and broken-hearted Master. News had reached him of the untimely death of him he had superseded in the favor of the people. Says Matthew, "Now when Jesus heard of it (the death of the Baptist), he withdrew from thence in a boat to a desert place apart." So that rested bodies and comforted hearts may be taken as the motive of Christ's inviting his disciples vacationward. Over-worked bodies, over-burdened minds, and over-borne hearts more than demand humane treatment. They command divine attention. So that they who go vacationward to rest the centrally tired part for the sake of better service to God and man alike have thus far the sanction of heaven.

II. If the ground of a vacation is to rest the tireddest part, it ought to be easy enough to find the right place. The where of a vacation is no sooner raised on this ground than it is fully answered. We read that Christ said to his disciples, "Come ye yourselves apart into a desert place, and rest awhile." "A desert place?" Of course, Christ was not so unmerciful as to invite them into a Sahara. The average equivalent of the word *erēmos*, here translated "desert," is simply "uninhabited place." The shepherd leaves

the "ninety and nine" in the *erēmos*, or pasturage, while he seeks the one that is lost. Philip baptizes the Ethiopian near Gaza," in a district that was *erēmos*," or unpopulated. Indeed, "quiet-place" is a fair and modern equivalent for the original Greek word of the evangelist's pen.¹

Where, then, have one's vacation? The moral and logical answer is, "In a place that is quiet." That, too, is usually the least expensive to one's nerves, wallet, and reputation. Many popular watering places are for those who just have to go crazy once a year. Merry-go-rounds, with their din of screamy, screechy, and squeaky straining at a calliope type of music; the jargon of peanut, popcorn, and molasses-taffy vendors; the parrot-like speeches of the agents of cheap vaudeville; the magnified hoarseness of those megaphoning the lauded wonders of ten-cent circuses; the whirring hum of the roller-coasters and the chutes—these and a hundred other distractions may be necessary for that diseased part of humanity that would go insane if separated from the frantic, fantastic, and satanic. But they would soon put a health officer and an amusement censor into a sanitarium. So that the average summer resort is a really good place for any one in need of a vacation not to resort to. As a resort it is the last resort, inasmuch as it is a place where the searcher for rest works and is worked twenty-six hours out of the twenty-four. So, search out some quiet place, if you would rest awhile.

III. A vacation may be absolutely necessary. The place may be of the most appropriate and wise selection. And yet it may utterly fail. For the greatest requirement of a vacation is that it shall neither weaken nor lower one's highest ideals. Some folks go a slumming when they take their days off. And then their ideals show it. Their ideals slump, and that most miserably. And it usually takes eleven months of high resolve and strenuous effort and moral exercise to undo what they have done in one month of un-Christlike days off. And that, of course, is worse than no vacation at all.

True it is that the most necessary element of one's vacation is that it shall neither weaken nor lower one's ideals. If, tho, in the call to rest the tireddest part there is

¹ Professor Moffatt's rendering is: "Come away to some lonely spot and get a little rest."

heard the Master's words, and he is obeyed, one's highest ideals are both strengthened and exalted. For, in his calling us vacationward Christ always says, "Come with me apart, and rest awhile."

1. "Come with me apart!" Among many other unwholesome and wearisome things that a vacation with Christ will dispense with will be vacationward prodigality. If in the call vacationward Christ is heard inviting, one then will not take a seven-passenger auto trip on a wheelbarrow income. He will recreate within his means. Post-vacation debts are as hard to meet as any other, and all the more so when incurred during vacation. It is like penalizing oneself in the beginning of a race. Beyond question Christ does not plan that our vacations shall hang financial millstones around our necks. Nor would he have them hang like millstones around our creditors' necks. A good Methodist bishop once asked a class entering a conference if they were so in debt as to embarrass them financially. With a great show of confidence they answered that they were not so embarrassed. But the wise as well as good bishop then asked if they were so in debt financially as to embarrass the other fellow. Undoubtedly in reference to our vacations our Lord puts both of these to us for our consideration before starting vacationward.

2. If one listens to Christ's call vacationward he will not selfishly take a vacation. If he is married, his vacation will be equally shared with his helpmate and tender dependents. In this there always runs the very golden rule of loving one's dear ones as he loves himself. Those who have borne with him the burdens and heat of domestic days should share with him the unburdening hours of days off with Christ.

Many other items of an unselfish and unburdening tone suggest themselves to those who hear Christ in the vacation call. If genuine Christians we really are, we then on our start for our vacations will not dismiss our Lord, like as if he had said, "Go ye apart and rest awhile. Your vacation is to be your retreat; and if it prove to be your

ignominious retreat from former high ideals, there is a plentitude of indulgence with me for you." No! Real Christians will feel that he who has once burdened himself with our sorrows and griefs and even sins deserves to be unburdened and made a partaker of our joys and recreations. In short, Christians never think of not taking Christ with them during their days off.

Constructively, then, the spirit of a Christian's days off will keep the holy sacrament of hearts and places that is in these words:

"This mountain shall my Horeb be,
This tiny lake my Galilee:
Ev'ry flower and bit of sod
Some token of the Son of God."

And then long after the physical exhilaration of wholesome and blessed days off, the vacation will remain to bless to the last hours of life, and more. Tho we may say with Whittier, as sensing the brevity of life:

"I go the common way of all.
The sunset fires will burn,
The rivers flow, the flowers will blow,
When I no more return.
No whisper of the mountain pine,
Nor lapsing stream shall tell
The stranger treading where I tread,
Of him who loved them well."

Yet, like Whittier in his next stanzas, we will deny the fleeting phase of days off with Christ. A vacation spiritually spent anywhere where one can so spend his time is constructive in the best and most lasting way. One then says immediately with Whittier in reference to what he now has experienced of the permanency and grandeur of days off with Christ:

"But beauty seen is never lost,
God's colors all are fast;
The glory of this sunset heaven
Into my soul has passed.
A sense of gladness unconfined
To mortal date or clime;
As the soul liveth, it shall live,
Beyond the years of time.

* * *

A lover's claim is mine on all,
I see to have and hold—
The rose light of perpetual hills,
And sunsets never cold."

What Is Law

There is one sentence that the American people might well repeat at each meal for a whole year, that the children and youth of the nation might understand the Constitution: "The seat of law is the bosom of God, and the voice of law is the melody of the world." A law is the thought of God, organized and thinking for him. Natural laws are the plans of God, made automatic and self-executing. When the prophet said that "God doth neither slumber nor sleep," he was referring to the laws of gravity, and light, and heat. Laws do not cease their operation by day or by night! Laws do man good but never evil. For the animal world God organizes his thoughts into instincts, and the instinct thinks for him and executes his decrees and purposes. Guided by instinct, the wild fowl find their way through the pathless air to the tropic land. Taught by instinct, the honey-bee builds its home and hives its sweets. Under this unseen guidance the beaver constructs its dam, and the young salmon leaves the familiar scene and goes out into the great ocean, not to return until three years have passed. The wonder of birds and fishes, of deer and elk and fox, are the wonders of instinct, organized. In the vegetable world the thought of God is automatic through other laws. Thus the flavor of the strawberry is mixed by a chemical formula that never varies in any land or clime. The heart of the orange is golden everywhere, and the unseen Chemist never loses his formula. The very spots on the wings of the oriole are made to pattern. It is the uniformity of these laws that renders possible the invention of tools, the growth of harvests, the building of cities. Think of a world where laws are not uniform. Watt invented his engine because fire always produces steam, because water always runs down hill, because cold always freezes, and the sun rises at an appointed time. Think of a world where to-day the water makes steam in the locomotive boiler, while to-morrow the fire freezes the water; where to-day gravity pulls the airplane down, and to-morrow pushes the airplane up—a world where to-day the sun rises at 5:50, and to-morrow, when the people reach the train, it is still dark because the sun has decided

to rise at 11 o'clock! What if sugar were sweet one day and a deadly poison the next? In such a lawless world there could be no tools, no ships, no astronomy, no chemistry, no houses, no happiness. Thank God for the uniformity of law. It is law that makes possible man's arts, man's science, man's tools, man's progress. Little wonder that men have come to feel that "the seat of law is the bosom of God, and the voice of law the melody of the world."

—NEWELL DWIGHT HILLS.

Contact with Leaders

We already have too many universities and colleges inadequately endowed, having in mind the deplorable lack of schools needed strictly for technical and for vocational training. Their very numbers demonstrate the facility with which we offer education, but also they demonstrate that we think more of the institution than of what goes on inside of it—that we think more of the buildings than of the service rendered.

Then, too, it seems to be the ambition of a university to include in its curriculum every conceivable subject and to expend much of its revenue in providing instruction for an insignificant number of students in these rarely utilized subjects.

But since we have so many institutions with insufficient revenue, my thought is to raise the opportunity for the best by syndicating, so to speak, the most notable professors. That would help to solve the salary question and also it would permit prominent men in actual practise—men who have made reputations—to tour the universities to lecture on their work. Let the man who built the biggest bridge in the world lecture at a dozen places on just how he did it. The time of such men should be devoted to lecturing, not quizzing, a class, and should be confined to advanced students who are able to distinguish between a cantilever bridge and the Pons Asinorum. Every big achievement should be common knowledge. The German student is constantly in touch with the leaders, but we seem to think it more important for a university to profess universality and airily to dismiss that which does not originate on the college grounds as not worth while. So long as we pre-

serve the "college spirit" idea in teaching we shall not get the best.

This contact with men of affairs is of the highest importance. It extends through every activity. Take a case in my own family. One of my son's special interests—in electricity—dates from a day that I took him to visit Thomas A. Edison. My son had always shown a great interest in mechanical toys, et cetera, but was too young to have learned much about electricity. Mr. Edison had asked me to visit him to give him some information about certain metallurgical processes, the development of which he had in mind. I took my boy, who was then about thirteen years old, along with me because I like my children to come into contact with big men. The metallurgical matter did not take long, and then Mr. Edison began to be interested in my son. He talked to him about the phonograph, which he was then per-

fecting, and showed us the whole development of the art through the various models. Really he talked to my son more than he did to me, and I protested jokingly: "Do not let the youngster absorb too much of your attention and take up too much of your time," to which Edison replied: "It is the boy in whom I am now interested," and he went right on making many drawings and expounding his subject from the ground up. He gave us nearly the whole day, though he was an exceedingly busy man at the time. My son came home filled with an enthusiasm for electricity that he has never lost, and to the study of which he has devoted himself ever since. Meetings with such men are an inspiration and a stimulus to the ambition of a young man with character, and there is no need to worry about the future of a young man who has character and ambition.

—JOHN HAYS HAMMOND, in *Collier's*.

THE CHILDREN'S SERVICE

III—STORED SUNSHINE

ROBERT SPARKE WALTER, Chattanooga, Tenn.

THE chief value of any plant may be measured by its ability to store sunshine. If a thing has the facilities for storing sunshine, this means that it must in turn release that sunshine in order that some other creature, whether animal or plant, may be benefited. All beauty in nature is nothing but the radiance that comes from the spending of stored up sunshine. A golden sunset, that tints up the clouds in the western sky, is made beautiful by the sunshine that is being spent by the sun. The exquisite colors found in the autumn leaves is nothing more than the spending of sunshine. Stored sunshine makes any plant or creature beautiful, but the greatest beauty comes when the sunshine is being spent. Thus the green foliage of forest trees is beautiful while the trees are at work storing sunshine; but their beauty does not become exquisite until the tree begins to spend its sunshine, and it is then that the human soul is lost in admiration for the green, the golden, the purple, the crimson, the yellow, and the other rare hues that the autumn brings. Nor does the stored sunshine end here, for every flower that spreads its waxen petals before us makes a firm declaration

that all its beauty is nothing more than the sunshine, which it has captured and is joyfully spending again. Nor is the storage of sunshine confined to the leaves and flowers of plants. The beet and sugar-cane stores sunshine, and in spending it gives back that which it has gained in the form of sugar for the preservation of animal life. The apple, the peach, the orange, the strawberry, the cherry, corn, wheat, and every soil product gathers together the rich and rare elements of soil, and in their laboratory store them with sunshine, and give back to mankind toothsome and health-giving foods for which no mortal can find a substitute. And thus nature declares that the value of any plant lies in its ability to store sunshine and in spending it in some way, leaving the world a rich blessing.

This same principle of storing sunshine as exemplified in plants may also be used as a safe criterion by which to judge the worth of a human being. The man, woman, or child who goes through life wearing a smile, who always has a kind and encouraging word for his brother, and is always sympathetic, is as surely shedding stored sunshine as is the rarest flower that spends its fra-

grance to make life more beautiful. The person who goes through life unselfishly, lifting and lending a helping hand without the thought of receiving favors in return, is as surely spending the sunshine his soul has

captured as is the apple, the peach, wheat, or rice, which spend themselves that the lives of both man and beast may be made more tolerable on the earth and that civilization may be advanced.

OUTLINES

Playing the Man

Be of good courage, and let us play the man.—2 Sam. 10:12.

Context: King Nahash, who once had done a kindly deed to David, is dead. Wishing to requite that deed, David sends comforters to Nahash's son Hanun. Hanun's princes lead him (Hanun) to suspect the motive, imputing a sinister one, namely, that David had sent spies to spy the land. This leads to shameful conduct on the part of Hanun with regard to David's ambassadors, which, in due course, leads to collision and war. Both sides draw up for conflict, and in our text, we have Joab rallying his men to "be of good courage, to play the men," etc. Such a word is heartening and rousing to the great spiritual conflict we all have to fight. What is it to "play the man" in this great conflict with evil?

I. It is to prefer Christian principle to unprincipled policy. In a worldly sense, it would have been policy for Moses to have "laid low" with regard to those poor brow-beaten, back-smarting slaves in Egypt. Nursed in the lap of luxury in Pharaoh's palace, living on the best of the land, in order to side with Pharaoh's slaves was to jeopardize his own position in the palace! But these slaves were of his own stock—of his flesh and blood, and he felt the whole thing a positive wrong. It was a call for decision between principle and policy; and, to the credit of Moses, he "played the man" for his people and his God. How many since that day have failed as compared with Moses! How many prefer policy to principle, pence to Christian practise! How many will tell a lie when a lie means the sale of some particular article in business! If we "play the man" we shall scorn that kind of thing, and stand up for principle and conscience and God.

II. It is to stand by our convictions, whatever the cost. Immovable, rock-like, defiant, Luther "played the man." Not to the same degree can this be said of Erasmus.

Compromising, he would not stand to his convictions as did his confrère—Luther! When convictions are at stake, we can compromise too much. The old, false prophets were false in that they cried, "peace, peace," when there was no peace. Amiability must be guarded against lest, in being too amiable and peace-loving, convictions and high principles are forfeited. When fundamentals are at stake, we must put on the brave front, and "play the man."

III. It is at the foot of the cross, to quit our sin and take sides with God. That's true manliness! A story is told of a medicine man in West Africa who was at death's door. Having applied all his herbs and spells without avail, and having conducted his rites before his idols without effect, he went to the seashore, and casting all into the surf, he cried: "Now I'll be a man, and meet my God alone!" We "play the man" when alone at the cross, we face the issues of life and death, cast our sin on the great Sin-bearer, turn our back on the world, and stand out for Jesus. To do that, is bolder by far than facing any amount of batteries and battalions of war.

"Play the man,—win the fight," and to you shall be redeemed the promise, "He that overcometh," etc. (Rev. 2:17).

Potter and Clay

And when the vessel that he made of the clay was marred in the hand of the potter, he made it again another vessel, as seemed good to the potter to make it.—Jer. 18:4.

This world is a huge pottery district in which human character is being molded into beauty or deformity.

I. Our attention is called to a failure in pottery. This is an incident of every day observation. Peculiar results of handicraft are visible. Chaste design and perfect finish also meet the eye. God confesses indirectly that he has failed to produce a good result. He rightly attributes the failure to the incongruous elements. We amateur

pottery are in good company when we fail.

II. Attempt an explanation of this remarkable failure. The material was unsuited—not plastic enough, nor ample enough; or possibly contained disintegrating elements. There may be found in our mental and moral composition constituents which limit even God. Of a starved, shrunken fragment of humanity amid adverse conditions even our benevolent Redeemer might despair of making a noble saint.

III. Observe the renewed attempt on the part of the potter. Notwithstanding the humiliating failure, the obdurate material, he “made it again another vessel.” The old material employed to new uses. Life in the hands of God is susceptible of a new mold, if not of perfect pattern. The clay would be fresh kneaded and subjected to close scrutiny—suggesting painful, mental, and moral processes. Each may make or mar his character, as he facilitates or resists God’s gracious purpose.

IV. Mark the general hopefulness of the allegory. Individuals whose life is confessedly a failure may hope in the mercy of God. Churches and nations may be recast on nobler lines, with less alloy. Grotesque social deformities give place to moral grace and beauty. Even a ray of hope is thrown upon the future. Christ has promised to “present us faultless” yonder. The marred unfinish of our life will give place to that moral symmetry which will satisfy even the great Potter.

Faithfulness

He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much.
—Luke 16:10.

The text is an observation on the parable of the “unjust steward.” It presents, in negative fashion, an exhortation to be faithful. Concerning faithfulness, note three things.

I. That faithfulness in little things is equal to faithfulness in big things. It is not a question of large opportunities or small, but one of spirit. For the timber of soul can be displayed in the doing of a small task as of a large one. The “salt” and the “blue” are in a glass of sea-water as in the sea itself. The same quality material can be in the sample as in the whole. It is not

bulk, but texture. Christ valued the widow’s mite as great not because it was great, intrinsically speaking, but because the spirit that prompted it was great. In themselves the gifts of the wealthier were far greater, but not in spirit. It is all a question of soul!

II. That faithfulness in little qualifies for faithfulness in much. Note verse 11. Unfaithfulness in this world’s mammon disqualifies for the responsibility given with regard to the higher riches. Faithfulness qualifies for higher faithfulness. Unfaithfulness destroys trust. How can a man be trusted with higher things who has proved dishonest with the lower and the smaller things? Advancement, responsibility, progress are dependent on proved fidelity with regard to present tasks and present commitments.

III. That if we can be faithful in little things postulates faithfulness to the big things. Let a man prove true to the little task, and he can be depended upon for the big task. The man who can work consistently with his duty in some corner can well be trusted to do some bigger and more public duty consistently. If he can be faithful when away from the gaze of men, it will generally follow that he will be faithful when he works in men’s full view. The temptation to “scamp” is not with the big, public task, but with the small and the insignificant one. It is there the test lies!

Application: Let us be faithful to our bit, as those having to give account.

Surface Impressions

Jehovah seeth not as man seeth; for man looketh on the outward appearance, but Jehovah looketh on the heart.—1 Sam. 16:7.

Our opinions and estimates and conclusions are usually based on what things seem or appear to be. Our prejudices, our likes and dislikes, are based largely on casual observation and acquaintance. In a word, we are swayed and ruled to a great degree by surface impressions.

I. Positive aspect. In social and business relations, fine clothes, fine manners—polish and urbanity—impress us so favorably! Don’t imagine that everything that looks good is good. Don’t mistake a hat for a head! Don’t mistake a hand for a

heart! Don't mistake a face for a soul! Don't judge by size, comeliness, grace, or "looks." Eliab was a goodly man to look upon, but David was God's man. He had potential possibilities, a regal spirit, kingly courage and dauntlessness of soul not apparent to the casual observer. A scheming mind, a despicable character, a foul heart, a diabolical purpose, may be hidden behind a suave manner, or beneath correct and fashionable clothes, but "You can't purify the water by painting the pump!" Many a "wildcat" project and many a "get-rich-quick" enterprise flourishes by commercializing "appearances." A man may smile and smile and be a villain! Before investing hard-earned money, look beneath the surface! Before receiving a "sheep" into the fold, examine the grade of "wool" he wears!

II. Negative aspect. Many a young man believes that money, means, dress, is king. Many a woman believes that appearances, looks, attire, reputation, etc., are regal and paramount. God judges the regal and the kingly not by shallow show but by solid substance! The world is mad today over this, that, or the other, which at first sight may seem promising, but in the end leads to despair. Strikes, riots, revolution, Bolshevism, etc., seem at first, by reason of surface impressions, to offer solution to all social disorders and to all classism and industrial injustice—but the last state where it is tried is worse than the first. Life offers us a bubble and it explodes in our face. Surface impressions lead to mistaking reputation for character, shadow for substance, fiction for fact, theory for truth. If possible keep your smile and your fine manners and your goodly appearance, but strive first to keep the well-springs of the heart pure, the character clean and the inner man sound, strong, and sturdy.

Life's Pauses

Be still.—Ps. 46:10.

There is an eloquence in life's pauses as in life's pressure. There is an art of omission as there is of inclusion. How strange the old books appeared without the pause—without the punctuation marks! And how much less effective the delivery of a speech, say, if not for the breathing-spaces. There is the place for rest as well as for activity; in fact, it is the pause that often makes for

effectiveness. (Apply to the resting-times in nature; in music; in elocution; in the story of creation.) Let us note some reasons as to why we should observe the "pause" in life.

I. For the bracing power of it. There is more bracing power in resting than most people are inclined to credit. Dr. Jowett, who says that "there's real power in true rest," quotes a physician who advises the "getting apart for ten minutes a day and reconstructing the most beautiful scene in one's memory." The secret of longevity lies largely in knowing how to apply the art of lying fallow. (Apply spiritually.) Let the soul breathe! We can be too cumbered. We can live too much in the heat of rushing activity. For the bracing energies rest imparts we need to "come apart" at times and "be still."

II. For the calming, subduing power there is in rest. "Be still, and know that I am God." Remember what power there is in God. How he "breaketh the bow," etc. (Verse 9)! Why this fretfulness, the psalmist suggests, over spiritual calamities? Just be still, and in the stillness "learn what God is like." In that calm contemplation new power and confidence will be born.

III. For the opportunity it gives of studying God. It is well, sometimes, to cease from our own tasks, and in quiet study just see how God performs his. Matthew Henry interprets the half-hour's silence in heaven as one in which opportunity was appropriated to see what God was doing. It is good, sometimes, to see not only what God is doing but how he does it. The true poet, artist, preacher, inventor, will study other poets, etc. Aren't we so filled up with conventions, meetings, etc., that we have no time to study God and catch the ways of his workings?

"Then, fresh from converse with your Lord, return." The people the world needs are the fresh people—fresh from the invigorating air of the hills,—fresh from the secret-places of power; fresh from the heights of communion with God; men who "come from God and go back to God." Freshened folk always have the advantage! They have the advantage of all the toned-up energies gained from their quiet spells, with which to face anew the difficult and laborious tasks.

ILLUSTRATIONS

The Psychological Mode of Approach

I recently happened into a junior Sunday-school class where the lesson was on faith. The teacher evidently did not know how to plan for a psychological mode of approach to this difficult concept. He began by defining faith in Paul's phrase as "the substance of things hoped for; the evidence of things not seen." He then went to the dictionary definition, which shows the relation of faith to belief. He discuss the relation of faith in works, as presented in the writings of James. But all to no avail. The class was uninterested and inattentive. The lesson did not take hold. The time was wasted and the opportunity lost. I excused myself and went to another classroom.

Here they had the same topic. But the teacher had sought for and found a starting-point from which to explain the meaning of faith in terms that the children could understand. The teacher's eye rested for a moment on John; then: "John, when does your next birthday come?"

"The sixteenth of next month," replied John promptly.

"Going to get any presents, do you think?" asked the teacher.

"Yes, sir," answered John with conviction.

"What makes you think so?" inquired the teacher. "Not everybody does receive birthday presents, you know."

"But I am sure I will," persisted John. "You see, I know my father and mother. They have never yet let one of my birthdays pass without remembering me, and I am sure they are not going to begin to forget me now. They think too much of me."

"You seem to have a good deal of faith in your father and mother," remarked the teacher.

"Well, I guess I have!" was John's enthusiastic response.

And right at this point the way was wide open to show John and the class the meaning of faith in a heavenly Father. The wise teacher had found a point of contact in John's faith in the love and care of his parents, and it was but a step from this to the broader and deeper faith in God.

It is a law of human nature that we are all interested first of all in what affects our own lives. Our attention turns most easily

to what relates to or grows out of our own experience. The immediate and the concrete are the natural and most effective starting-points for our thought. The distant and remote exert little appeal to our interest; it is the near that counts. Especially do these rules hold for children.—G. H. BETTS, *How to Teach Religion*.

The Spiritual Gift

La Voix de l'Alsace-Lorraine reprints from the *American Hebrew* an article by Dr. Marcel Knecht, who is director of the official bureau of French information in New York, recalling three moving incidents of the war, which throw a high light upon the spiritual unity of the service offered alike by Catholics, Protestants, Jews and free-thinkers in France, who felt bound by no ties of dogma, but gave themselves unreservedly to their countrymen.

The heroes of the stories were all French Jews and religious teachers—Rabbi Jules Rueff, of Verdun; Assistant Rabbi Weil, of Lunéville, and great Rabbi Abraham Bloch, of Lyons. The first became chaplain of the military hospital in the suburbs of Verdun and was killed by one of the shells poured by the Germans upon that hospital. The second, Dr. Weil, suffered martyrdom together with his young daughter, who had already been seized by Bavarian soldiers at Lunéville in August, 1914; the two were placed in the cellar of the synagogue and the building was then set on fire, while soldiers prevented escape.

The third hero was Dr. Abraham Bloch, of Lyons, who was serving as an orderly in the ambulance of the French Fourteenth Army Corps at the village of Taintroux, in the Vosges. The hospital was shelled by the Germans, and set on fire; many of the patients, removed from the ambulance, received fresh wounds from this attack. One of those thus suddenly struck by a shell begged his orderly to bring him a crucifix. That orderly was Dr. Bloch, who immediately went to the hospital and returned with the emblem. As he laid it upon the dying soldier's lips, Dr. Bloch himself was struck by a shell and died in the arms of the Catholic chaplain, Father Jamin, who has kept the record of this beautiful scene of devotion. Frenchmen of the Christian faith

join in expressing their reverent pride in "these three modest but immortal heroes, whose memory will be cherished in our national history."

The Frenchman is, perhaps, the supreme nationalist. Upon Americans the strongest impression will probably be made by the complete wiping out of barriers of religious creed in the face of the mystery of death. These men were no less devout because they forgot the names of things in the presence of the greatest realities.—*Evening Sun*, N. Y.

Forgetting Your Troubles

What a wonderful thing if mothers could be given courses in child psychology. I have heard of many cases of young men and women who would have spared much anguish and their mothers much anxiety if the mothers had known more of children's minds. Take the case of a girl who was fortunate to come in time into the practise of a wise doctor.

As a child she had been subjected to much well-meant nagging. She had suffered from St. Vitus's dance in her ninth year. She had been treated then by a competent neurologist, and the symptoms had subsided. He had pronounced her cured. But her over-anxious mother had ever been on the lookout for a recurrence of the symptoms, and had not concealed her fears very successfully from her daughter. Most of us, when young, in spite of lapses, do nearly what our mothers constantly expect us to do. So, too, our nerves are apt to do what we expect of them. And this young girl had developed more or less gradually a mental nervousness—her hands trembled badly when she thought any one was observing her. Later, when she was required to earn her own living in a cold world, this misfortune embarrassed her greatly.

She had consulted several neurologists, but the malady remained just as bad as ever. They had all told her that the trouble was a psychic one, that there was no functional cause, and that her will-power could overcome the trembling if she exerted it sufficiently. But because will-power had not helped she had convinced herself that the trouble was constitutional, and not psychic, and that she had no control over it.

Yes, she was quite cured—and by a very simple method. Her final adviser watched

her in a more or less matter-of-fact, but kindly, way for a moment, and said: "Yes, I see your hands do tremble somewhat at times, just as you have told me. But what of it if they do? Lots of people have shakier hands than you have, and they are not worrying over it. It doesn't keep them awake nights. Why should such a trivial thing bother you? Let your hands tremble, if they will. But stop getting nervous and feeling sensitive about such a thing!"

So she forgot about it, and the trouble disappeared when she stopt combating it. The point is that no one had ever told her to let the trivial thing go on and ignore it. She had always been told to grit her teeth and overcome the trouble by sheer force.—*The People's Favorite Magazine*.—DR. J. B. THOMAS.

New Fields for the Pugnacious Instinct

We often hear it maintained that the instinct of pugnacity which in the past has led to war must necessarily do so in the future, and that those who look for a permanent peace are therefore doomed to disappointment. This is a most unjustifiable assumption. Granting that the emotional element of every instinct must always remain, it is not necessary either that the same stimuli should awaken that emotion, or that the emotion should express itself in the same action—in this case, in slaughter. The instinct for combat finds expression in games such as football and in the rivalry of sport; and it is probably for this reason that the English people are less aggressive than other nations we know, tho when the instinct is directed to war the Englishman throws himself into it with no less energy and zest. Long ago, William James pointed out the possibility of finding a moral equivalent of war in social service, from an egocentric to an altruistic and chivalrous end. We can take up arms for others even tho we refuse to do so for ourselves. Then our instinct ceases to be aggressive, and becomes protective. So ultimately we shall learn that we can fight with other weapons for truth and purity, we shall join a crusade against oppression and vice—and this kind of combat will employ for social ends those emotions and instincts which at present we use for war and destruction. So we may confidently hope that the pugnacious instinct will find scope in fields of social service in

the fight for justice, purity, and right.

It is often said that instincts are blind. It is rather we who are blind to their potency and to the purposes for which they exist. The abandonment of that false doctrine which would have us suppress them, and the substitution for it of an understanding of their proper uses, would open up to us resources of power which would give us in abundance energy and life.—By J. A. HADFIELD, in *The Spirit*.

The Socializing Process

[The significance of the point made in the illustration which follows is far-reaching and important. It discloses this—that it is possible to be philanthropic; to do outwardly many estimable things for the community, and still lack the vital quality that makes the gifts acceptable and enduring. The absence of real innerness, not identifying one's self with those for whom the gifts are intended, is borrowing trouble for the future. Equally the receiver must enter into the real spirit of the gift and giver. The socializing process calls for men coming together as men, giving themselves for one another and freely inviting self-expression and cooperation.—Eds.]

Some years ago a large manufacturer company, at the instigation of its president, built a model town for the use of its employees. Sanitary houses were erected, beautiful parks, with fountains and flowers, were laid out, and opportunities were provided for recreation and improvement. Some time after the inauguration of this ameliorative scheme, it was deemed necessary, during a financial depression, to reduce the wages of these employees by shortening the hours of work, and when, as a consequence, a strike was declared, the president of the company was astonished and perplexed, and considered the employees as utterly unappreciative. Later still, when the promoter of the model town died, and a court decision required the company to divest itself of the management of the town, as involving a function beyond its corporate powers, scarcely a protest was made by the employees when the parks, flowers and fountains were dismantled. What was the trouble? "The president of the company under discussion," as Jane Addams has said, "went further than the usual employer does. He socialized not only the factory, but the form in which his workmen were living. He built, and in a great measure regulated, an entire town, without calling upon the workmen, either for self-expression or self-government." What was the trouble? Into his attempt at social service he carried no so-

cial imagination, no associative insight, and while he sincerely desired to contribute to the life-values of his employees, he was content to "test the righteousness of the process by his own feelings and not by those of his men." So, after his model town was built and equipped with its many advantages, the relations between the company and its employees, instead of being transfused with a human spirit, were purely abstract, and no community of thought and feeling and effort was produced. Notwithstanding the munificence of his social contribution, the social activities of this employer were not social service, for they exerted no effective socializing power.

A Man With a Purpose

Henry Fawcett, a young Englishman, hunting with his father, suffered an accident staggering enough to break the nerve of ordinary men; his father shot at a partridge, hit his son's eyes and entirely blinded them. Writing about the matter afterward, young Fawcett said, "I made up my mind inside of ten minutes after the accident to stick to my main purpose as far as in me lay."

He kept his word—worked his way through Cambridge University, was made professor of political economy there, was elevated to be Postmaster-General of England, and gave to the British people a generation ago the parcel post that we in America have just achieved for ourselves. He took hold of his situation by its real handle; he met it as a challenge to his strength and not as an excuse for disheartenment.—H. E. Fosdick.

Illiteracy

In 1900, 8.4 per cent. of the total voting population were unable to read and write. In 1910 the number had increased. Altho the bulk of the illiterate immigrant population settles at first in the large cities, the rural districts contain nearly twice the proportion of all illiterates compared with the cities, where amalgamation goes on more rapidly because isolation is more difficult, and where opportunities for learning to read and write in the prevailing language are more eagerly seized upon by the aspiring foreigner.

The percentage of illiterates in the several states is given in the following chart, the state with the smallest number being placed first and so on:

Rank	State	Per Cent. of Illiterates	Rank	State	Per Cent. of Illiterates
1.	Iowa	1.7	27.	New Jersey	5.6
2.	Nebraska	1.9	28.	Oklahoma	5.6
3.	Oregon	1.9	29.	Pennsylvania	5.9
4.	Washington	2.0	30.	Connecticut	6.0
5.	Idaho	2.2	31.	Nevada	6.7
6.	Kansas	2.2	32.	Maryland	7.2
7.	Utah	2.5	33.	Rhode Island	7.7
8.	South Dakota	2.9	34.	Delaware	8.1
9.	Minnesota	3.0	35.	West Virginia	8.3
10.	Indiana	3.1	36.	Texas	9.9
11.	North Dakota	3.1	37.	Kentucky	12.1
12.	Michigan	3.2	38.	Arkansas	12.6
13.	Ohio	3.2	39.	Tennessee	13.6
14.	Wisconsin	3.2	40.	Florida	13.8
15.	Wyoming	3.3	41.	Virginia	15.2
16.	California	3.7	42.	North Carolina	18.5
17.	Colorado	3.7	43.	New Mexico	20.2
18.	Illinois	3.7	44.	Georgia	20.7
19.	Vermont	3.7	45.	Arizona	20.9
20.	Maine	4.1	46.	Mississippi	22.4
21.	Missouri	4.3	47.	Alabama	22.9
22.	New Hampshire	4.6	48.	South Carolina	25.7
23.	Montana	4.8	49.	Louisiana	29.0
24.	District of Columbia	4.9			
25.	Massachusetts	5.2			
26.	New York	5.5			

—From *Education and the General Welfare*.—F. K. SECHRIST.

THEMES AND TEXTS

The Man You Most Admire. "Watch ye, stand fast in the faith, quit you like men, be strong."—1 Cor. 16:13.

Making Gratitude Habitual. "Praise ye Jehovah. Oh, give thanks unto Jehovah; for he is good; for his loving-kindness endureth forever."—Ps. 106:1.

The Secret of Knowing. "If any man will-eth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself."—John 7:17.

The Hand That Rocks the Cradle. "Moreover his mother made him a little robe, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice."—1 Sam. 2:19.

The Heroic Element in Christian Character. "But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."—Dan. 3:18.

Is War a Moral Necessity? "Suffer hardship with me, as a good soldier of Christ Jesus."—2 Tim. 2:3.

Waiting and Working. "Then said she, Sit still, my daughter, until thou know how the matter will fall; for the man will not rest, until he have finished the thing this day."—Ruth 3:18.

What the Lord Requires of Man. "And now, Israel, what doth Jehovah thy God require of thee, but to fear Jehovah thy God, to walk in all his ways, and to love him, and to serve Jehovah thy God with all thy heart and with all thy soul."—Deut. 10:12. "He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?"—Micah 6:8.

The Home. "And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse."—Mal. 4:6.

Notes on Recent Books

The Inside Story of the Peace Conference. By DR. EDWARD J. DILLON. Harper & Brothers, New York, 1920. 8½ x 6 in., 513 pp.

It is a difficult task to attempt to reproduce an accurate mental picture of a great conference, especially one that took over five months to conclude peace with Germany. The cross-currents, the conflicting interests, the intricate problems discussed, and the motives actuating the delegates make it next to impossible to get a wholly satisfactory report. Much, therefore, depends on the reputation of the one who is courageous enough to undertake such a task.

If long experience and intimate knowledge of European affairs are prime requisites to a clear understanding of this important Conference, we know of no one who is more entitled to be heard than Dr. Dillon. It is much to the credit of this versatile author that he aims high even though he may not reach the height in view—namely, strict impartiality. He has no pet theories of his own to champion. His “principal standard of judgment is derived from the law of causality and the rules of historical criticism.”

He has not attempted in this volume to write a history, only a sketch of the problems created by the war “or rendered pressing.” This keen observer looked upon the enterprise to which the delegates had set their hands as “the vastest that ever tempted lofty ambitions since the tower-builders of Babel strove to bring heaven within reach of the earth.”

This volume offers to every thoughtful man a splendid opportunity to become familiar with many of the details of the Conference, and to get, as it were, behind the scenes in Paris, to observe the play of forces, the incompetency of some of the delegates and the astounding ignorance of others. To crown it all we are told that “the chiefs of the great powers had no program and no method.” It is Dr. Dillon's opinion that “the fatal tactical mistake chargeable to the Conference lay in its making the character of the League of Nations and the treaty

of peace with the Central Powers interdependent.” Further, an indispensable condition of success of such a League “is that the compact binding the members together must be entered into by the peoples, not merely by their governments. For it is upon the masses that the burden of the war lies heaviest.”

The Social Evolution of Religion. By GEORGE WILLIS COOKE, with a foreword by JOHN HAYNES HOLMES. The Stratford Company, Boston, 1920. 8 x 5½ in., 416 pp.

“It is the purpose of the following pages to set forth the human origin of religion, and especially those phases of it which reflect and interpret the needs and aspirations of man. . . . Man is the meaning of religion, the worth of it, and the source of its inspirations and its higher values.”

Thus in the Introduction the author of this volume states his aim and forecasts the conclusion. In the last pages he formulates his finding as follows:

“God is a principle, an idea or an ideal, a unifying force throughout the universe, an energy that is manifest behind all phenomena. He is this or else he is collective man, man as the spirit which binds together the ages, and gives meaning to all our experience. . . . If he is to be sought for anywhere in the physical universe, it must be as a principle, a law, or an underlying energy. Otherwise we must seek for God in the life of humanity. . . . Humanity as a whole, as a procession through the centuries, as giving an ideal of what is just, wise, and beautiful in conduct, is what God must mean for us to-day.”

It would not be correct to say that Mr. Cooke stresses the “social origin of religion”; rather, he finds in social relations religion's sole fountain—its birthplace, cradle, schoolroom, and workshop. And his result is that God is an idea, an abstraction, and not personality.

The roads by which the author travels include comparative religion and anthropology. His chapters—apart from Preface, Foreword (by John Haynes Holmes), and Introduction—treat The Social Transmission of Human Experience, The Creative Genius of Social Man, Communal and Tribal Re-

ligion, Feudal Religion, National Religion, International Religion, Universal Religion, and Religion as Cosmic and Human Motive.

He distinguishes between individuality ("the product of congenital heredity") and personality (the result of "the process of social heredity"), and gives to the latter the title role in the creation of religion. He thinks that William James has given us

"one of the most misleading of all modern books on religion, for the simple reason that he deals with the special, the peculiar, the distinctly individual phases of religion."

Of course, after individuality is belittled, this conclusion is logical. Mr. Cooke is an enthusiastic Freudist, preferring Freud to James. A definite miscalculation of Mr. Cooke is that which omits from consideration the constantly recurring and, in sum, gigantic effects of individual action upon the mass. The real student will not neglect mass psychology, seeing in it both formative and preservative powers. But he will not disparage or neglect the force of individual impulse and creation. This is the fundamental error of Mr. Cooke's reasoning which vitiates the general result.

The volume makes difficult reading—in no small part because of its strabismic method. There are besides some strange isolated statements—as when the author speaks of "Khu-en-Aten, (afterward [sic] Iknaton)," not realizing that these two forms of the name are but the incorrect and the corrected vocalization of the same Egyptian characters! Is it any longer sure that "the Semites originated in Arabia"? Many scholars of first rank dispute it. The proof-reading leaves much to be desired.

The Manuscripts of God. By A. T. TILLYARD. Hefner, Cambridge, 1920. Pp. 220.

The manuscripts treated by the author are Man, Nature and History. The object in reading these manuscripts "is nothing less than to discover the soul of man and God, and then to bring the two into relation." The approach is inductive and scientific. Experience is the guide. Revelation is not appealed to. Experience shows that evolution has focussed on producing man's highest nature, his aspirations—his ideals of beauty, truth, and goodness. These aspirations are "the connections between the seen and the unseen, the finite and the infinite."

Religion is the embodiment of these elements. Man, by nature, has an intuition for these three things. Intuition is a higher form of instinct. Conscience is such an intuition.

The author's defense of faith, by showing how all science implies faith, not only in its underlying principles of trustworthiness of the senses and of uniformity, but also at every stage of its progress, is refreshing, as is also his defence of unselfish conduct from always implying reward.

Reading nature, this at least is clear to experience: "Man is the highest thing in the material world, and conscience is the highest thing in man. Nature puts goodness first."

He that runs may read history. Here Jesus is its supreme character. He stands on a plane by himself.

Through evolution then, in man, in nature, in history, we find the apex is truth, beauty, goodness, all united at their highest in the Christ. The discussion of salvation and service is enlightening.

"Service and salvation are the two ends of the same thing. Men come by way of service to salvation, or by way of salvation to service. . . . And service means . . . surrender . . . to goodness."

It is a solid book, but not heavy. It strengthens faith. It is timely both for the ordinary reader and for the student.

6,000 Country Churches. CHARLES OTIS GILL and GIFFORD PINCHOT. The Mac-Millan Company, New York, 1919. 6 x 8 in., 237 pp.

This volume shows how the intensive field-study method of investigation may be applied with profit to the investigation of religious problems. Everybody knows how inefficiency, ignorance, and denominational rivalry have managed to demoralize the rural churches. The sins of overlapping, of waste, of religious apathy, of practical paganism in the midst of wealth are commonplaces to the professional student of church-life. Here we have the problem worked out with pitiless tables, county maps, and figures, laying bare the facts of over six thousand churches scattered over Ohio, a test State. The eighteen counties of South-eastern Ohio are chosen as a horrible example of spiritual degeneracy, of illiteracy,

of illegitimacy, of soil and soul impoverishment.

It is a sad story, presented by experienced men who have the surgical skill to present the truth as well as the spiritual vision to suggests remedies for the ills. Overchurching is not an incurable disease, nor is denominational bigotry.

The work is an imposing document, issued with the approval of the Commission on Church and Country Life.

If the churches are ever to work together effectively it will be because the enormity of waste and neglect, as exposed in such works as this, has been recognized by the leaders and made the subject of federated reform. Such documents present the necessary working material.

Grace and Personality. JOHN OMAN. Second ed. rev. Cambridge University Press, 1919. 302 pp.

The book centers on a discussion of God's work with men—whether it is “by the might of omnipotence directed in an unswerving line by omniscience,” or whether it comes through the work of the individual person. This is the age-long problem of Augustinianism or Calvinism and Pelagianism or Arminianism, and no other modern problem has more life blood, for wrapt up in it is the question of morals and religion and the question of existence of evil. The author finds the former view of grace mechanical and not spiritual, depriving the individual of personality; and the latter view subversive of true morality. He finds the Catholic compromise no solution, and argues for a moral personality autonomous but dependent on God. He finds grace not an irresistible force but a gracious relationship, due to the experience that God is worthy of trust and is a God of love. From this point of view he discusses some of the great things in religion, such as Reconciliation, Faith in Christ, Penitence, Justification, Will of God, Kingdom of God, and Eternal Life.

One important axiom of his whole discussion is that conclusions should be based, not on how we think God would act, but on the facts of experience as to how he does act. This is a very essential procedure and one that would lighten many a dark place and lift many a burden in theological discussion.

The author gives a pretty sound thought-basis for an intelligent interpretation for

religion and morality of God's place in experience and in the universe, and his book can be commended to thoughtful and intelligent people who want light on these problems.

He has literary ability; and while it is true that the matter is at times difficult, there is no doubt that the difficulty is partly due to his style.

Humanism in New England Theology. By GEORGE A. GORDON. Houghton Mifflin Company, Boston, 1920. 7 x 5 in., 105 pp.

The mind naturally travels from the things seen to what is unseen; from loving your brother to loving God is the divine order. If a reversal of this principle puts one in bad company (1 John 4:20) adherence to it must put one on secure ground. It is in conformity with this principle that the author of this little book discusses the collapse of the New England theology.

In view of the tercentennial celebration, it is not only timely but profitable to glance at the long, weary road we have traveled theologically. From a “ready-made” theology that was as unlovable as it was unreasonable we have advanced to greater reality as well as simplicity. It is safe to say “nowhere do we find men of modern training and respectable intellect holding the New England theology.”

The chief causes for the collapse of the New England theology regnant in our churches for over one hundred and fifty years must be found, says Dr. Gordon, “in the character of the ancient creed . . . it was found inadequate in knowledge and inferior in moral ideas.” It was the faith once delivered, it was largely a finished article, was freezingly cold—a moral Governor. Such a system is so unlike life at its best, so unlike the more abundant life, so unlike the spirit of Christ and the eternal loving Father.

The discussion is done in an appreciative way, and if it will only get more men to think and to think deeply on the great verities it will have served a worthy purpose.

Practical Interchurch Methods. ALBERT F. MCGARRAH. Fleming H. Revell Co., New York. 335 pp.

This is a sort of laboratory guide for communities where the churches are not yet.

ready for permanent federation, but where the time has come to try out methods which need no intricate machinery or expert engineers, with "detailed suggestions which will enable us to avoid the shallows of failure and the deep sea of unwise complexity." The Interchurch World Movement, which is a practical application of the principles outlined, shows what can be done when churches cooperate. But each church has its local problems to face. To outline programs of action, to give detailed suggestions about personal work, to offer a hundred ways of compelling attention, and to plan financial, spiritual, go-to-church, advertising, service, and educational campaigns: this is the comprehensive purpose of the writer.

There is nothing theoretical about the book: it is the fruit of personal experience, giving actual achievements and records of success in hosts of communities. A study of the multitudinous ways of doing church work is enough to make one's head swim and wonder at the ingenuity of the "efficiency" program. Who, indeed, is equal to the task of quickening the church? That the machine may not run away with us we shall need the help of the spirit in the wheels! With the methods and the Master the modern church is ready for a new miracle of regeneration.

Spiritual Voices in Modern Literature.

By TREVOR H. DAVIES. G. H. Doran Company, New York. $5\frac{1}{2} \times 8\frac{1}{2}$ in., 312 pp.

Where shall the modern preacher go for illustrations of the basic truths of revelation? Some go to the newspapers; some draw upon the discoveries of science; many prefer the raw material of the noisy street and the smoky factory, where business is the overlord. But none of these sources of inspiration, interesting as they are, have as yet silenced the voices of our literary masters. For when it is a matter of a calm interpretation of spiritual truth who is there that can speak with more authority than the soul-expert? When a Stopford Brooke, a Benson, a Boreham transcribe for us the mysteries of life we have the satisfaction of knowing that we are following guides who are familiar with the ground—which is more than can be said of the rough-and-ready guesses of the man in the street. Dr. Davies of the Metropolitan Church of Toronto has followed this safe and satisfy-

ing method, giving us interesting studies of soul problems, sounding the message of today through the medium of the voices of modern literature. Francis Thompson speaks of Love; Ibsen of the Ignominy of Half-heartedness; Tennyson of Faith; Hawthorne of Sin; Wordsworth of Duty. There are ten such illuminating lectures, all of them driving home some primal Christian truth with a large sympathy and charity and a literary poise worthy of these masterpieces.

Letters of Donald Hankey. With Introduction and Notes by EDWARD MILLER, M.A. Fleming H. Revell Company, New York, 1920. $8 \times 5\frac{1}{2}$ in., 356 pp.

An army officer who names and discusses in his correspondence as part of his reading *Tartarin sur les Alpes*, *Letters from a Silent Study*, *Esmond*, *Butler's Analogy*, *Stonewall Jackson*, and *Westcott's Introduction to the Study of the Gospels*, is likely to write letters worth reading. This was the way of the author of *A Student in Arms* and the titles given above only suggest, they do not exhaust, the scope of his knowledge of and interest in literature. Stranger still is it for such a man to discuss such a topic as "The nature of Christ's revelation." Apropos of this he says:

"I do believe that Jesus was the way to the Father, who knew both man and God, who was both man and God, and in that faith I hope to use my life for the service of man, whom God loves, and Christ has sanctified."

Book Received

Blackboard Lectures on Matthew. The King and the Kingdom. By LEN G. BROUGHTON, D.D. Sunday-school Board of the Southern Baptist Convention, Nashville, Tenn., 1919. $6\frac{1}{2} \times 4\frac{1}{2}$ in., 134 pp.

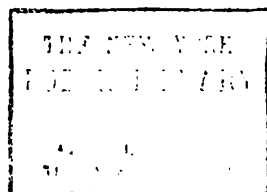
Pupil Life. With Hints to Teachers. By L. P. LEAVELL. Sunday-school Board of the Southern Baptist Convention, Nashville, Tenn., 1919. $7\frac{1}{2} \times 5$ in., 135 pp.

Building the Bible Class. A Study in Senior and Adult Work. By HARRY L. STRICKLAND and W. J. MCGLOTHLIN, Ph.D., D.D. $7\frac{1}{2} \times 4\frac{1}{2}$ in., 134 pp.

Securities of Peace. A Retrospect (1848-1914). Helps for Students of History, No. 12. By Sir A. W. WARD, Litt.D., F.B.A. The Macmillan Company, New York, 1919. $7\frac{1}{4} \times 4\frac{3}{4}$ in., 126 pp.

Photo by "International"

**JERUSALEM EXCAVATIONS DOWN TO THE POOL OF BETHESDA, SHOWING HOW THROUGH THE CENTURIES ONE CITY
HAS BEEN BUILT UPON THE RUINS AND DEBRIS OF OTHER CITIES LONG BURIED AND FORGOTTEN**



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Preparation for Life's Greatest Business

THE true worshiper is one who rises to the positive experience of the real presence of God and is bathed with the joy of that experience. The theologian seeks for right ideas about God; the worshiper seeks for God himself. The former speaks of God in the third person, "He is"; the latter knows God in the second person, "Thou art, and thou art my God." It is, of all things, important to discover how to make this great ascent of soul and how to arrive at the meeting-place where the finite spirit becomes aware of its divine Companion, tho, it must not for a moment be supposed that he is far away or in some other country—in the remote heights or in the unfathomable abysses. All that is really needed is to get ourselves into a true condition to discover that he is already there. "To arrive where God is," as St. Augustine beautifully said, "is nothing else but to will to go—to will God entirely is to have him."

The trouble is that most of us do not realize that this intention to find God as a personal experience is the primary and essential thing in religion. We have become so accustomed to substitutes that we very easily fall back upon these substitutes and consider them sufficient. We content ourselves with hearing somebody talk about God, or with the theological account of him, or with the enthusiastic hymn which gives us a moment's thrill and exaltation as we rhythmically follow some earlier poet's experience. What we need now is to go the next step and intensely seek God for ourselves. This intense attitude of heart, this positive intention of will, is essential for real worship. There will never be great meetings for worship until we come together expecting, above all things else, to worship, to find God, to enjoy his real presence.

It is well-nigh impossible to overemphasize the importance in these matters of attitude and intention. We have found in our generation that the mental attitude works almost like a miracle even with the body. Our physical health is strangely bound up with our mental tone and with our expectations. The neuralgias which come back at stated times, the sleeplessness which besets us because we get to expecting it, are only too well known. Our very blood disks are affected by our attitudes of joy and expectation or by our discouragements and depressions. Immeasurably more is our spiritual experience shaped by what we expect and intend. We are all the time opening or closing the gates of our inner life to God. Most often we do it, as we do so many other things of our daily life, unconsciously or subconsciously. The set of our habits does it for us—the trend of our disposition, the

inner atmosphere of our heart or mind or will or whatever else is deepest in us. The way to worship is to cultivate the habit of worship; the way to find God is to expect to find him; the way to be flooded with the divine presence is to set the will and disposition open in that direction.

It is, therefore, very important to cultivate this habit in little children. They are very susceptible to spiritual realities; they feel the power of a living hush almost more than grown-up persons do; their inner gate is never in the early days quite tight shut, and any normal child can be trained to expect that his heavenly Father will speak to him and become real to him. But if we older ones act as tho we expected no such event, if we leave all this lofty inward experience out of our religion and give no time nor scope for it in our gatherings, the little folk will naturally adjust themselves to our practical habits, and they will find their inner gate closed up like that of their elders.

The child
Feels God a moment, scars o'er the place,
Plays on and grows to be a man like us.

Another point of vast importance in the preparation for worship is the cultivation of the spirit of love and forgiveness and charity toward our fellows. It is almost impossible to open successfully the door of the soul to God if that same door is shut and barred to some human brother. Prejudices, hardness of heart, spirit of grudge, invariably close the eye of the soul and keep the inward life in the shadow of eclipse from God. If you have hard feeling toward the person who sits across the aisle from you, it will be difficult to break through the film and get the face-to-face experience with God. The cultivation of forgiveness, the practise of charity and large-heartedness, the atmosphere of love in the inward spirit, the shunning of prejudice as a deadly plague, are as essential to true worship as physical atmosphere is essential to breathing. This is one of the ways in which we can prepare for meeting and for worship.

We can still further prepare by using as much time as possible before religious services in meditation and prayer. Some have no time to sit down, to cut away from the tasks of the morning and to collect the soul for its great ascent, but is it not possible to do this more or less well in the midst of necessary activity? To keep from being ruffled, to avoid being fussy and cumbered with cares, to hold the inner helm true even amid cross-currents, may mean more than prayer and meditation do for those who have only to fold their hands and sit in sweet peace. In any case, whether we go to our worship from states of quiet and peace, or from scenes of busy activity, let us all remember that the one essential attitude is intention to seek, to find, to meet and to enjoy the infinite Companion of our spirit.

One who has never enjoyed the thrill of swimming has no adequate conception of what it means to be immersed in the cool water and buoyed up by its liquid mass. The unpractised spectator watching the operation thinks of water as something in which you sink if you happen to fall into it. The swimmer on the contrary, wonders how anybody ever sinks. Water seems to him made to swim in. It feels to him like a life-giving, life-renewing substance in which he

finds himself at his physical best. Somewhat so God seems to bathe and refresh the spirit of one who is bold enough to leave the material shore behind and to plunge into his deeps where real life begins. No wonder birds sing "in profuse strains of unpremeditated art!" They have found their true element. They find the air not only buoyant but invigorating. It raises life for them to its real glory. In God men find, too, their true ele-

ment and atmosphere. All tired with the heavy effort of being good, suddenly the surge of a new force of life animates the soul, the labor ceases and the refreshed self feels carried on as tho by invisible wings.

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SADHU SUNDER SINGH—THE CHRISTIAN "HOLY MAN" OF INDIA¹

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I. THE HINDU SADHU, OR HOLY MAN: The Laws of Manu, which are the most influential as well as the earliest code of laws in Hinduism (dating originally probably from the fifth century B.C.), describe the fourth and highest stage of the course of a Hindu's religious life, viz., the ascetic life, as follows:

"43. Let him always wander alone, without any companion, in order to attain final liberation, fully understanding that the solitary man gains his end.

"44. He shall neither possess a fire nor a dwelling; he may go to a village for his food; he shall be indifferent to everything, firm of purpose, meditating, and concentrating his mind on Brahma.

"44. A potsherd, the roots of trees for a dwelling, coarse worn-out garments, life in solitude, and indifference toward everything are the marks of one who has attained liberation.

"45. Let him not desire to die; let him not desire to live. Let him wait for his appointed time as a servant waits for the payment of his wages.

"47. Let him patiently bear hard words. Let him not insult anybody.

"48. Against an angry man let him not in return show anger. Let him bless when he is cursed."

For twenty-five-hundred years this ideal of the supremely holy man as a peaceful ascetic mendicant has been prevailing in India. The sight of

these semi-nude wandering sadhus, sanyasis, yogis, fakirs impresses every person who visits India. The remarkable Roman Catholic missionary, the Abbé J. A. Dubois, who, himself living much like one of them, gained an extraordinary knowledge of *Hindu Manners, Customs, and Ceremonies*, devotes three chapters of that thesaurus of information to this special subject of the Hindu ascetic. Indeed, the late professor of natural science in the Government College at Lahore, viz., John Campbell Oman, found it so interesting a subject for investigation during his professorship in India that he wrote a book of over 300 pages on *The Mystics, Ascetics, and Saints of India: A Study of Sadhuism* (London, Fisher Unwin, 1903).

The latest report from that land, viz., *India and Its Faiths: A Traveler's Record* (Houghton Mifflin, 1915, a remarkably well-informed book of over 500 pages by James B. Pratt, professor of philosophy at Williams College), devotes its Chapter VIII to a report on "Teachers, Priests, and Holy Men."

¹ See the *HOMILETIC REVIEW* for June, 1920, p. 456. "An Indian St. Francis."

² *Laws of Manu*, 6.42-48, as translated in Max Müller's *Sacred Books of the East*, vol. 25, pp. 206-207.

"He must beg his meals, and so be dependent upon the charity of others for his very life. He must own nothing but his yellow robe, his staff and bowl, perhaps a few very simple utensils, a rosary for his prayers, and one or two symbolic objects corresponding to the crucifix of Christian monks. Sometimes he will wear in place of the yellow robe only a loin-cloth, or sometimes nothing at all—for in India nakedness is a token that one has learned so to despise the body that he has almost forgotten its existence. To it and to all the pleasures of life he must study indifference. Indifference is one of his greatest virtues; for, it is the negative side of that positive searching after God, that realization of the divine within himself, which is his one great business" (pp. 147-148).

"Doubtless for the great majority of India's 'holy men' to-day meditation means merely a kind of lazy day-dreaming; yet there are still some, perhaps many, to whom meditation means a state of the most intense absorption, the depth of which we Westerners can hardly conceive. It is related of Swami Vivekananda that he sometimes became so lost in thought that his body would be black with mosquitoes without any consciousness on his part of the fact; and in this he is only representative of the sanyasi tradition which has had innumerable examples through the ages" (p. 153).

"The hair of holy men is usually very long. They wear it in a highly matted condition, and wind it about the back of their heads somewhat as European women do. Usually they wear nothing but an exceedingly small loin-cloth, and we saw one at the mela who had dispensed even with that. The priest told me that at the mela of the preceding year there was a procession of two hundred of these wonderfully holy and absolutely stark naked saints. Of course, one is supposed to contribute to the support of these good men; and they regularly have a cloth spread out in front of them for the reception of the coins thrown to them by the passing crowd. If you contribute, however, you must not expect them to thank you—not they! The pleasure and profit are yours, and the favor all on their side—as you can see by the expression on their faces. For, have they not enabled you thereby to acquire merit? And they know very well that it is far more blessed to give than to receive. So most of the passing pilgrims contribute to at least a few of the many saints, and go onward in increasing blessedness" (pp. 39-40).

It is a serious economic and social problem—what to do with these numerous unproductive parasites on society. The government of the Bombay Presidency recently appointed an unofficial Committee on Professional

Beggary to investigate the situation and to propose remedial measures. The root of the matter, of course, is religious; Hinduism upholds and even enjoins this ideal of uselessness to the world. The condemnation of this particular part of the system is being made now, not only by Christian foreigners, but also by progressive Indians themselves. Says Govinda Das in his *Hinduism and India* (Benares, 1908, page 178):

"The number of Sadhus returned by the census of 1901 is 5,200,000. Every fellow who is too worthless to be a good citizen shirks his civil duties, and forthwith dons the ochre-colored robe, thus becoming *mukta*, 'free',—free to live in luxury and vice at the expense of his better but more credulous fellow citizens."

But false prophets and so-called saints have always appeared wherever there has been any kind of a high ideal. The second great heretic in Hinduism, Gautama the Buddha (560-480 B.C.), who initiated the most powerful reform movement of Hinduism, leveled his attacks against this very abuse.

"393. A man does not become a Brahman by his platted hair. In whom there is truth and righteousness,—he is blessed; he is a Brahman.

"394. What is the use of platted hair, O fool! what of the raiment of goat-skins? Within thee there is ravening, but the outside thou makest clean."

Indeed, within the Sacred Scriptures of Hinduism itself can be found striking condemnations of the travesty which can be made, and which alas has been made, of the best Hindu ideal of a holy man.

"61. The fools desire to obtain the Invisible by single meals, fasts and other restraints, and by the emancipation of the body.

"63. The hypocrites, putting on appearances, and wearing quantities of matted hair, and using antelope skins, wander about like knowers, and even delude people.

"65. Donkeys walk about among people, in forests and among houses, quite naked and unashamed. Are these free from attachment?

* *Dhammapada*, as translated in Max Müller's *Sacred Books of the East*, vol. 10, part 1.

"66. If men are to be liberated by earth, ashes, and dust, does the dog, which always lives among earth and ashes, become liberated?"

"67. The jackals, rats, deer and others which feed upon grass, leaves and water, and always live in forests—do these become ascetics?"

An admirable summary and interpretation of the Hindu religious ideal of asceticism is to be found in W. E. S. Holland's *The Goal of India* (London, United Council for Missionary Education, 1918, pp. 34-36) :

"The climax of India's religious ideal has ever been renunciation (*sanyas*). You will see *sanyasis*, wandering hermits, along any road in India, in their orange robes, often vicious and impudent imposters, but not a few with a benign serenity that breathes the atmosphere of another world. And if you will follow the sacred Ganges up to where it issues from the snow-clad mountains into the sunny plains, you will find at Rishikesh a scattered colony of them, including some who as *Diwan* have ruled native states, or who have been decorated by the king-emperor for imperial service. The census reveals that there are no less than 5,200,000 of them in India.

"And the *sanyasi* still holds sway over the Indian soul. There is not a Hindu graduate of our Indian universities, no matter how western notions may jostle up against the instinct of his soul, who does not in his heart of hearts revere the ascetic as the true example of what is perfectness for man. That is the standard by which he unconsciously tries all other scales of virtue.

"Incidentally, that life of absorbed (albeit wholly selfish) indifference to the things around him fixes for him the value to be set on philanthropy and science, sanitation and material progress, and every form of strenuousness. The *sanyasi* never seeks to save others.

"Many of them show their indifference to the world by wearing only a single shred of clothing. I have even seen twenty-thousand of such, stark naked, marching in procession to bathe at the junction of the Ganges and the Jumna.

"But the *sanyasi* or *sadhu* (wrongly called the *fakir*) stands not only for poverty and other worldiness. He has set us, on the merely physical plane, an unsurpassable standard of asceticism; 'sacrifice' we should like to call it, but that is wholly selfish. There is no austerity or torture that Indians have not endured, and are not enduring today, for the compassing of salvation. Here

is a people to whom pain and privation simply do not count, if a spiritual aim is to be accomplished. There is something of the magnificent in the *Sadhu's* measureless contempt for suffering and hardship."

The preeminent Christian critic on Hinduism as a whole, viz., J. N. Farquhar's *The Crown of Hinduism* (Oxford University Press, 1913) devotes its entire chapter 7 to *The Yellow Robe*.

II. THE CHRISTIAN SADHU OR HOLY MAN: It is against the background of the Hindu ideal of a holy man, indeed from out of the very determination to become an Indian *Sadhu*, that there has arisen a new type of religionist in India in the person of *Sadhu Sunder Singh*. He applies to Christianity the Hindu ideal, which is sheer renunciation. Probably no Indian Christian has ever made so deep and so wide an impression in his native land. And in the United States, before the summer of 1920 is ended, he may become better known and admired than any one else of his fellow countrymen or countrywomen, even exceeding the fame of *Pandita Ramabai* who came to this country many years ago. In India, besides his *Life* and his *Sermons* in the vernaculars, there have appeared two English *Lives*, viz., Mrs. Arthur Parker's *Sadhu Sunder Singh: Called of God* (Madras, Christian Literature Society for India), and *Sadhu Sunder Singh: A Lover of the Cross*, by Alfred Zahir of St. John's College, Agra. Both of them have been practically reproduced in this country, the former appearing under the title of *Sunder Singh, The Apostle of the Bleeding Feet* (Abingdon Press, 61 pages), while Mrs. Parker's biography is published by Fleming H. Revell Company (144 pages). The latter is a photographic reproduction of an edition put forth in England, and appeared opportunely about ten days after the arrival of the *Sadhu* himself from a successful three-

**Garuda Purana*, Chap. 16; as translated by Ernest Wood and S. V. Subrahmanyam in vol. 9 of *The Sacred Books of the Hindus*, Allahabad, Panini Office, 1911.

months' evangelistic campaign in Great Britain.

Robed in saffron down to his bare feet, with a saffron-colored Indian turban, and his girdle thrown over his right shoulder in characteristic Indian style when in the house, the Sadhu presents a remarkable Oriental appearance. As Dr. Harry Emerson Fosdick remarked on the day of his arrival, the Sadhu possesses "a singularly sweet, a beautifully benign, countenance." A four-year old little American girl, after seeing him a while, was moved to run up to him, and put her arms around him, and exclaim to him, "Why, you look just like the Jesus book!" Indeed, many persons are struck with the similarity between the Sadhu's appearance and the traditional pictures of the tuniced, black-bearded Christ. He became a Christian because he felt that he saw and heard the Christ; and for the past fifteen years the Bible and the Christ have been his daily companions. Perhaps there is no other person living,—certainly there is no American living—who has had so many and so remarkable Biblical experiences.

At sixteen years of age Sunder Singh was earnestly seeking for religious light and peace, which he had not found in any of the indigenous religions of India. On account of his religious temperament, both he and his devout mother had determined that he should become a sadhu or holy man. At seven years of age he had committed to memory the eighteen chapters of the *Bhagavad Gita* (translated as *The Lord's Song* by L. D. Barnett in the Temple Classics, and as *The Song Celestial* by Sir Edwin Arnold; this is the most popular and influential Scripture of Hinduism). Later, when he came into contact with Christianity, that did not satisfy; but the alien religion did rather only dissatisfy his spirit the more.

"Openly he tore up the hated pages of the New Testament, and burned them in the fire. Soon he became the ring-leader of the boys in the school who hated Christianity.

"Again Sunder turned to his own sacred books, this time with an abhorrence for Christ and a greater determination to find the peace of which his mother had taught him. He not only arduously studied the Indian religious systems and holy books, but also practised 'yoga' under a Hindu sadhu, and learned how to throw himself into mystic trances, which brought temporary relief. On one occasion, when the shadow of a Christian missionary fell across him, he spent a whole hour in washing away the pollution."

But early one morning, just two days after he had poured kerosene oil on a copy of the New Testament and burned it up, he had the experience of a bright figure appearing unto him, which he recognized as the Christ, and which said unto him, "Sunder Singh, why persecutest thou me? Come unto me, and I will give thee peace." So he responded, "All right. I will come. Give me peace." Immediately there came into his heart a peace which has suffused his life ever since. He tells the present writer that he is sure the experience could not have been one of hallucination or dreaming, because he was wide awake, having taken a cold morning bath only a short time previously. It could not have been autosuggestion, nor in any way psychologically self-induced by expectation, for the reason that he had been hating the Christ and had burned up his book only two days before; the appearance could not have been that of Buddha or Mohammed or Zoroaster or any other great religious founder, because it has been continually connected up with the Bible. It was a reality, because it has stayed with him consistently; never once has he lost that original peace, and he has variously undergone the reported experiences of Christ and of his apostles.

Forthwith he began to testify of his great religious experience. His family expected that it was some crazy

* Mrs. Parker's *American Life*, pp. 19-20.

notion, which would pass away in a fortnight. But when Hindus became converted to Christ through his preaching, his family attempted to force him to cease and to recant. The lad who from infancy had been reared most tenderly, lest he should be exposed to undue heat or cold, was turned out of his home in North India in a cold January night, which he spent shivering under a tree near his father's house. Glowingly can he recount how "tho my body suffered that night as never in all my life before, yet my soul was in heavenly peace." He was offered the heirship of his wealthy uncle's as well as of his father's estate, if only he would refrain from bringing dishonor on the family's ancestral religion. But he insisted, "Money can not buy the peace of soul and the new life which is mine. It was given to me by Christ, and it shall ever remain his." Then his brother's wife tried to poison him, but strangely within two days she herself died. He felt divine power and a divine call to go forth and preach. Having given up his all and, in place thereof, having received heaven's priceless peace, he continued to follow the ideal of a holy ascetic, but concerned primarily for the salvation of others, rather than for his own salvation.

The narrative of his life reads more like that of the prophets and apostles of the Bible than does the life of perhaps any other extra-Biblical subject of a biography. In fastings, in perils of rivers, in perils of robbers, in journeyings often, in persecutions, in imprisonings, bound, beaten, stoned, fed inexplicably, released inexplicably, Sadhu Sunder Singh has passed through astonishingly many of the Biblical experiences of holy men of old. But the main proof of saintship is not curious self-benefiting experience, but the conversion of many, including the hard-hearted opponents

who persecuted him, reviled him, and said all manner of evil against him falsely.

When the present writer asked him, "Where is your home?" he replied, "The world is my home."

"Well, where are your headquarters?"

"Right under my turban."

"Show me on the map, where you have been in India?"

"I can hardly show you a place in India where I have not been."

The following illustrates some of his experiences during his evangelistic tours:

"At Penang the chief of police took the chair at one of his meetings, and gave a half-holiday to the police staff in order to give them the opportunity of attending.

"On January 2, 1919, he found himself in Singapore among a people whose common language was English, and there was no one who could translate from Hindustani for him. Immediately he resolved to use English, and from that day his work was almost entirely done in that language.

"He arrived unexpectedly at Nanking . . . They are still talking about him.

"The Rev. Takaharu Takamatsu, Japanese pastor at Okasaki, wrote. 'He inspired many American missionaries resident in Kyoto, but the native ministers were even more inspired, I think . . . The renegade Christian listening to his words wept out his repentance, and said that for the first time he had understood Christianity and would follow Christ. Thus is the Sadhu's short visit [in Japan] bearing fruit in the lives of our people.

"In Peking his coming was most timely, and I trust has given the Peking Cathedral congregation a great lift. It was good to see a Methodist translating for the Sadhu in the cathedral. It was fuller than it ever had been on a Sunday. And at the Monday meeting, a suddenly announced service, the cathedral was again full. His way of putting things in English is after the model of the gospels."

The Christian Sadhu has held some noteworthy services in Great Britain. Press reports come of his week at Oxford, addressing the university students crowded in the Hall of Balliol College and the women students in Somerville College. At Cambridge University he spoke in Caius College, Trinity Hall, Ridley Hall, Westcott

House, and Selwyn College. His program in London included meetings in the Metropolitan Tabernacle and in Westminster Church, with Dr. J. H. Jowett presiding; some meetings were presided over by the bishop of London, the bishop of Chelmsford, and other Anglican leaders. In the evening of the day on which the Sadhu arrived in America, he was a guest of honor at a reception in the Broadway Tabernacle in New York City, where the other guests of honor were Principal Garvie of New College, London, Secretary Bittman of the London Missionary Society, and Treasurer Somerville of the London Missionary Society, three of the English Congregationalists who have come for the Pilgrim Tercentenary celebrations. Principal Garvie recalled that only two days before he left London, he had presided at the Annual Meeting of the London Missionary Society where the Sadhu had been the principal speaker before the audience of 3,000. For two months this summer the Sadhu is speaking at the various Christian conferences, chiefly of students, in the United States.

When the Sadhu arrived at the steamship dock in New York City, the newspaper men surrounded the strange figure, and wanted to know what he was doing over here. He replied quietly, but confidently, "I have come to help Christianize America." Their amused response was, "Well, you'll have a hard time doing

that." As we threaded our way between automobiles and street-cars and busses and through miles of subway, he remarked, "It seems to me more dangerous to life and limb to travel amid the metropolises of England and America than through the peaceful jungles of my native land of India." He had never spoken through a telephone, and had no desire to undergo that novel experience, but remarked simply:

"I can manage to speak unto people otherwise. . . . In India nobody, even those who are losing faith in Hinduism and Mohammedanism and Sikhism and all the other ancestral faiths, would declare himself as without a religion. But it is horrifying to find in England that some people, even intelligent people, very unconcernedly announce that they have no religion whatsoever and that religion is quite useless. However, I shall testify to the unsearchable riches of Jesus Christ."

And so the United States has for a few weeks the hitherto unexperienced opportunity to listen to the simple, but profoundly stirring, narrative of a man thirty-one years of age—just at the age of Jesus Christ in the midst of his public ministry—who had sought to be a Hindu holy man, but was wonderfully converted into a Christian sadhu, who for the past fifteen years has traveled throughout the length and breadth of India, also to China and Japan and Great Britain—with great sufferings, but with great peace and joy and power, and has testified to the holy life as it is lived through Jesus Christ.

RELIGIOUS DIVIDING LINES

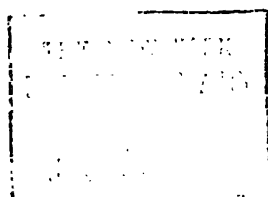
The Rev. T. W. HAEWOOD, Batavia, Ill.

THE tendency of society to divide into groups, having varying degrees of cohesion implying exclusions more or less definite, may be everywhere observed. It appears in people's social, industrial, political, and religious relations. The matter of interest is this, that when once a group

or party has been formed, when dividing lines have been drawn and fences erected—when a distinct group consciousness with its accompanying party feeling has developed—the group becomes fixt and acquires a permanence which has no relation to the original cause of its formation.

1

SADHU SUNDER SINGH



The questions of State rights and slavery, which divided the American people into Republican and Democratic parties, have no present-day significance, but the parties remain active and fully organized; tho to discover and define present-day issues around which to keep up the conflict is taxing the ingenuity of their leaders.

In Christ's time strongly marked religious divisions among the people of Palestine are revealed in the gospel story. Pharisees, Sadducees, Zealots, and Essenes formed religious-political parties among the Jews. Outside these, excluded by a barrier of conscious self-righteousness, were the religious outcasts, the publicans and sinners. Marked off from all Jews were the Samaritans, related to them by race and religion, yet hated and shunned with all the bitterness of the *odium theologicum*. Still another and all but impassable barrier separated the Jews from the Gentiles whom Jews regarded as outside the providence of God and called "dogs."

It is interesting to note that Jesus rejected all these distinctions and sought to break down the barriers. Fain would he have gathered all Jews to himself as a hen gathers her chickens under her wings. Great was the scandal against him because he ate and drank with publicans and sinners and went in to lodge with a man that was a sinner. He insisted on going through Samaria, and held up to the bigoted Jews as a type of the higher righteousness the Samaritan who was neighbor to him that fell among thieves. He reached over the race barrier to give his blessing to a Roman centurion and to grant to a Phœnician woman a share of the crumbs that fell from the children's table.

In the same spirit, Paul is found rejecting all divisions of sect and race along with the awful gulf between

slave and free which split society in the Roman Empire. "I am debtor," said he, "both to Greeks and to barbarians." "I am become all things to all men that I may by all means save some." God has "made of one every nation of men," and in his image, "There can not be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, free-man; but Christ is all, and in all." In like manner, post-apostolic Christianity emerges as a great leveling and unifying influence. Charged with the love of Christ, the new religion is seen energizing in the countries of the Roman empire with a progress that the mightiest persecution failed to arrest; a great, outstretching, barrier-surmounting, heart-warming, all-suffusing flood of joy and light.

As Christianity grew in temporal power and admitted pagan influences, it suffered a decline in spiritual power. Official Christianity left its first love so far as to pursue with relentless hate all who rejected its dogmas or denied its authority. The Jew-and-Gentile antagonism, which Jesus abhorred, revived in the barbarous treatment that the ancient people of God received at the hands of nominal Christians.

A good illustration of the manner in which a controversy forms a division, a wall of partition is erected, and two permanent parties come into being, is seen in the Reformation. The objects of its leaders were to free the Church from its corruptions, reform its evil practices, and restore its New Testament purity and fervor. Nothing was further from their thought than to rend Western Christianity asunder. But those in authority could see in a great popular spiritual uprising nothing but heresy and rebellion. This attitude, coupled with the part played in the movement by political issues, made the split inevitable. With the lapse of time the separation has

become so fully accepted, organized, and established that the Roman-Protestant barrier assumes the permanence of the everlasting hills.

It is, however, with quite another separation that this discussion proposes more especially to deal. In American communities there is forming a line of demarcation which appears to gain definiteness between church people and non-church people, religious and irreligious, saints and sinners. Evangelistic efforts designed specially to reach those outside the Churches seem to meet with a diminishing response from the unchurched multitude. Either there is a growing indifference toward religion in a large section of the community, or there is developing a party spirit, a group consciousness, suggesting a definite crystallizing of anti-church sentiment. Whatever the true nature of this cleavage, it can readily be seen that it presents to the Christian mind a problem of serious dimensions, calling for frank treatment and a genuine solution. Inquiry into the history of its development is in order.

The first New England settlers brought with them the idea of the English parish church, one church in a community. In many English villages the Church of England has the only religious edifice and is the only religious agency. All the people feel that they belong to the church and that the church belongs to them. Rich and poor, learned and ignorant, saints and sinners, read together the same ritual and unitedly pray, "God have mercy upon us, miserable sinners." The thing to note here is that there is no dividing line. Before God all are equal. None thanks God that he is not as other men. Criticism of the ritual is doubtless possible, but it may be unhesitatingly admitted that the united confession and prayer have a democratic influence and encourage a feeling of community solidarity.

Thus it came about that, in early New England, township and church were the same. The town meeting voted land and money for a meeting house. Town hall and church in some New England towns are still under the same roof. Church membership was at first a voting qualification and the town meeting voted the pastor's salary from the taxes. This identity of town and church was of course destined to dissolution as controversies made divisions, as new denominations appeared, as the doctrine of complete separation of Church and State became accepted, and as the great revival movements stress the distinction between saint and sinner, regenerate and unregenerate.

In this connection the story of the conflict over the Half-Way Covenant is not without interest. It must be remembered that, in those days, all were Calvinists. All believed that the individual is saved by a special impartation of the divine nature whereby his totally depraved human heart is regenerated irrespective of any act of his own will. Hence it became customary to require of all candidates for church membership the confession of a definite experience as evidence of the supernatural change. Always there were those who felt unable to claim the experience. Many of these were honest, good-living people, deeply interested in religious matters and, to all appearances, worthy of church privileges. What could be more natural than that many ministers should wish these people to receive some sort of church recognition? Furthermore, there may have been misgivings in some clerical minds as to whether the confessed experience is always an infallible test, whether one whose life shows the peaceable fruits of righteousness may not have received the grace of God without knowing it, or, contrariwise, whether others who claim the experi-

ence and fail to produce the fruits desired may not be under illusion as to their experience. In this situation many churches adopted the so-called Half-Way Covenant. By this arrangement, those who could not claim a supernatural regeneration, but were of good moral character and gave assent to the church covenant, might have their children baptized, vote in the business meetings of the church, and enjoy all its privileges except the sacrament of the Lord's supper.

Into this situation came the Great Revival connected in history with the name of Jonathan Edwards. This movement strengthened the emphasis on a conscious regeneration. Edwards denounced the Half-Way Covenant, and it became generally discredited. Even now it is sometimes referred to as a compromise with Satan. In justice to the many excellent pastors who favored it, their motive for doing so should not be overlooked. They saw the danger of dividing their communities. They knew that, should the exclusion be made complete, many whom they loved and respected would be on the outside. Nor could they help knowing that such cleavage would drive many who were not far from the kingdom of God much further away. There stirred in the hearts of those pastors something akin to the old Christian love-passion which hates dividing lines and barriers and feels Jesus' desire to gather all into the fold. It is a case of an instinct truer than logic, the heart bigger than the mind, of a love that is broader than theology.

No reaction from that triumph of the exclusive spirit has since set in. Rather it has been strengthened by the multiplication of sects and the political activity of the evangelical churches in the prohibition cause. While on this issue the churches have won an astonishing moral victory, it

has been gained at the cost of definitely alining a large body of men not merely as deliberate church absentees but as church opponents. Few religious leaders perceive the danger inherent in all negative reforms. When the Church takes from a man that which he wants, however harmful, she can not expect to hold his allegiance unless she offsets this deprivation by helping him to gain some positive good.

While the modern situation presents some hopeful features in the way of increased cooperation among churches and a movement back to the old New England idea of the community church, it presents also this exceedingly grave menace of a vast aggregation of people, in many communities the majority, excluded from religious influences, acquiring a group or party consciousness which is in danger of becoming, where it has not actually become, antagonistic.

Indications are not wanting that some elements in the churches recognize and accept this state of things and are adjusting their theology and their spiritual attitude in accordance with it. Premillennialism, at any rate, seems willing to accept this cleavage as it despairs of ever transforming the world into the kingdom of God and limits the Church's mission to the nurture of the elect few. If Premillennialists thus candidly state in doctrinal form this gloomy electionism, they have no monopoly of the exclusive, pessimistic attitude. The pastor of a Vermont Congregational church whose soul was vexed as he viewed the number of non-churchgoers in his community anxiously consulted one of his deacons as to what should be done about it. This was the reply he received, "I have lived in this town, sir, for fifty years and I have noticed that there are some people who go to church and some who do not, and I expect there always will be."

Altho at present the situation is not hopeless, it is time to face the possibilities of a complete and permanent dichotomy.

Already vast numbers of men accept their exclusion from the church as a thing accomplished, and proceed with serene complacency to substitute lodge ritual and sentiment for the Christian religion. Further development of this tendency is to be expected unless the Church rises to the emergency.

There must inevitably be a more complete isolation of the churches with permanent restriction of their influence. Christ's leaven, instead of permeating the whole lump, must be walled off from a large section of humanity. Few of us like to face this prospect. Prevalence of a stark materialism, already much too powerful in our country, could not be prevented in the group outside the pale. Along with this must go an increase of commercial rottenness and rapacity. And, because high morality can not possibly be sustained without the religious sanction and inspiration, a greater moral decline than we have yet witnessed must take place, with deep injury to our national character.

Having thus briefly hinted at the dangers of the situation, it remains only to throw out a few obvious suggestions as to what may be done to avert the catastrophe.

In order to avoid becoming a people apart, something may be done by church members as individuals by actively participating in all work for community benefit. Their interest should be positive and constructive rather than negative and prohibitive. Christians whose sole interest seems to be to curtail the pleasures of others aggravate the evil of church isolation. Those who determinedly promote the forms of good which the common mind can appreciate are valuable factors in maintaining the

Church's touch with the community.

For the same purpose such social and institutional services as the Church can perform for the community are not only valuable but indispensable. By some these functions are regarded as outside the Church's sphere, or are condemned as detrimental to the spiritual life. This view accords neither with present-day facts nor with church history. In the first two centuries of the Christian era there were long periods during which public worship and public evangelism were rendered impossible by governmental persecution, yet those were the times when the Church was at its best in spiritual efficiency. How were the people reached? By personal evangelism and social service. To-day these two services must go hand in hand. And the Church must serve the social needs of the people not as a bait offered in her own interest but as a work she loves to do for the people she loves to help. Social service must supplement, not substitute, the spiritual mission of the Church.

When organized Christianity receives such a baptism of the primitive Christendom spirit that it regains a consuming interest in people as people and for their own sakes; when people are valued as persons and not as denominational statistical material; when the Church forgets herself in her great mission and church-consciousness is lost in Christ-consciousness; then, and not until then, will sects sink their rivalries and unite their forces in the interests of communities. Then will the vision of a reunited Christendom begin to be realized.

In the meantime, it is of the greatest importance to shun and to teach others to shun every appearance of social, moral, and theological exclusiveness. The "holier-than-thou" attitude renders spiritual influence impossible. The supreme effort should

be to make all, even the most practical, phlegmatic, unsentimental, and religiously ungifted of our people feel that they have a part and lot in the matter.

In nothing do Jesus' profound insight into the human heart and his long, prophetic foresight of the difficulties to beset the kingdom in the ages to come manifest themselves so wonderfully as in his showing that the worst enemies of the kingdom are religious rather than moral. The woman taken in adultery, dangerous tho she be, is less dangerous to the

kingdom than the pious person who insists on carrying out the law and stoning her to death. The publican who prays "God be merciful to me, a sinner" will do less harm to the cause of righteousness than the Pharisee who thanks God he is not as other men are.

Never was there a time in Christian history when there was a more urgent need for the Church to turn its gaze inward, acknowledge its own faults, confess its own sins, and, going back to first principles, exchange the exclusive spirit of the Pharisee for the inclusive spirit of Christ.

HISTORICAL CRITICISM—CHURCH EFFICIENCY EXPERT

The Rev. D. R. PIPEE, La Grange, Mo.

SOME one has inaptly written that the church exists for "the preservation of the newer ethical values." This is neither an accurate statement of fact nor a true ideal of purpose. Certainly, the Church has figured very largely in history and in theological conceptions as a preserver and conservator of values. Bishop Gore, in his monumental mistake entitled, *The Church and the Ministry*, says:

"The whole of what constitutes Christianity is a transmitted trust—a tradition which may need purging, but never admits of innovation, for '*nihil innovandum nisi quod traditum*' is a fundamental Christian principle. . . . What breaks the tradition is heresy. . . . This conception of heresy is involved in the very idea of a revelation once for all made."

Such a view of the Church as a preserver, protector, and transmitter of tradition has the advantage of much history on its side. Preservation has, in fact, been the chief business of large sections of the Church over long periods of time. And in passing we may note that the conception rests logically upon the proposition of a "revelation once for all made," and stands or falls with that proposition.

But whatever else the Church has been intent upon preserving, it can

hardly be said to have preserved "newer ethical values." Many of the newer ethical values are still knocking and shivering at the door of ecclesiastical recognition. Even those of them which have been admitted to protection by church councils and conferences are regarded with suspicion by the big portion of the rank and file of Christendom. And the reason for such suspicion lies in the fear of the heresy of innovation, spoken of by Bishop Gore, and rests upon the idea that the functions and life of the Church are already fixed by the canons of a "once-for-all revelation."

It is inaccurate therefore, as a statement of fact, to speak of the Church as a "preserver of the newer ethical values." And the phrase is even more fatal as a definition of purpose; for the big word in it is, preservation. There is no warrant in the gospels for believing that the Church was founded to preserve anything. The business of the Church is not to preserve, but to energize. It is commissioned to baptize all peoples—baptism being a symbol of the energizing entrance of the Holy Spirit. It is to

declare the good news of God and call upon people to repent and turn—such repentance and turning being made possible only by the influence of a spiritual, energizing agent upon the soul. The task of the Church of to-day is not to preserve the Bible and the ecclesiastical tradition from critical onslaughts, nor the creeds from discredit, nor the apostolic succession from extinction, nor the forms of church government from disuse and oblivion, nor the ethical values new or old. The Church is not a safety deposit vault, nor is it an endowed chair of ethics in the university of the universe. It is a dynamo of God; its sanction is not a tradition nor a once-for-all revelation, but an endowment of power from on high. It is, therefore, the task of the Church so to stimulate, persuade, constrain, empower, and energize the whole of life with a religious motive—so to permeate social and industrial, as well as personal, ethics with a religious energy—that nothing but the living, growing truth will be preserved. It is the work of the Church to keep everything in one great ferment of change from the state of things as they are toward the state of things as they ought to be. The Church is a leaven.

No one can study the New Testament by the historical method and believe that it is or was ever intended to be a "once-for-all revelation," if by that phrase it is meant, among other things, that the New Testament contains a final regula for the organization and governance of the Christian community. If one were to debate the question whether Christ ever had any such organization in mind as exists to-day under his name, he would find small comfort of argument in the gospels, either pro or con. And it is quite obvious that if the Master gave his disciples any ready-made instructions for the organization of the Church, the gospels failed to record

the fact. It is equally apparent that the disciples themselves knew of no such plan. They did not at once separate themselves from the synagogue. They were Puritans within Judaism before they became separatists from it. They felt their way toward organization as the need arose, by means of prayer and common sense. When the seven were set apart the apostles did not tell the faithful that the Lord had made provision for deacons in his church. They merely declared themselves too busy with spiritual interests to be longer troubled with the temporal ministrations, and advised that some one else should be delegated to that work. And because some one was delegated to that work in Jerusalem, every church since that day has felt obliged to delegate some one to hold a similar office whether the local need for such work existed or not. Why? Because, forsooth, the diaconate is a Biblical office!

Can you find a local church society which defends its form of organization on the ground that through it the needs of the community are best met? Do denominations point customarily to their superior efficiency as leaveners of human society in justification of the distinctive type of social machinery they have developed? Rather, they point to dubious proof texts and more dubious traditions. They justify their constituted forms on the ground of Biblical sanction. And so we have the monarchical, hierarchical, republican, and democratic forms of church organization and a few hybrids, all of which think to find their prototypes in the New Testament. Let us pray, brethren: let us devoutly thank God that not more than one of them can really be a replica of the apostolic Church. And it is safe to remark that the one which is nearest to the primitive form is, quite likely, farthest from serving the spiritual needs of the present age. For, however much we

need the apostolic fervor, the church mechanism of the first century is little better adapted to the task of energizing modern life with the religious spirit than the curriculum of a Roman school of the same period is suited to the educational needs of twentieth-century youth.

It is this necessity which men have felt for discovering a Biblical sanction for every innovation in organized church life that has been the greatest curse to its spiritual efficiency and the strongest check upon its adaptability.

The early history of the Sunday-school movement offers a very good illustration and may be regarded as typical. In England, where the movement had its inception, it was condemned in high places as a "dangerous, demoralizing agent of the devil." Sunday-school teachers were persecuted by church prelates when they undertook to teach the Bible to the poor, the Church itself not providing such teaching save in the form of catechetical instruction. A part of the opposition was due to the feeling that it was unsafe to supplement the catechism by the Bible itself. But this feeling in turn grew from the conception of the Bible as a final deposit of revealed truth, the *ipsissima verba* of which came from the finger-writing of God. On such a theory it was, naturally, of vast importance that the most minute matters should be correctly taught; i.e., in accordance with the catechism. Another source of opposition to the Sunday-schools lay in the conviction that the clergy were, according to Scripture, the only authorized teachers of religion, following in the steps of the apostles and being within their succession. A similar period of opposition occurred in America and the reasons for it were similar. But the Sunday-school persisted and the idea spread, because it fulfilled a need and performed a real spiritual ministry. Then, gradually,

the churches did what they have always done in similar instances. They found Scriptural justification for the Sunday-school in the synagog schools, in the precepts of Jesus concerning little children, and elsewhere; and, adopting the new institution, proceeded to denominationalize it.

Is it not true that practically every innovation in organized church life in the past has had to struggle for recognition and to justify itself in ecclesiastical circles finally by showing itself to be in some manner predestinated or foreshadowed in the written record? The result has not only been a too tardy recognition of many fine movements and the crippling of their usefulness in the meantime; but we behold to-day, as a secondary result, a church of loosely confederated parts and activities, often overlapping each other in the same local society and acting without any proper coordination. In most circles the original organization in its simplicity, sans Bible schools, sans young people's societies, sans women's auxiliaries, boys' clubs, girls' social circles, and all else sub-organizational, is thought of as the Church. These other groups are regarded as very good but not integral, very helpful but bearing only a secondary and comparatively unimportant relation to the *ecclesia* itself. Here, then, in the conception of the Church as an institution wholly prescribed and circumscribed by the New Testament records, we find the tap-root of modern inefficiency in church organization.

It must be said that in the last decades the Church has seemingly acquiesced in changes and adaptations to new needs with greater facility than in previous periods. This, however, is partly due to the more rapid movement of life, carrying the Church along with it. Then, too, the traditional views of the Bible are losing ground, tho it is to be feared they are

giving place largely to vague uncertainty rather than to an intelligent understanding of Scripture as a product of historical growth.

We are coming into an age more likely to be subject to kaleidoscopic change than any previous period in the memory of any living man. The new problems which present themselves, whether they be local, sectional, or national in their implications, must be met by a much more versatile and adaptive religious organization than we have had in the past, if that organization is to assist in the right solution of those problems and is to instill into their solution a religious motive. The Church, therefore, must completely loose itself from the trammels of tradition. During the war the Church moved to the field of conflict; when the army advanced the Church advanced with it. During the reconstruction era the Church must reproduce this triumph in a spiritual, and therefore a much more difficult, sense. It must sense the changing viewpoints, the new birth of social trends, the forward march of ideals good and bad, and must, with ameba-like response, throw out new branches, remold the shape of old ones, making immediate spiritual answer to the social need through the instrumentality of its organism. But how can the Church do this if it must forever pore over the pages of a Book or revert to the authority of tradition to give sanction to each new project?

The true test of any innovation, any adaptation of church organization, is whether it will enable the Church to move men by the power of religious impulse and help them to realize their true and God-like selves. And to determine what are the best adaptations to achieve certain spiritual ends, we need a freer and bolder spirit of scientific experimentation. This the modern Church has begun to enter into haltingly, carrying out the Paul-

ine injunction to prove all things. Some of our denominational boards have carried out avowed experiments in dealing with city mission and immigrant problems; others of them have established experiment stations in country-life work. These experiments have come as the result of the recognition—all too tardy—that the Church does not exist for the “preservation of the newer ethical values,” nor primarily for preservation at all; but for the spiritual dynamization of human society, for injecting into the soul of all other human enterprizes that restless energy of truth that shall move them onward and sweep them into the heavenly kingdom.

The age in which we now live and in which we are about to live must witness a systematic experimentation with church forms and organizations, a widespread study of results in widely differing fields of church effort, and a collation of those experimental findings. What the Church has done occasionally, haltingly, and spasmodically before, it must do scientifically and systematically now. And to this end there must be a greater freedom from tradition and from that conception of the Church, in particular, as an organization designed and handed down complete and perfect from the time of the apostles. If the Church is not to continue to stand halting between a modern need and an ancient tradition, if it is not to remain hobbled by false views of the authority of the Bible in these matters, then ministers must teach both themselves and their people to accept the Bible as the record of a progressive revelation and of a progressing religion, whose forms of expression are not fixed but are living and growing under the guidance of the Spirit of truth, which is the Spirit of the living God. Once let the historical view of the Bible become thoroughly diffused among the people and its im-

plications thoroughly understood, and the church organization will become as pliable to the need of the hour and the place as it is now fixt and hardened in traditional molds of bibliolatrous fashioning.

Historically speaking, then, the cause of much of the lack of coordination within church societies to-day, as well as of much of the immotility and lack of speedy adaptiveness of the Church as a whole, is due to the prevalence of the conception of the *ecclesia* as an institution prescribed and circumscribed by a Bible which, supposedly, contains a final, once-for-all revelation of the will of Christ concerning the form and life of the Church. It is in this same soil of error that we find the roots of the reasons for disunity. The lack of unification of the life and forces of the Church universal, and the affliction of many hundred small communities with church societies whose work competes and overlaps, and kills as much as it makes alive, constitute two situations which find their common cause in the conception of the Bible as an inerrant and final declaration of God's plans for his people and his Church. Given such a revelation, it logically follows that what that revelation (supposedly) teaches concerning the quantity of H₂O to be applied to the believer, the mode of applying same, and similar weighty matters, partakes of the essence of eternal truth. Differences of view on such subjects, therefore, constitute ample grounds for separation; and a Church which believes its own to be the only Biblically sanctioned practises will feel obligated to plant itself in every community, no matter how over-churched, in order that the truth may be proclaimed. In the words of a doctor of divinity who still holds this traditional view of Scripture: "Every teaching of the Bible is of equal importance and equally vital with every

other." No effective degree of church unity is possible for any man or body of men who adhere to such a bibliolatrous belief. Continued disunity, therefore, lies not so much in the perpetuation of dead traditions, as in the persisting widespreadness of the view, whether clearly or only vaguely conceived, of the Bible as a once-for-all revelation.

What, now, if all the Christians of Homeburg should suddenly find themselves without church houses, church organizations, or any recollection whatever of the forms, ritual, or method of organization to which in their past life they had been accustomed; and what if they set about with nothing but the Bible, prayer, the Holy Spirit, and their common sense, to reorganize themselves religiously? What would be the result? The answer to this question gives an excellent approach to the proper understanding of the causes of disunity. And the answer manifestly is, that the action of such a body of people would depend upon their view of the nature of the Bible. If they believed the Bible to contain hidden within and scattered through its pages an outline form of organization and a description in detail of ceremonies, they would doubtless give more weight to discovering what the Bible said about these matters than to their combined resources of prayer, common sense, and the guidance of the Holy Spirit. Some of them would doubtless include foot-washing in the ritual; others would not. Sooner or later there would arise differences on baptism. It would be a very small community, indeed, which, after ten years had elapsed, did not have as a result of this conception of the Bible at least two distinct sects of believers. And as teaching crystallized into dogma, unless the community were very small indeed, further schisms would be certain to occur. But if, on the

other hand, such a community of Christians were familiar with the findings of historical criticism and had learned to accept the true view of the Bible as the "record of an evolving religion," the predominant factors in the organization of their Christian community would be common sense and the guidance of the Spirit, and the end would not be, as in the former supposition, adherence to the written letter, but adaptation to the living need. Obviously, on such grounds, only that which a common spiritual experience proved to be of the vital essence of Christianity would be adhered to closely; and this would constitute a bond of union, never a cause for disunion. The only possible schism within an organization so formed would have to find its ground in grave differences of opinion as to what was needed to motivate spiritually the life of the community. And such a difference could easily be set aside by a proper degree of trial and experiment—even as such differences are actually being settled to-day.

There is, then, no one influence so detrimental to the spirit of church unity as the traditional conception of the Scriptures; and the greatest single factor in the present situation, excepting the factor of practical necessity, which is making for the overthrow of sectarianism and the growth of co-operation is the increased vogue of the historico-critical view of the Bible. This being true, and the spirit of unity being imperative for the fulfilment of the Church's high mission in the coming age, it behooves us to popularize the historico-critical view of the Bible with the greatest speed consistent with thorough and constructive teaching, and to get rid of the remnants and befogging desiderata from the traditional view of the Scriptures which still remain in our system of religious education and our pulpit work.

When once the enchainments of this age-old misconception of the nature and purpose of the Bible are broken and loosed and the Church learns to trust its own eyes and the leading of the Spirit, realizing that its organism is being molded and formed to-day as truly as in the days of the apostles, then it will be ready for whatever transformations will most fittingly prepare it with the means of instilling the religious spirit into the life of the day—whatever degree of unity or union that may imply.

But we are not greatly concerned to prove that church union of this, that, or any sort whatever will grow out of the universal acceptance of the historico-critical view of the Bible. The whole question of church union is simply and purely one of efficiency in accomplishing the Master's work. The important thing, therefore, is that, with the passing of the false views of Scripture and the implications of those views, the greatest single barrier to efficient reorganization and ready adaptation will be permanently removed. Thus, we perceive historical criticism in the rôle of a church efficiency expert.

When the rank and file, as well as the leadership, of the churches fully rejects the error of supposing the Church to be fixt and circumscribed by Scriptural precedent, and comes to perceive it as a living, motile body for the religious motivation of life, all hope of uniformity and conformity will vanish and localized revolutions in church polity will begin to take place. Churches which have been dead will achieve a resurrection and go forth in newness of life. Organizations once rigid will become plastic under the hand of the Spirit of God. The quickened realization that religion is still living and growing, that revelation still has its functions, and that spiritual experience is as valid to-day as it was in the first century,

will give rise to a larger freedom and boldness of the means employed for the creation of spiritual results.

Men will be set apart more readily to new offices as new needs arise, and offices will more readily cease to exist as the need for them disappears. Instead of precedent to guide in such matters there will be the spirit of prophecy and discernment for the divination of human need. The churches will also use their hours of social worship in the consciousness of their great function of inspiring life with the spiritual energy; and certain slavish uniformities of ritual will begin to go their way into oblivion. Instead of repeating at every service a creed whose very phraseology was shaped in thought-molds which make its meaning obscure to all but students of ecclesiastical history, whose repetition therefore stands not for a living religion of the heart but for a dead uniformity with past ages, there will be living creeds to be taught. There will be personal creeds, comforting creeds, service creeds, and they will be used as the spiritual need demands, not with monotonous regularity. As new national sins and temptations arise and new community problems appear, the Church will make use of new vows by means of which to strengthen and inspire men in their hours of trial.

Hymnody, too, which has largely become degenerate, will in the era of the resurrected church, come into a new awakening. The old hymns will not all go. But surely those which arose in an age of controversy and breathe a controversial spirit can hardly survive; nor can those which fail to breathe the spirit of the living Word. And there will be new hymns, songs of a new Zion going forth to battle girt with the sword of the Spirit,—which is not an inerrant Bible, but the living Word of a speaking God. If spiritual song ever again

regains its proper place in social worship—the place it is said to have had in the days of the Reformation, when people sang the truth into their own hearts—we shall see the age of the loose-leaf hymnal, capable of being expanded and adapted instantly to the changing human equation.

When once the Church becomes fully cognizant of the fact that it is to be led by the Spirit of truth rather than by precedent and tradition, it will quit hunting for proof-texts and begin in earnest its study of human nature. The last barrier will be removed to the full utilization of the results of the sciences of psychology and pedagogy. Religion will proceed speedily to organize itself in such ways as to make the best, steadiest, and strongest appeals to the human mind. And out of this movement will come that better coordination of the methods and machinery of church organization now so greatly needed. Modern means of character analysis will also be utilized in placing the workers where they can serve best and develop their own best spiritual possibilities.

The leaders of the Church who will count for most in the future will not be the men who effect great “ingatherings of souls,” but those who by habits of prayer, watchfulness and quiet study of the life about them succeed in developing that prophetic gift of leading the Church into uncharted forms of service for the truer strengthening and spiritualizing of individuals and communities. The Church, considering itself no longer as the depositary of salvation or the preserver of orthodoxy, but as the dynamo of God, will seek not so much members as spiritual influence. Members will follow. The time will come when the Church shall have been fully freed from bibliolatry, when men who have been helped and inspired will

seek out the Church and not be sought by it.

It need not be said that with the casting off of the idea of the Bible as a prescriber of forms and offices and organizations, and with a greater reliance upon the Spirit of truth as manifested in the needs and spiritual experiences of men, the real bulwark of denominationalism will be gone. And with the coming of the religion of Spirit-led experiment for the more effective Christianization of human life and conduct there will arise an inevitable ground of unity. This new ground of unity will not be in uniformities of Bible interpretation, but will consist of the growing deposit of results from the new scientific, experimental approach to the spiritual problems of the Church. Here, eventually, will be found a basis for co-operation which will be strong and enduring. Under the impetus of the new spirit, the tendency, already manifest,

toward local unions and federations will grow apace. And with their increase will come inevitable adjustments on the part of the supervising bodies; the pooling of funds and functions will result in so far as the urgency demands. It is unnecessary to follow this process far enough to predict any eventual reunion of Protestantism. It is only prudent to say that, with the freedom from traditional error concerning the place of the Bible as a dictator of forms of government and of creedal statements; with the acceptance of the leadership of that same Spirit of truth who guided the authors of Holy Scripture, the churches will proceed as far and as rapidly toward unity and toward organic union as Christ desires that they should and as the efficient accomplishment of his purposes demands. And that is as far as any of us should wish to see the movement go.

THE SUNDAY-SCHOOL MOVEMENT IN CHINA

The Rev. OTTO BRASKAMP, Tengchowfu, Shantung

As a result of the Sunday-school work in China many strong church organizations have been developed. Young and old, rich and poor, learned and unlearned, come together for Bible study. The work is carried on and developed in many directions. Emphasis is laid on opportunities for service and stress has been placed on Bible study both in the individual churches and in the group meetings with pastors, evangelists, and other workers, so as to make the Bible class-work of the churches more effective spiritually.

The progress and influence of the standardizing of the Sunday-schools is satisfying. The spirit and interest is developing and spreading rapidly throughout China. The teacher-training and Sunday-school institutes have been a great help in furthering the movement. The long-hoped-for

Research Laboratory of Religious Education has made a start, and Chinese leaders have a worth-while Normal Training Institution in Religious Education. The doors are wide open for this type of work, but instructors are needed. Rev. E. G. Tewksbury, General Secretary for China, and the only one for that vast country, says:

"Among the many interests that claim attention, absolutely none has been in my own life more fundamental than this stress on 'personalized' evangelism. It has made over my own life and that of many of my associates."

Some definite lines of Sunday-school work in China are: (1) the week of evangelism; (2) a Bible-reading church, (a) social service, (b) personal work; (3) "Christianity to Save China" movement; (4) Yunnan Mission movement; (5) an adequate church program.

That the Chinese church may be

come a Bible-reading church, special attention has been given by the Sunday-school leaders in China to a system of phonetic writing. This will mean an open Bible for Sunday-school as well as for church folk and missions. The production of invaluable literature in both Chinese and English is having its effect—such literature as the *Chinese Teachers' Quarterly*, the *China Sunday-school Journal*, etc.

The work is growing. For example, in Tengchowfu, Shantung, Sunday-school services for one church are held in six places owing to lack of room in the city church. It is estimated that about 1,000 study the Sunday-school lessons. The primary department of this church is composed of outside children, street waifs and day-school pupils, with an average attendance of 300. The advanced department is composed of church members, students, and non-Christians, with an average attendance of 400. Two teacher training classes are held weekly for the study and explanation of the lesson. Regular Sunday-school services are held in four of the day schools, which have been opened to reach the non-Christian women and children who live too far from the church. The average attendance in these schools is seventy-two, with one hundred and fifty as the highest number present. Boarding-school girls and women from the Bible Training School assist in teaching. Both graded and international lessons are used, and have given splendid satisfaction.

In practically all the rural day-schools, country chapels, and churches, Sunday-schools are conducted either by the teacher, pastor, elder, or evangelist, and are attended by Christians and inquirers. The Westminster and Graded Bible Lessons are used, and Home Study Lessons are taught in some of the Christian homes

in places where there is no Sunday-school or day-school.

One of the most interesting features of the Sunday-school work in China is the celebration of Christmas in churches and outstations. At one station the pupils from six non-Christian schools came in a body with their teachers to attend the exercises. Two of these teachers have since become inquirers. Two large Christmas trees were secured from the hillside and trimmed with paper flowers and fruits; the gateway and schoolroom were decorated with pine branches. Suitable exercises were held all day long and about two hundred people attended. At the close the children were each given a little handful of peanuts and a persimmon. Sometimes a large box of dolls and toys comes from American friends, and these we distribute. How much they appreciate them is shown by an extract from a letter written by one of the parents:

"I have much pleasure in acknowledging your kind thought of sending my children the pretty little doll which I understand was sent by your good friends in America. It manifests that they possess the love of God, even sending presents to us over here, not mentioning the lives sacrificed. I wish you when writing to tender them our very hearty thanks, and hope in time to come to be able to send them ours in reciprocation."

Often for Christmas entertainment the Sunday-school children give a play illustrating the spirit of giving of our best to others. The methods of Christians in celebrating Christmas have a decided evangelistic effect, and the attendance on the part of non-Christians shows increasing interest in Christian customs.

The progress of Sunday-school work in China is shown by the following figures from all missions that conduct schools giving definite and regular Christian instruction.

All Societies	1915	1916	1917
Schools	3,025	3,637	4,301
Teachers	7,355	11,021	12,416
Pupils	165,282	195,704	210,397

Two hundred thousand Sunday-school members in China are by no means a small force for righteousness, though they are in the midst of a people numbering over 400,000,000. These Bible schools are rendering service in helping to produce Christian leaders for to-morrow.

The China Sunday-school Union is working in cooperation with the churches and the missionary agencies, as well as with other organizations seeking the spiritual welfare of the Chinese. The Executive Committee of the China Sunday-school Union is chosen from among the missionaries and other Christian leaders, and the General Secretary, Rev. Elwood G. Tewksbury, is also the representative of the World's Sunday-school Association.

Laying foundations has been the constant and consistent aim. Numerous teacher training books have been translated into Chinese. More than 1,600 Chinese leaders have already received teacher training certificates as an evidence that they have either attended training institutes conducted by the Union or have passed examinations in one or more of the books of the teacher training series. In 1913 one hundred teacher training certificates were presented to students of Nanking University. One of these students was graduated last year from Princeton Theological Seminary, and recognized his picture in an illustrated stereopticon lecture given at Princeton. A few weeks later he was ordained to the Christian ministry by the Presbytery of West Jersey. Thus the Sunday-school is not only a soul-winning force, it also helps to train and then sends its members out to work for Jesus Christ.

A survey of religious education in Christian institutions in the foreign fields, presented by Mr. Frank L. Brown in the 1919 *Year Book* of the

World's Association, shows that these higher institutions of learning are doing much in the way of special religious education. During the school year, as well as in the summer, special conferences of Chinese and foreign leaders are held. Ten days in October were given to a retreat conference at Kaifeng, the capital of Honan province. At this gathering there were present not only Chinese leaders from various parts of the province, but also an almost equal number—twenty-five—of foreign missionary leaders.

The *Chinese Teachers' Quarterly* and the *China Sunday-school Union Journal* are under the editorship of Mr. Tewksbury, Secretary of the Union. Articles from the *Journal* are issued in reprints and have an increasingly wide circulation. Through the lesson papers, teachers' helps, and the *Journal* more than 200,000 are reached each month. Graded lessons are used by more than 10,000 pupils.

The new national phonetic script¹ promises to be one of the greatest blessings that has come to China. Thousands of characters are needed in writing classic Chinese, and hundreds are necessary for even very simple reading. With the new phonetic script only thirty-nine characters are necessary to represent the various sounds, and even an ignorant person can learn to read by means of the "phonetic" in three weeks. An educated person can master the new system in a few hours. In a country where to-day only about two per cent. are able to read, it can readily be seen what a tremendous value this new system will have in Christian education. Sunday-school literature is now being issued in this script, and a new day is dawning for China. We now have this new language on the typewriter.

¹ Shown in frontispiece of the *HOMILETIC REVIEW* for May, 1919.

COMMENT AND OUTLOOK

By E. HERMAN, OUR LONDON CORRESPONDENT

What Is Wrong with the Pulpit

THE failure of the pulpit in England to-day is once more becoming a fruitful theme of discussion, and it is significant that two such diametrically opposed organs of religious opinion as the Anglo-Catholic *Church Times* and the interdenominational evangelical *Christian* should both make the decadence of the pulpit their main theme within the same week. Dr. Stuart Holden, the editor of the *Christian*, is well known on both sides of the Atlantic as a powerful preacher who commands overflowing congregations. His contention is that the weakness of present-day preaching may be summed up in one phrase—lack of urgency and passion. Preachers do not present the gospel as a burning question demanding an immediate answer. They do not preach repentance as a moral demand. They preach Christianity as an eminently desirable thing rather than as the one thing needful. The *Church Times* deals with the subject from a different angle. It castigates the preacher who is "out to shock," or, as is more frequently the case, "repeats on Sunday what the newspapers have said from Monday to Saturday." Their sermons are nothing short of a degradation of the pulpit. The best type of hearer does not look for stump oratory in church. Such preachers may imagine themselves to be in touch with modern thought, but their sermons are strikingly devoid of any kind of real thought, ancient or modern. The *Church Times* deprecates vagueness in the pulpit and the use of a stereotyped theological jargon. Careful preparation and the development of sympathy constitutes its prescription for a debilitated pulpit. It also commends the custom prevalent in America of inviting distinguished preachers

to lecture in theological colleges. It is not easy to dogmatize on the subject. Failure is too complex to be ascribed to one single cause or to admit of one common remedy. One would be inclined, however, to instance four essentials for true preaching which neither of the two writers explicitly mentions: (1) a first-hand, authentic spiritual vision; (2) the consciousness of having a distinctive message; (3) a resolute endeavor to "think through" that message and to present it in the most convincing and sympathetic fashion; (4) the power to distinguish between what the hearer wants and what he really needs. Men are won by an appeal to their deepest needs.

Dean Inge on Authority in Religion

Dean Inge has made his first appearance in a Free Church pulpit by preaching in Trinity Congregational Church, Glasgow, the scene of two notable ministries—those of Dr. William Pulsford and Dr. John Hunter. The sermon was a notable one even for so powerful a thinker as Dr. Inge. Taking as his subject "Authority and the Inner Light," he contended that dependence upon individual inspiration was just as much belief in authority as submission to the authority of the Bible or of the pope. The Quaker woman who said, "Jerusalem? It has not yet been revealed to me that there is such a place," was as much a believer in authority as the average Roman Catholic priest who says, *Roma locuta est; causa finita est*. She too believed in an authority external to her subjective thinking, i.e., she denied private judgment, substituting for it the infallibility of individual inspiration "given from without." Dr. Inge maintained that no such external authority existed anywhere. The

craving for the infallible voice saying, "This is the way, walk ye in it," is the sign-manual of the semi-regenerate mind and the half-awakened conscience. The Dean defined the true idea of authority as "the self-consciousness of the race at its best" plus "that organic and organizing principle" of which the ideal Church is the embodiment and evidence. This means, to come down to the plain man's duty, that we must all seek to consecrate intellect, feeling, and will to God, striving to realize and render articulate the best that God has revealed to us, and then give it to the world for what it is worth.

"Theophobia"

Writing of the relation of science to religion, Sir Bertram C. A. Windle, an English scientist of undoubted distinction and a whole-hearted convert to the Roman Catholic Church, takes the view that the reason why most men of science suffer from theophobia is to be found in their reaction from an ill-balanced Protestant evangelicalism and its crass conception of God. He speaks from experience, and instances the case of an old friend of his father's who had embraced "the most ferocious type of evangelicalism." This gentleman asked him in his schoolboy days whether he was saved. When the frightened boy could not give a definite answer, the truculent apostle of evangelism struck the table with his fist, exclaiming: "Then you are a fool, and if you were to die to-night you would most certainly be damned." It is to our reaction from this kind of religion that Sir Bertram ascribes the prevalent theophobia. But is that entirely true? The evangelicalism he refers to is essentially British; the term "theophobia" was coined to meet a continental situation. It was invented by the eminent Jesuit Wassmann to describe the atheism of Italy, Spain, and France, none of them

Protestant countries. Yet Protestants may give his words their due weight, for there is little doubt that a certain type of evangelical orthodoxy has been responsible in the past for many tragic misconceptions on the part of men of good will. Moreover we shall do well not to be too sure that our present-day conception of the gospel is entirely adequate and free from misleading factors. The modern apologist also needs to be delivered from one-sidedness and hasty generalization. He is sometimes more effective in laying his finger on the weak points of his predecessors than in making his own presentation well-balanced and true at every point to his great subject.

Scottish Anti-Union Movements

The Scottish churches union negotiations have now passed out of the stage of academic discussion into the realm of practical statesmanship, and most people believe that actual union is now merely a matter of time. In the midst of general approval, however, small opposition movements are at work in both churches. Within the Established Church, the National Church Defense Association stands for the protection of the Church's doctrinal position (especially regarding ordination and the sacraments) which the leaders of the movement aver is threatened by the Draft Articles. The newly formed United Free Church Association, on the other hand, stands for a protest against any compromise with establishment and endowment, contending that the United Free Church can not enter the Union honestly, unless the Church of Scotland first frees herself from the State and surrenders her endowments. The President, Rev. James Barr, of Glasgow, is a notable figure in his church. Vigorous, independent, uncompromising, vigorous, active temperance advocate, a social reformer with strong labor sympathies and a

popular gospel preacher, he is a voice which can not be ignored. Mr. Barr has just published a book on the question which has been described as "logic on fire," and in this the case for liberation of the Church from State control is argued with a force and a spiritual passion which makes it of interest to large circles outside Scotland. Its thesis is that the supreme need of religion, whether in Scotland or elsewhere, is not ecclesiastical union with State privileges and emoluments, but freedom. Mr. Barr is not likely to stem a tide that has come to be irresistible, but he will make many churchmen—Anglican as well as Free—think. The note of free, unfettered spiritual testimony is always up-to-date, and never fails to appeal to those most worth appealing to.

Methodist Union and Its Critics

The proposed union of the three sections of English Methodism—the Wesleyan Methodist, the Primitive Methodist, and the United Methodist—is evoking a good deal of healthy criticism from the younger Wesleyan leaders. Rev. J. Ernest Rattenbury, for instance, the popular and successful Superintendent of the West London Mission and an enthusiastic champion of Christian unity, doubts very much whether the proposed union will further that end—whether it will not rather make for a recrudescence of fierce denominationalism. Over eight hundred Wesleyan ministers have signed a manifesto deprecating the haste with which the union is being rushed by certain leaders, and questioning, as does Mr. Rattenbury, whether it would really further the larger union of churches. There is little doubt that nearly all recent union proposals, be they Methodist or Free Church Federation, English or Scottish, have a curious nineteenth-century flavor. Their watchwords are not sacrifice and service, but com-

promise and mutual advantage. They suggest business amalgamations rather than crusades. And the haste with which their promoters seek to rush them through is born not of a spirit of high adventure but of fear—fear of a half-indifferent, half-opposed laity. They are not people's movements so far; they are not born of a mighty spiritual impulse. It is well for those concerned to restrain this haste in high places. As one of the signatories to the Methodist manifesto pertinently remarked: "We do not want 'war weddings' in church matters."

A Famous Preacher on the "Coming Revival"

One of the greatest preachers in Scotland to-day is the Rev. S. H. Morrison, D.D., of Glasgow, who has lately refused an invitation to succeed Dr. Kelman in Edinburgh. He has a special charm for young life, attracts students and business folk equally, has his church crowded to the doors, and is the despair of young preachers who come to learn the secret of his art and go away no wiser than they came. Dr. Morrison is an optimist. He told a representative of the *United Free Church Record* that he was looking for a revival in the near future. He believes that a wave of prayerfulness is sweeping over the people, and that they hunger for Bible teaching. As a proof he instanced the fact that his yearly course of Bible lectures draws large audiences—surely a glaring instance of our lovable human failing of reasoning from the particular to the general:

"I think," he said, "that when you find people everywhere praying and looking and longing, it always means that God has something coming on the wings of the wind, and wars and revivals have been strangely conjoined in history. Folk say we can never expect an old-fashioned revival again. What bosh! Is not that what every superior deist and rationalist saw in the eighteenth century—and what happened? Life is always flaming up in unexpectedness. If it weren't, it would not be worth living."

Editorial Comment



The Mass and the Individual WHEN a man is disappointed he gets desperate. Perhaps that is the main reason for the confusion in the whole world to-day. There is no need of pulling in the radicals and the reds and the revolutionaries by the hair; the tap-root of the difficulty goes down into the very constitution of human nature. We had been deluded by the childish notion that laws and rules and leagues and organizations would cure the trouble; many had thought that mere impassioned talk and promises about these delectables would do so, and from day to day the disappointment has been growing worse. Dr. O. Levy avers that charlatanism, theatricality, and exuberant phrase-making are the characteristics of a democratic age, and ours prides itself on being nothing if not that.

But how inject "religion" into such a world? Shall we organize some more and talk some more and pass more laws and sign more scraps of paper? Surely even the time-honored innocuous sermon is in a bad way, so that men in mighty places ask whether it is necessary to-day. What then shall be said of all these heroic (more or less) attempts at saving the world from itself?

A successful business man has been approached on the question of the ministry of religion, and he delivers himself in oracular fashion on the fatuity of preaching about labor troubles and discontent and peace treaties and leagues of nations when faith and hope and love have not yet been exhausted. Any sensible man can see the cogency of that. But he goes on: "Men do think about religion, they think about it often and hard, and they only wish you preachers would think with them." Which suggests half-a-dozen answers from the bald denial on the left: "They don't!" to the retort on the right: "The preachers do think as the people do, and that is one cause of the Cimmerian darkness to-day!" The main difficulty with the diagnosis is that it takes for granted that thinking with the people is the royal road to heaven. Many people really believe that we reach our spiritual optimum when we make them think alike.

Gobineau once wrote a book on this very problem. In it he said:

"I consider the honest man, the man who feels in himself a soul, has more than ever the imperious duty of recoiling back upon himself. This is peculiarly the work of times such as ours (1874!). All that society loses does not disappear, but takes refuge in individual lives. The whole is small, wretched, shameful, repulsive. . . . The isolated being soars up and expands, and as in Egyptian ruins, in the midst of a heap of rubbish there survive and rise up towards heaven some giants, so nowadays men who are isolated help to keep up the notion of what the noblest and loftiest of God's creatures should be."

This was in the year 1874, and all the oratorical waves of these days have not washed away a single word. The exuberant pæans sung in praise of the religion and the morals of the man in the street, of so-called Christian nations, are but a measure of our common degradation.

The mass must be molded by the individual, if the individual does not want to be swallowed up in the mass. The paganism of the State must be made innocuous by the virtue of the good man and the good woman, else we are lost. On any other theory all this current talk about the crying need of leaders and pioneers and heroic souls is so much sound and hypocrisy and talking to the galleries.

Again and again the claim is made that while the bottom has fallen out of the official book-ethics, the Christian Church has managed to stand forth before men as the solid rock of ages, the "rallying point of all **Fashionable** worthy religion," "the institution that remains unshaken," **Religion** "the popular resort of a burdened world." Such phrases can be culled almost anywhere. When will we quit uttering meaningless oracles and face the facts?

When the Church becomes a popular rallying point, the fashion of the day, then wo to the world! Let a man imagine a fashionable Christianity, or any fashionable religion, let him try to recall what a God-intoxicated prophet like Amos or Isaiah, with a zeal for the cause of God, would have to say about the Sabbaths, the holidays, the temple trappings, and the sacrifices! The question, Is Christianity popular? affects one like an absurd conundrum. Is hunger popular? Is God popular? Religion is a hunger, an urge, a passion, Religion is God's way to a hungry heart. Its principles are not the tool or play-ball of moods and tastes; they are timeless, no more modern than ancient. And the vulgarity or the popularity (the two are no farther apart on Main Street than they were in the the Roman Forum!) of the Church is a clear sign that it has dropt from the prophet's watch-tower to the level of the amphitheatre or the moving-picture house.

Perhaps it is well to get sobered by a dash of cold water which A. C. White administers as a rejoinder to the claim that "Christianity is preeminently the religion that touches man as a social being." The social function of the Church is the one by which it stands or falls, so we are told over and over again by churchmen high and low. And now comes the answer—by no means a startlingly new one:

"All available statistics and every impartial inquiry of modern times show that in England to-day, after twenty centuries of Christianity, religion is precisely the influence that does not touch the overwhelming majority of the people considered as social beings."

And England has, so to speak, nationalized morality and religion! We need not bandy words about this age-old position, nor would it be worth while to heap up illustrations taken from the writings of respected and serious churchmen.

But one thing needs to be said. We may coin sounding words about the social service, the efficiency, the satisfying response, the venerability and inevitability and necessity—there is no lack of them!—we may continue to draw up programs of what to do and how to do it, we may warn and wheedle and command and drive and expostulate, we may raise a chorus of self-praise or of self-blame, and all this will not coat the pill; the Church is an aid to religion only when it makes people more religious, and it is an obstruction to religion when it becomes simply one more agency for social, industrial, or political propaganda.

So it has always been and so it is to-day. It may function after this fashion, but that is not the source of permanent strength. As for popularity, when the cross of Christ becomes popular, serious men who do their own thinking will look for another symbol of the great refusal to seek glory in the applause of the multitude.

Any church that sinks so low as to desire popularity well deserves to be deserted by the informed people who know what *vox populi* has meant in religious history.

It has been noticed and commented on that young men and women graduating from our colleges experience a sense of relief as tho they were throwing off some heavy burden and the future had something very different from persistent study in store for them. The difference between the past and the future is quite manifest and within certain limits one may be characterized as preparation and the other as action. But there is no period of life—so long as one is fit—that absolves any man or woman from responsibility, and responsibility can never be fully discharged unless one keeps abreast of the age in which he lives.

There is no sound reason why a person should cease studying, should halt his education, because he has entered business. On the contrary there is every reason why he should continue his cultural development. First, for what it brings to himself in the way of increased mental powers, and in the next place for the benefit intelligent citizenship may render the State in the solution of her problems. Convinced of the worth of this position it is a most agreeable pleasure to commend the new educational extension plan of Princeton University in circulating among the alumni certain lectures (in pamphlet form) by members of the faculty. The first one is entitled, "Has Human Evolution Come to An End?" by Professor Edwin Grant Conklin, a second "Modifying Our Ideas of Nature" (the Einstein theory of relativity), by Professor Henry Norris Russell.

In this difficult period of our history we need to stimulate thought; we need men and women who will willingly take hold of serious subjects. The two lectures just mentioned measure up to that standard, and if those that are to follow are on the same high level, a rich treat is in store for the alumni.



Any observing person must have noticed, particularly during the last twenty-five years, the growing, and as some affirm, the alarming tendency toward organization. Men have fled as it were to the group idea as tho their safety and improvement materially and spiritually resided in the group instead of in themselves. They have pinned their faith to the old adage "In union there is strength." But rightly conceived there is only one form of strength, that which develops and ennobles the individual and in turn serves the common good. If organizations can meet this test and if they are used as a means and not as an end, well and good. In proportion as organizations multiply we may expect a certain deadening of the individual; we may expect the ordinary and not the extraordinary man. Man needs the utmost freedom, always compatible with moral restraints, for his spiritual development. Initiative, enterprise, large-heartedness, and all the spiritual qualities that go to make up manhood are produced by the unhampered individual.

The Preacher



CAN WE TALK WITH THE DEAD?

A BRIEF but popular article dealing with the present craze in spiritism is published by Professor Joseph Jastrow, head of the Department of Psychology, University of Wisconsin, in the *People's Favorite Magazine* for May, 1920. His principle positions are the following:

Possibly one in a hundred "men of science" inclines to the belief that some of the evidences claimed for spiritism and spiritual manifestations point to the existence of unrecognized forces. However, ninety out of every hundred such men regard even the huge mass of evidence adduced or alleged as wholly inadequate to the purpose for which it is cited, and consider that this evidence, despite its amount, is weak and its quality suspicious. Far more reasonable explanations will account for the elements of fact which this evidence contains. The reason that people are predisposed toward spiritism is that all comforting or interesting beliefs are clung to in spite of weak evidence. "Emotions and prejudices make the mind register badly as a thinking instrument."

Science, he says, is only organized common sense. Even the average man does not require spirits to account for what goes on in office or shop or factory, and so with the scientist in his laboratory. Just as the plain man never believes that the cow jumped over the moon the scientist is loath to believe that the mind can jump likewise and see or know things a hundred miles off in space or months distant in time. The spiritist and telepathist are under the burden of showing that things occur in the presence of certain peculiarly qualified persons which the ordinary laws of matter and mind can not account for. Such claims are made for the phenomena of levitation and mind-reading and alleged communications with the dead. With regard to the first class of phenomena—levitation—it is noteworthy that the conditions under which this could be definitely established or refuted are refused by the mediums. Those conditions are the presence of light and the positions

of observers that would preclude action on material objects by the medium's physical powers. Moreover, even suspicion by the medium is regarded as a deterrent preventing successful operation. The case of Paladino, for instance, is cited, she having been detected in the operation of levitation. It is not that a single case or several cases like this prove tricks, it is that such circumstance brings the entire class of manifestations under suspicion of fraud. Moreover, in other cases of mysterious happenings, such as burglary, spiritism is not adduced to explain the fact. Nor is it reasonable to suppose that when a medium is detected she cheats and when she is not detected her claims are genuine.

For the mental phenomena in which trance conditions and other abnormal varieties of mental action are present psychologists offer explanations excluding spirit operation. This includes what is called divided personality, a mental fact that has been proved over and over again. In addition to this it has been shown that in some of the alleged trances, when the medium is supposed to be moved by the spirits, the medium is not asleep and not wholly in the trance condition. In the case of a Swiss medium, moreover, supposed to be under the control of three persons, one an Indian princess, another a Martian, and a third Marie Antoinette, it is shown that the language of all three is French, the only language the medium knows, or one which is so near to French that the inhabitants of Mars evidently have a dialect of that sort. When these persons with divided personality submit themselves to treatment, they frequently become entirely cured of the mental aberrations and cease to have the alleged communications. But most mediums refuse treatment, preferring to cultivate the altered self. Similarly in Mrs. Piper's representation of Richard Hodgson's revelations it is shown that Mrs. Piper's trance version of her subject is simply Mrs. Piper's idea of Hodgson and not the real man as he was known.

That is, the alleged spiritistic revelations

raise psychological questions which have in large part been answered and will probably yield entirely to future investigation.

In the case of certain revelations which have been tested and claimed to be true, the assertion being made that the knowledge could not have come from ordinary sources, the answer is that this amounts to a universal negative which can not be proved. One can not be sure that all sources of information were cut off from the medium.

The case against spirit agency is cumulative. Some of it is fraudulent and so much of it is suspicious that the presumption carries against all the rest of it. While spiritism has been condemned again and again, what is called new evidence is put in from time to time. This calls for reopening the case; but at the same time advancing knowledge is explaining more and more of the supposed facts.

People accept the evidence in favor of spiritism and telepathy not because of the strength of the evidence, but because of the comfort or satisfaction such belief seems to bring. It is curious that even the "men of science" who are favorably disposed to this evidence do not reason in this realm as they do in the realm of science. In such matters the scientist is not wholly a scientist; he is a human being, moved and influenced like the rest of us by his emotions and his desires.

The Laughter of God

In an unusual article by A. Barratt Brown in the April number of *The Quest* appears the following. He is speaking of a booklet composed of letters by Miriam Gray called *God in Everything*. Her correspondent is a parson and he speaks thus.

"Many of the religious people that I know, when they talk of religion, have a bedside manner and walk about in felt slippers. And if they speak of God, they always tidy themselves first. But you go in and out of all the rooms in God's house as tho you were at home. You open the doors without knocking, and you hum on the stairs, and it isn't always hymns either. My aunt thinks you are not quite reverent; but then she can keep felt slippers on her mind without any trouble."

Soon afterward, he wants to know whether Miriam thinks God likes you to enjoy *Pickwick* and *Punch*, to which Miriam answers:

"Some one asked me once if God liked *Punch*. 'Why he helps to write it,' I said;

and I really mean that. Certainly, if he doesn't for you, you have no right to enjoy it."

Mr. Brown goes on to say that she tells the story of the little Indian boy Christian who had learned Christ better than most of us and who, when he made a fine kick on the football field, exclaimed, "Look, Lord Jesus, look!"

A little farther on Mr. Brown refers to Laurence Housman's novel, *The Sheepfold*, the heroine of which had an abundant sense of humor, even when she was a child and attended a chapel of Primitive Brethren. Indeed, she could not then resist "bubbings of laughter at the solemn congregation."

"She who had hitherto looked upon human beings with a simple and direct gaze now began to see them around corners; and dimly the philosophical thought dawned into her mind—'If this is the way God sees things, how he must laugh!' Before long she became convinced that it was indeed the only way in which he could see things and that a certain many-sidedness was the essential quality of the divine outlook. And since, where she saw only around one corner, he saw around all, the resultant fun he got out of it must be proportionately more.

"When this conviction became fixt she had a great longing to communicate it to others; she wanted to get up before the congregation and say, 'Oh, Lord, teach us to see around corners!'

"They were a flock of sheep baaing in the wilderness they had made for themselves, and mainly because they would not see that life was really a joke, and God the maker of it. 'Oh, Lord, teach 'em to laugh!' prayed Jane, as she stood or knelt to worship in the midst of the congregation whose solemnity grew funnier and funnier."

Duality of Soul and Body

From the *Reminiscence of Three Campaigns*, by Sir Alexander Ogston, a Scottish surgeon who has seen service in Egypt, Africa, and Serbia, is taken the following extract. It is more immediately suggestive of a distinction between "soul" (or "I") and body than most of the material that has been developed in spiritistic seances and the like. And as an argument for the duality of man it has possibly a certain value. Sir Alexander lay in the hospital at Bloemfontein, dying, as it was thought, of typhoid, and he says:

"I believe that unless there be such complications as perforation of the intestines, the death from typhoid is not an unpleas-

ant one for the patient, however appalling it may appear to an onlooker. In my delirium night and day made little difference to me. In the four-bedded ward where they first placed me I lay, as it seemed, in a constant stupor which excluded the existence of any hopes or fears. Mind and body seemed to be dual, and to some extent separate. I was conscious of the body as an inert tumbled mass near a door; it belonged to me, but it was not I. I was conscious that my mental self used regularly to leave the body, always carrying something soft and black, I did not know what, in my left hand—that was invariable—and wander away from it under gray, sunless, moonless, and starless skies, ever onwards to a distant gleam on the horizon, solitary but not unhappy, and seeing other dark shades gliding silently by, until something produced a consciousness that the chilly mass, which I then recalled was my body, was being stirred as it lay by the door. I was then drawn rapidly back to it, joined it with disgust, and it became I, and was fed, spoken to, and cared for. When it was again left I seemed to wander off as before, by the side of a silent, dark, slowly flowing great flood, through silent fields of asphodel, knowing neither light nor darkness, and tho I knew that death was hovering about, having no thought of religion nor dread of the end, and roamed on beneath the murky skies apathetic and contented, until something again disturbed the body where it lay, when I was drawn back to it afresh, and entered it with ever-growing repulsion. As the days went on, or rather I should say as time passed, all I knew of my sickness was that the wanderings through the dim asphodel fields became more continual and more distant, until about the end of the term of high fever I was summoned back to the huddled mass with intense loathing, and as I drew near and heard some one say 'he will live,' I remember finding the mass less cold and clammy, and ever after that the wanderings appeared to be fewer and shorter, the thing lying at the door and I grew more together, and ceased to be separated into two entities.

"In my wanderings there was a strange consciousness that I could see through the walls of the building, tho I was aware that they were there, and that everything was transparent to my senses. I saw plainly, for instance, a poor R. A. M. C. surgeon, of whose existence I had not known, and who was in quite another part of the hospital, grow very ill and scream and die; I saw them cover his corpse and carry him softly out on shoeless feet, quietly and surreptitiously, lest we should know that he had died, and the next night—I thought—take him away to the cemetery. Afterwards, when I told these happenings to the sisters, they informed me that all this had happened just as I had fancied. But the name of the poor fellow I never knew."

The Weight of Wind in a Sermon

I have a friend and he hath an Automobile. And he besought me that I would ride with him, and I did so gladly. And I sat with him in front, and his wife and his daughter sat in the back.

And he stopt at a Garage where he had left a Spare Tire, and they fastened it upon the rear of the Car. For he said, Peradventure we have a Puncture, it is already Inflated, and it hath in it Eighty Pounds of air.

And I asked of him, How much doth the empty Tire weigh?

And he saith, It weigheth Fourteen pounds when it is empty.

And I asked, When it hath in it air with a Pressure of Eighty Pounds, what doth it weigh?

And he said, I know, but we will submit the question to my daughter who goeth unto the High School. If a Tire weigh Fourteen Pounds and have in it Eighty Pounds of air, how much doth it weigh?

And she said, It weigheth Ninety and Four pounds.

And he spake unto his wife and said unto her, This daughter of ours Showeth less Intelligence than I expected. But his wife said, Eighty Pounds and Fourteen pounds are Four and Ninety pounds, even as our daughter said.

And he laughed at them because they knew not the difference between Air-pressure and Weight.

And I spake unto them, even unto the wife and the daughter, and I said, It is very sinful for a man to make sport of the errors of his wife and his daughter. Moreover, the mistake is not strange. Nevertheless, the air inside the tube doth not greatly increase the weight of the Tube. It still doth weigh Fourteen Pounds, for that Within it is only air. Tho it press against the tube it beareth not down upon the Scales.

And they reproached themselves because they had not known.

But I said unto them, Be not discomfited. Behold, many persons have made the same mistake. Yea, it would be well to remind all Preachers when they inflate their sermons, that there is very little weight in wind.—SAVED THE SAGE.

The Pastor

RAPID MULTIPLICATION OF COMMUNITY CHURCHES

The Rev. JOHN F. COWAN, San Diego, Cal.

THE increase in the number of federated and united community churches in the rural communities and smaller towns within the last four years, has been something marvelous. Little has been published about it. Almost as silently as the snowflake falls there has been going on a movement for church unity, working from the circumference toward the center, that has reached such proportions, and gained such a momentum, as to demand notice. Four years ago, in preparing my book, *Big Jobs for Little Churches*, I knew of but a dozen such churches: now I can speak for over three hundred, by personal knowledge.

I shall not try to make any argument in behalf of such churches; "I am telling you" that there are hundreds of them successfully at work. I simply set forth the stories of the ministers of these churches, with more than two hundred of whom I have been corresponding. Their churches, splendidly succeeding as many of them are, make the argument. It's a case of believing in what actually is. I shall merely mass the evidence in behalf of cooperation and union of small, struggling, disheartened sectarian units, as the results have been worked out. I believe that such a presentation of the case for the strong, federated, consolidated church, as against the weak fragments of churches found dying out in so many places, will be convincing, and will hasten the movement.

In January, 1920, there were the following federated and community churches in the various states named:

Alabama	4	Montana	1
Arkansas	2	New York	3

California	6	North Carolina...	10
Colorado	11	New Jersey	1
Connecticut	19	Nebraska	4
Idaho	1	New Hampshire..	2
Indiana	1	Ohio	14
Iowa	16	Oregon	4
Illinois	4	Pennsylvania ...	4
Kansas	3	Oklahoma	1
Kentucky	3	Texas	7
Louisiana	1	Tennessee	12
Massachusetts ...	69	Vermont	47
Michigan	9	Washington	3
Missouri	2	Wisconsin	3
Mississippi	2		
Minnesota	6		
Maine	11	Total (1-12-20)...	286

The facts I present include only those that have filled out and returned my questionnaire; there are almost a hundred more reported to me by ministers of the above churches, or by secretaries of state federations, from which I have not as yet actually heard.

Let us hear the testimony of these ministers who have reported as to how union, or federation works, in their experience with it. We will take, first, the churches that are community churches by fusion of several denominational churches. It might help clear the air to state here that I regard any church that has a community program, whether a federated church, a union church, or a denominational church that serves the whole community, as a "community church." There are these three types of the community church.

I. Where several denominational churches have been consolidated into one:

The Community Church of Telluride, Col., the Rev. J. J. Brown, pastor, was formed in 1915 by the union of the Congregational and Methodist churches. Scattered Presbyterians, Christians, Lutherans, and others joined heartily in the new en-

terprise. Others were hindered from identifying themselves by the fear of being disloyal to their denominations. It was hard, at first, to develop a united, aggressive fellowship. The church adopted a confession of faith, consonant with the creeds of the major Protestant churches, and a set of by-laws, and was legally incorporated according to the laws of the State. Finances have practically caused no difficulties. The Congregational Church building is used. A Brotherhood and Boy Scout work have been developed. This church feels that it has gained "the attainment of the unity for which Christ prayed—a better spirit of working fellowship—is putting emphasis on the fundamentals of vital Christianity, since the particular doctrines of denominations are excluded."

Recently a conference of six of the community churches in Colorado was held under the name of "The Association of Interdenominational Community Churches of Colorado."

The United Church of Garrettsville, O., has made a success which a thousand overchurched communities in the State might envy. The Congregationalists, Disciples, and Baptists found the "common denominator." A joint committee drew up a plan for a united church, which includes the members of all three. The missions of the denominations have gained through the union \$150 a year. The United Church uses the Congregational house of worship, which is to have a basement story added for social and recreational uses. The former Baptist church has been equipped as a gymnasium and the Disciple church has been given to the town for a library building. While many village churches complain that the automobile takes people away from worship on Sunday half a dozen Garrettsville young men make several trips every Sunday morning with their cars to

bring people to church. Recently the minister of the church, the Rev. W. W. Tuttle, noticed that the owner of a vacant lot on which the boys played ball was plowing it, and he took the matter up with public-spirited citizens, who bought the lot and saved the only good baseball diamond in the village. That is the community spirit of the Garrettsville Union Church.

The United Protestant Church, of Dixon, Calif., is one of the "Liberty Churches" to which our government turned for community cooperation and conservation during the war. The Baptists, Presbyterians, and about half the Methodists of the community united. The gains in membership since the fall of 1917 have been 37 baptized and 77 received into membership. The parsonage and church have been renovated. Several communities in California have been so favorably impressed with Dixon's work that they want to do the same thing. The Rev. James E. Enman is pastor.

The community church at Lyons, Ia., embraces the Presbyterian and Congregational churches. Twenty members were added in 1919 and the congregations enlarged. Expenses are met much more easily, benevolent contributions are considerably increased, going through the denominational boards. The strength of the community church, says the pastor, the Rev. Walter M. Swann, is in unity of action that largely buries factionalism. The union is very successful. The organizations have combined, the property is still held separately.

Bondurant, Ia., is another fine example. The Christians and Congregationalists united on the day the armistice was signed. Starting with 125 charter members, the church has had 52 additions. It has prepared the way for a consolidated school. It has united the young people of the community in one group and thus

unified the social life and created a group consciousness. The minister, the Rev. J. B. Dalton, gives this recipe for hastening organic union: "Begin at the top; agree not to disagree."

The Union Evangelical Church, of Heath, Mass., is a merger of the Methodist, Baptist and Congregational churches, which was made twenty-five years ago. The present minister, the Rev. James H. Childs, has been with the united church seven years and is greatly pleased with the spirit of harmony. "Denominational names are never mentioned, even in a whisper; the people do not seem to remember to what denomination they once belonged. There is one Christian Endeavor Society, in two sections. This union was forced by a dwindling population, which made support of three churches impossible, and they had sense enough to recognize it."

Danvers, Mass., has a Federated-Community Church, consisting of the Unitarian and Universalist churches, effected in 1919, on a broad community basis with which 95 per cent. of the people are in harmony. The minister says:

"It is a source of inspiration to see all working side by side for the combined organization. . . . No one, not even the objecting minority, would care to return to the old struggling, competing denominational basis. . . . We are doing our best to develop the neighborhood spirit through community good times, sings, and a community center. We hope through this center to get a program across to the citizens."

"The United Parishes" is the name under which the Congregational, Methodist, and Universalist churches of Waterford, Me., work. The benevolent offerings go through the several denominational boards. The clerk says:

"I think such unions would be beneficial in every small community. We work together in every other relation—the Grange, the fraternal order, the Red Cross—why not in our church life?"

The Green Community Church,

Lockwood, O., was organized in 1917. The entire township is united in this work, with the exception of one small Baptist church in one extreme corner. The minister, the Rev. Wallace Love, administers that form of baptism which the candidate desires. Most of the young people, however, preferred to join the community church direct without tying themselves up with any denomination. In that locality it seemed proper because of the local weakness of the denominations, and also because the young people have been educated in a centralized high school. The minister says:

"I believe that if the community ideal can be maintained for a number of years, until the children have become accustomed to worship together by growing up in the same church, it would not be possible, later in life, to persuade them to the denominational way. . . . Thus we have combined the Christian and Methodist churches. The Methodist district superintendent was well disposed, but some higher up tried to block the way. I got every soldier boy in Green Township on the honor roll of the church and the church kept in touch with them. . . . The greatest drawbacks were bad roads, tenant farming and depletion of young life."

"An ideal ground for a small park, a very beautiful spot with a grove of mixed trees on a high and rough ledge, with a tumbling stream in a valley a few yards away," is the recreation center of the Montgomery Centre, Vt., Community Church. In finances the church has gained about \$3.00 a week by union. But its main goals are: evangelistic preaching, personal work by members, attendance on all services, the reestablishment of the family altar. The minister is the Rev. G. W. Allen.

Fifteen years ago the Universalist Church in Glover, Vt., burned; the Congregational Church died out, decayed; the Methodist Church existed—no resident minister; one afternoon service sparsely attended; spiritual stagnation; morals at low ebb. Since the consolidation the church attendance ranges from 90 to 140. The

minister, the Rev. John Kimball, says:

"We all live happily together; have a church covenant that I consider a model for a community church. The financial result has been good; money is easily raised. Everybody admits great improvement. . . . A great work awaits the community church that forgets sectarianism."

For thirty years a straight M. E. Church, last year the Skamawaka, Washington, church, having so deteriorated that it had the worst name in the conference and could not keep a man more than a year, even with \$100 assistance from the missionary board, became a strictly community church. It is self-supporting, having doubled its budget. The minister, the Rev. R. C. Blackler, says:

"I consider every individual within the reach of my work as belonging to my flock, and have served all indiscriminately; also as profiting by the church and bound to support it. And the gratifying thing is that the idea appeals to the people as fair and right. Favorable sentiment towards the church has increased 100 per cent."

"The United Churches of Olympia," Wash., furnishes another sample of a happy, prosperous consolidation. The Presbyterian and Congregational churches furnished the example in 1917. The minister, the Rev. H. S. Templeton, says:

"Both congregations were struggling along, facing deficits, starving and breaking the hearts of two ministers. Since that day (January 1, 1917) we have never closed a month without a balance, this in spite of the fact that for eighteen months the church loaned its pastor to the war-work in Camp Lewis, for all the time except Sunday mornings. In 1919 the church voted to increase the salary by \$900 a year, and at the same time go over the top in the Tercentenary and New Era drives. Some other gains are: the prestige in the community among business men, the common sense and apparent Christianity of the proposition, the every-Sunday full house, the swing of the thing—the 'livest thing' in the capital city."

There are about fifty of these inter-denominational community churches in which the cooperation is as close as the joints of the stones in the Egyptian pyramids, which perfect joining together is said to have been accomplished by rubbing the edges until each one was worn true to the lines of the other. It is something the same way in uniting churches. But sometimes the effort fails. There are churches that tried out the community plan and that went back to denominationalism, or are now as dead as a door nail. But, on the whole, there have been more successes by far than failures, so far as my inquiries reveal.

MID-WEEK PRAYER AND CONFERENCE MEETING

JAMES M. CAMPBELL, D.D., Claremont, Cal.

Aug. 1-7—The Mystic Touch

(1 Sam. 10:26)

THE mystic touch of the Spirit of God upon the heart of man is something that has received scant recognition in the religion of to-day, or of any day. Often the only way of approach that has been left open to God has been through the gateway of truth. But he can impress himself upon us directly. "In him we live and move and have our being." His presence is above us, around us, within us. If our earthly environment is great our divine environment is greater; if our

earthly environment is often against us, our divine environment is always for us.

1. The mystic touch of God upon the human heart is an awakening touch. It stirs into activity slumbering powers. It awakens a sense of moral personality, and always with that a sense of personal sinfulness. Sometimes this awakening comes with a rude shock, but more commonly it comes gently, like the falling of a snowflake. Cæsar Milan, describing his conversion, says that he was awakened as a child is awakened by a mother's kiss. But whatever form

this great moral crisis takes, it comes from the impact of God upon the soul.

In one of the battles during the Civil War a soldier was badly wounded. His mother, who resided in the North, was notified, and took the first train that would carry her where he lay at death's door. She reached the hospital, made herself known, and asked to be taken to her boy. She was informed that he was sleeping, and that it would not be best to disturb him. She was allowed, however, to go to his couch, and take the place of the nurse who sat by his side. She placed her hand upon his feverish brow; but hardly had she done so when his eyes opened, and he started up in great excitement. It was dark and he could not see his attendant. "Whose hand was that?" he cried out, "that felt like my mother's hand; bring me a light and let me see my mother's face." When in the depths of our darkest sorrow we are touched by an unseen hand, will there not be something in the nature of that touch to bring the conviction that it is the hand of our Father?

2. It is a melting touch. It thaws the icy covering of inpenitence and causes the waters of contrition to gush forth. Whittier tells of a hard-hearted skipper who sailed away from a sinking ship. Falling into the hands of an infuriated mob he was tarred and feathered, and carried in a cart through the streets of a fishing town amidst a storm of reproaches and curses, until during a lull in the storm he bitterly bewailed his dastardly deed; when the wife of a skipper lost at sea, said, "God hath touched him, why should we?" Instantly their hands were stayed, and the curses died from their lips. It is God's touch of pity that softens man's heart and brings him to true repentance.

3. It is a healing, life-giving touch. Most of our Savior's miracles of heal-

ing were performed by contact with the sufferer. At one time kings were supposed to have power to cure certain diseases by the touch of their royal hand. But that power is Christ's sole prerogative. His touch has still its ancient power.

4. It is a transforming touch. It transformed Saul, the son of Kish, and the band of men who gathered round him, and for a glorious moment lifted them up on the mount of prophetic vision. It transformed Saul of Tarsus, and made him, next to his Master, the world's greatest spiritual leader. It will transform any one who responds to it, "turning him into another man," and making him God's instrument in accomplishing great things.

Aug. 8-14—The Practical Test (James 1:27; 1 John 1:6, 7; 2:3-6, 9-11)

The practical test of religion is character. A Christian is known by his fruits. The distinguishing thing about him is not the green leaves of outward profession, but the fruit of a godly character—a character which expresses itself in beneficent deeds.

The Apostle James—the pragmatist among the apostles—defines religion in the same way. His definition, while not meant to be complete, indicates two of its essential characteristics. He says, "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." Any religion is genuine that has these two characteristics; to wit, outward benevolence and inward purity. The figure used is that of a gem, transparent, cloudless, flawless—which has been passed upon as genuine by the Great Inspector. The possessor of such a religion will not dispense charity by proxy. He will "visit" the needy so as to render them personal help. A poor woman of the slums said to a paid official of a charitable society, as he

was handing out her dole, "I don't want things, I want folk." What she wanted was a touch of personal sympathy. "The gift without the giver is bare." The cry of the disinherited to the more fortunate is, "We seek not yours, but you."

With outward beneficence is to go inward purity—purity of motive, and of purpose; and inasmuch as we live in a world in which there is "much to soil the soul," we are to be careful to keep ourselves unstained by contact with it while engaged in our work of social ministration.

With the view of James, our Lord's brother, as to what constitutes the heart of religion, that of the Apostle John coincides; altho he states it differently. James, seeking to discover direct and positive evidence of religion, finds it in compassionate love; John finds it in fellowship with God, a fellowship so close and intimate as to carry with it oneness with the mind and heart of God. This holy fellowship forms, as Meyer has expressed it, "the innermost essence of all true Christian life."

Of those who enjoy fellowship with God it is said that (1) they "walk in the light." This is involved in their walking with God; for "God is light." They also walk in love, for "God is love." With hearts aflame they pass along life's radiant way, scattering blessings broadcast as they go. Like the Father, in the light of whose countenance they walk, they minister to men not on the ground of merit, but of need; and by their heavenly deeds bear witness to their heaven-born love. (2) They do the Father's commandments; all of which are summed up in the single commandment of love to God and man. This is religion in a nutshell—religion in its simplest and most comprehensive terms. All that God requires is love; for "love's first great command is to obey"; and obedience is love's evidence.

A contract is drawn between the loving soul that walks in the light and the loveless soul that walks in the dark. Hatred blinds a man's spiritual vision. It brings over the eyes of his soul a horny scale which shuts God and the spiritual universe from sight. "He that hateth abideth in darkness." "It is one of the heaviest penalties of wrong thinking and wrong living that they blur even if they do not obliterate the very perception of good and evil."

It is of the nature of love and hatred to function. They can not be hid. What exists in the heart as feeling sooner or later comes into the life as action. Feeling is the stuff of which deeds are made. From a bad heart come bad deeds, from a good heart good deeds. Hence the need of a new heart; and the proof of a new heart is a life filled to the brim with loving deeds.

Aug. 15-21—Patient Plodding

(Rom. 2:7; Luke 8:15; James 1:4)

There are many Christians who are utter strangers to the dramatic experiences of the great saints, such as Saint Paul. They have no mystic vision, no rapturous emotions, no sudden transformation, no striking change of any kind. They grow into the Christian life naturally, expanding as a flower. Generally they enter the kingdom through the doorway of duty. They look upon themselves as servants of Christ, and seek to do his will in all things. They trudge along the dusty road of common toil, taking up their allotted tasks without repining, accepting them without questioning as of divine appointment. They are simply patient plodders; often unnoticed and unpraised by men, but known of God and liked in heaven. The two qualities by which these plodders are distinguished are:—

1. Continuance—"patient contin-

uance in well doing." Having heard the word of command, "they keep it, and bring forth fruit with patience." Having put their hand to the plow, they do not even look back, but push straight on to the end of the furrow. Not only do they carry on, they also carry through, never slacking until they finish the work that the Father has given them to do. No grace has more practical value than that of "patient continuance." It is better than genius, and is often closely allied to it. "What I have done," said Sir Isaac Newton, "is due to patient thought." Mrs. Browning declares, "I work with patience, which is almost power." She might have said, "I work with patience, which is power." It is not necessary for all men to be great in action," says Horace Bushnell; "the greatest and sublimest power is often simple patience." The conquering power of patience and persistence is well illustrated in Æsop's fable of the tortoise and the hare. It is illustrated also not only in the lives of great inventors, artists, authors, and men of affairs, but no less in the most humble workers for human weal; as for instance in the teachers of Laura Bridgman and Helen Keller, who by their God-like patience brought these unfortunate defectives out of their dungeons into the light of day.

2. "Patient endurance," that is, patient endurance under trial. It is comparatively easy to continue a pleasant task with patience, but to endure a painful trial patiently is a difficult matter. However, it is from such an experience that soul-growth comes. "To bear is to conquer fate." It is to give to the soul an enduring quality. "Before the blast the dead leaves are driven, or the waves on the surface of the ocean are tossed; but the tree has endurance, and remains; the ocean has endurance, and remains" (Dr. Charles F. Deems). So

trial comes and goes, leaving that which endures compacter and stronger. And just because the patient endurance of trial is the final test of character, we are enjoined to "let patience have her perfect work that we may be perfect and entire, wanting nothing."

Never was there greater need for the exercise of "patient continuance and patient endurance" than at present. The world is out of joint, and does not seem to be able to know how to right itself. But the Great Restorer is at work; and with him one day is as a thousand years and a thousand years as one day. What we need is "the patience of hope"; the patience which is born of hope, and is in turn nourished by it; a patience which is sweet and sunny, restful and strength-giving; which enables one to plod along in all weathers with a brave heart and to win at the end of the day the Master's encomium. "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Aug. 22-28—Sanctified

Mediocrity

(Matt. 25:22)

Here we are introduced to a group of four—a master and his three bond-servants. Of these three servants the first and the third have attracted almost exclusive attention. Yet the second, who is generally passed unnoticed, deserves special study. The second servant, the one to whom was given two talents, represents the largest class. He is a type of the average man. He belongs to the common people, of whom Abraham Lincoln said that the Lord must like them because he has made so many of them.

Most men are neither Solons nor fools; neither giants nor pigmies; neither spiritual millionaires nor spiritual paupers. There is a general

average of intelligence and ability, just as there is a general average of size and weight.

Most of us were not born for great affairs. Our coming did not mark an epoch. The big world will hardly miss us when we are gone. We are just ordinary, average people, and can do ordinary, average work. We belong neither to the highest grade nor to the lowest, we are not one-talent men, nor five-talent men, but two-talent men.

The man with the two talents represents the most useful class. The bulk of the world's work is not done by geniuses nor by people of exceptional ability, but by commonplace people. Society has been compared to a glass of beer—the dregs at the bottom, the froth at the top, and the best part in the middle. The working force in the human hive is made up of plain, common bees. The queen and the drones, who make no honey, are decked in gaudy colors. The intelligent working class are the backbone of society and of the Church.

The man with two talents furnishes a helpful and stimulating example of faithfulness. He did not complain that he had only two talents; he did not envy the man who had five, nor despise the man who had one. He attended strictly to his own business, seeking only to understand his master's instructions that he might follow them. His example is widely applicable—like that of Jesus, the peasant prophet, the son of a carpenter, who met men on their own level that he might show what ordinary human life should be.

The man with two talents was himself. He did not ape others; he acted naturally. He made good use of what had been entrusted to him, making wise investments and increasing his holdings by trading. He kept his talents actively employed. Of a certain young man it was said, "he hun-

gers for the heroic." Some inquired: "Does he also thirst for the prosaic?" Life as a rule is neither tragedy nor romance; but because it is uneventful it need not be any the less useful. Many a man spoils his life by trying to be somebody else than the person God meant him to be.

A danger to which the man with the two talents is especially exposed is that of neglecting his gift because he is apparently unnoticed. He is apt to think that it will make no difference whether he does his part or not, so insignificant does it seem. In this he is mistaken. The Master of men will miss it. The world will miss it, for it depends less upon the achievements of genius than upon the consecration of mediocrity.

Aug. 29—Sept. 4—The Exceptional Man

(Matt. 25:20)

The five-talent man is an exceptional man. He belongs to a class limited in number. Society is like a pyramid, broad at the base and growing narrower as it nears the top. At the top there is not much room. Only one president is needed for a bank or railroad, one colonel for a regiment, one captain of industry for a large manufacturing concern. Those who are very far ahead of their fellows are often rather lonely.

The five-talent man is a man above the general average. Because of this he wields a peculiar influence. On a tombstone in the graveyard of a western mining town is to be found the epitaph, "He averaged well in this community." A somewhat doubtful compliment! As things went the deceased was evidently a man of no special influence. "If you would lift me up," says Emerson, "you must be on higher ground." Confucius changed the life of China because he stood upon higher ground. Buddha reformed India for the same reason.

Christ lifted up the whole world because he was infinitely above any one who ever lived. The uniqueness of his personality gave him infinite power to draw men up.

The exceptional man shows the possibilities of human nature. He furnishes an ideal after which we are to strive, even if we are unable completely to reach it. Ideals are flying goals. If we were always blame-worthy when we failed to reach them they would be discouraging rather than inspiring; but altho only in some measure realizable, they lure us on and lift us up. When we read the biographies of great men, and especially of eminent Christians, the first impression is often depressing. These exceptional men seem to stand remote like mountain peaks, and we feel that we can never fully imitate them. Their greatness overpowers us. But as we contemplate them we gather courage when we discover that "the best of men are men at the best," and that all the qualities in them which we admire are imitable, and that what they are we can in our own measure be. But there are limits. A young man is told to imitate Daniel Webster, who was "a steam-engine in

trousers"; but what if he does not possess Daniel Webster's original force? In the parable before us the master is said to give to each of his servants "according to his several ability"; that is to say, he gave to each one as much as he could handle. Not every one is capable of using great capital.

But God gives generously to all. His smallest gift is large. One talent was equal to a thousand dollars—a large sum for those days. Our power, whatever it is, is adequate for our work. Responsibility is always in proportion to power. It is not exceptional ability which the Lord commends, but the right use of what we have. The variety of gifts which men possess is to be traced to his sovereign will. It is he who makes them to differ. The talents with which we trade are called "the Lord's money." He is the proprietor, we are trustees. He furnishes the capital which we are to use for him. And so for the ordinary and exceptional man alike the rule laid down is: "As every man has received the gift, so let him minister the same as a good steward of the manifold grace of God."

Matheson, Not Watson

Editor of THE HOMILETIC REVIEW:

On page 214 in the March issue the short poem "Prayer" is attributed to William Watson.

As you will see by enclosure, containing the five additional stanzas, it is part of a poem by Dr. George Matheson, author of "O Love that Wilt Not Let Me Go."

The complete poem is one of a collection entitled "Sacred Songs," published by William Blackwood and Sons, Edinburgh, 1890.

The Doors of the Temple

Give to the yearning spirits,
That only thy rest desire,
The power to bask in the peace they ask,
And feel the warmth of thy fire.

Give to the soul that seeketh,
Mid cloud and doubt and storm,

The glad surprise of the straining eyes
To see on the waves thy form.

Give to the heart that knocketh
At the doors of earthly care
The strength to tread in the pathway spread
By the flowers thou hast planted there.

Then in thy common temple
There shall worship hand in hand
The lives that man's heart would hold apart
As unfit to dwell in one land.

For the middle wall shall be broken,
And the light expand its ray
When the burdened of brain and the soother
of pain
Shall be ranked with the men that pray.

Allow me to express my appreciation of
THE HOMILETIC REVIEW and to wish you
continued success.

Jos. DOWRY.

Nokomis, Sask., Canada.

The Book and Archeology

EARLY LEADERS AND KINGS OF ISRAEL

Professor JOHN E. MCFADYEN, D. D., United Free Church College, Glasgow

Aug. 1—David Brings the Ark to Jerusalem

(2 Sam. 6:1-19; Ps. 24:7-10)

IN our last lesson we saw David crowned king over all Israel (5: 1-5). This story is immediately followed by a brief narrative of his capture of Jerusalem, the mighty stronghold of the Jebusites (5:6-10). So long as that highly important fortress remained in the enemy's hands, Judah could not be completely dominated by David, nor could the union between the northern and the southern tribes be considered secure. The capture of Jerusalem was therefore a fact of momentous and even epoch-making importance, and with it the real consolidation of the monarchy became possible.

Characteristically David, who appears all through as a most devout worshiper of Jehovah, proceeds at once to make his political capital of the country its religious center as well, and he could not do this more effectively than by transferring to it the sacred ark which, as we remember, had played so important a part in the early narratives of Samuel (1 Sam. 1-6), and for years had been resting in Kirjath-jearim (1 Sam. 7-1), here called Baale-Judah. The rejoicings of David and the people, as the ark began its journey to Jerusalem, are described in one vivid verse (6:5); but soon that joy was overcast by an accident, the interpretation of which carries us into the heart of ancient Hebrew religion. The death of Uzzah, who had touched the sacred ark to steady it, was regarded as punishment from an angry God for his overboldness; and David, in fear of

this inscrutable God, would take the ark no further then, but turned it aside to the house of one of his Philistine body-guard. The blessing that overtook this man's house encouraged David to make another attempt. Concluding, after going six paces without accident, that the divine anger was now turned away, David offered a sacrifice of gratitude, and proceeded to express his joy in the most exuberant way. With music and shouting and great popular rejoicing, the ark then moved forward, and was finally deposited in the tent which David had pitched for it: whereupon, as was natural, fresh sacrifices were made. Thereafter David solemnly blessed the people and dismissed them to their homes, with gifts of bread and cake. But again, as before, the rejoicings were overcast—this time by the petulant criticism of David's own wife, Michal, who met her husband with words of sarcastic contempt for the shamelessness into which the excess of his joy had betrayed him. David replied that his joy was religious joy, inspired by gratitude to the God who had chosen him above her father Saul; whatever haughty aristocrats might think, he had no fear that his zeal would be misunderstood by the common people.

With this story the lesson appropriately couples the last four verses of Psalm 24, for many scholars believe that this song was chanted as the ark approached the gates of the city. The words and the whole conception make a robust and primitive impression. The "everlasting doors" would in that case be the doors or gates of Jerusalem, which even then was an ancient

city, and the gates are poetically called upon to lift up their heads so as to admit the divine and glorious King in whose honor the hymn is sung. This King himself is described in military terms—he is Jehovah of hosts, strong and mighty, mighty in battle; and a hymn in his honor would be peculiarly appropriate after David's glorious victories. In these four verses we have probably one of the oldest, as we have certainly one of the freshest and most interesting, of Hebrew poems. It is radiant with the same robust joy and gratitude as the narrative in Samuel.

It is a rebuke to our modern indifference to watch in the Bible, and in ancient literature generally, the enormous part that religion played in life, how strong and unaffected was its expression, and how naturally it was associated with a nation's great experiences, whether of joy or sorrow. (1) To David religion was a reality. After consolidating his kingdom, the first thing he did was to arrange for the public recognition of religion. God must be the center of every worthy national and individual life. We talk much in these days of reconstruction: we have to learn from those ancient men that, in all our reconstruction, we must have the Master-builder with us. In the beginning must be God. Except the Lord build the house, they labor in vain that build it. (2) Religion should be a joy. Many have been repelled from religion because they imagined it to be a somber and gloomy experience, or because there was no gladness in the hearts or on the faces of those who professed to live by it. But ancient religion, as we see more than once in this story, expressed itself in singing, music, and dancing—even dancing with all one's might; and Jesus came that our joy might be full. (3) Religion is a thing to be proud of. In the exuberance of his

joy, David exposed himself to misunderstanding and his reputation to ridicule. He was proud of his religion and of his God, and prepared to suffer contempt for them. Many people who think themselves very proper look askance at any expression of enthusiasm; especially of religious enthusiasm; it is not, however, the critics and the phlegmatic people but the enthusiasts who move the world on and up. No sneers or gibes will scare the man who has a well-spring of joy in his heart. As he is not ashamed of the Lord whom he serves, so he should not be ashamed to confess him with the rapture which he feels.

Aug. 8—The Kingly Kindness of David

(2 Sam. 8:15; 9:1-13)

The story of the chapter is simply told. When the hostility of Saul to David had begun to assume vindictive and deadly form, Jonathan had secured from David a promise that he would not only deal kindly with himself, but that he would continue his kindness to his household and descendants for ever (1 Sam. 20:14-16). In accordance with this promise, therefore, David, whose authority was now established, looked about for an opportunity of showing a kindness for Jonathan's sake to any surviving member of the house of Saul; and after diligent inquiry he found that Jonathan's son, the cripple Meribbaal—or Mephibosheth, as he was called in later times—was still alive. His lameness was the result of an accident he had met with when he was five years of age; his nurse, hearing of Saul's defeat at Gilboa, had taken to flight and let him fall from her arms (2 Sam. 4:4). With kingly generosity David restored to him the whole of Saul's large estate, and gave him a place at his own table.

Such is the story, but it is one thing

to know the facts and another to interpret them. The title of the lesson puts the most favorable construction on David's conduct, which can be readily explained by his native magnanimity, by his affection for Jonathan, by his sworn promise to him, and by his pious regard for his memory. There are, however, scholars, who, connecting this story with that in 21: 1-14, interpret it much less charitably. According to the later chapter Jehovah, who avenges all broken vows, had sent a famine upon the land, in chastisement—so the oracle had said—for the sin of Saul in seeking to exterminate the friendly Gibeonites. To turn away Jehovah's wrath, David acceded to the demand of the Gibeonites, with the result that two of Saul's sons and five of his grandsons were hanged—for by primitive law, the sins of the fathers were visited upon the children—and Jehovah was propitiated.

As these were apparently all the surviving members of the family of Saul (cf. 9:1) with the exception of Mephibosheth, suspicion has fallen upon David of having connived at, if not directly instigated, their destruction. Oriental rulers even in modern times have been known to dispose of possible or probable rivals in these rough and ready ways; and Solomon secured his own place upon the throne by thus summarily removing Adonijah and Shimei (2 Kings 2:13-25, 36-45). It is further pointed out that David could well afford to be magnanimous to a man who was a cripple, and therefore little likely to lead a revolutionary movement; and that even so, David took the precaution to keep him under continual surveillance by according him the ambiguous privilege of a place at the royal table. Later events showed that David's suspicion of Mephibosheth was not without justification, for we find him taking part in the re-

bellion of Absalom (2 Sam. 16:3; 19:25).

Whether David's kindness to Mephibosheth is to be interpreted as magnanimous or simply diplomatic will depend upon our whole conception of David's character; and in our estimate we ought not to forget that the nobility and magnanimity of that character are beyond any question. If it is possible, as three weeks ago we saw that it is—possible, but not necessary—to put a somewhat selfish construction on David's sparing of Saul in 1 Sam. 26, it is not possible to regard the famous elegy over Saul and Jonathan (2 Sam. 1:19-27) as other than the glorious tribute of a profoundly chivalrous nature to a fallen foe. This conception of David may quite fairly be brought to the interpretation of the narrative we are now considering. There is in this versatile man such a well-spring of chivalry, nobility, and charm, that we may well give him here the benefit of the doubt and so regard his kindness to Mephibosheth as the sincere expression of his affection for his dead friend.

Aug. 15—The Sins and Sorrows of David

(2 Sam. 12:9, 10; 18:1-15)

This lesson is entitled the Sins and Sorrows of David; but the verses selected from chap. 12 are meant to remind us that the sorrows are the consequences of the sins. The sorrows are those in which David was involved by the rebellion of his son Absalom; and we are invited by chap. 12:9, 10 to remember that while this narrative is a remarkably brilliant bit of political history, it is a moral history as well. The Hebrew historian never ceases to be the moralist and the preacher.

To-day's lesson is not properly intelligible until we see it in its relation to the whole story of the rebellion

which covers chaps. 13-20. It is traced back to a grievous wrong inflicted by Amnon, David's eldest son, upon Tamar, Absalom's full sister—a wrong in which David's guilty passion for Bathsheba is reflected and repeated. After silently nursing vengeance for two years, Absalom cunningly contrived Amnon's assassination, with the result that he was obliged to flee to Syria, where he stayed with his grandfather for three years (chap. 13). By a skilful ruse of Joab's, however, an excuse was found for bringing him back to David, whose heart yearned for his handsome son (chap. 14). Thereupon Absalom, petulant and ambitious, began by fair manners and fairer promises to steal the hearts of people; and after four years, he seized a pretext to go to Hebron, whence he fomented a conspiracy throughout the whole country. Hebron was a fine soil for the sowing of disaffection, as it had formerly been David's capital (2:3; 5:3), and would therefore be jealous of the preeminence now enjoyed by Jerusalem. David, taken completely by surprise, prepared for flight to the eastern district across the Jordan (chap. 15). Not unnaturally the slumbering hopes of Saul's clan revived, and expressed themselves in unchivalrous and venomous ways (chap. 16). By a skilful device of Hushai, however David and his forces were enabled to gain time and to reach the country east of the Jordan, where he received valuable and touching tokens of loyalty from the eastern chiefs (chap. 17).

This preliminary survey brings us to the pathetic narrative in chap. 18, which describes the fateful battle in which the two armies clashed, Absalom's cause was defeated, and he himself slain. Incidentally the story reveals the wonderful hold David still had over the troops who remained faithful to his cause, and the sublime affection he still cherished for his re-

bellious son. The troops would not allow David to risk his life in the impending battle: "thou," they said, "art worth ten thousand of us." And when news of the victory and of Absalom's pathetic doom was brought to David, he burst out into uncontrollable grief and gave utterance to his sorrow in words that will live forever. Joab roughly reminded David that such sentimental regard for rebels is inconsistent with the stern game of war:—"I see you would have been quite well pleased if Absalom had lived and we had all died this day" (19:1-17). But we love David none the less for this passionate outburst; the rebel was a son for whom he would willingly have died.

The moral of the story, as we have seen, is stated in advance in chap. 12: 9, 10. Roughly, it is that men reap what they sow, that sin brings in its train inevitable and terrible consequences. The rebellion, which divided and nearly overthrew the monarchy, was the direct result of the wicked and selfish passions of Amnon, which in its turn was but the reincarnation of the wicked and selfish passion of his father. The sooner we learn that we are living in a world of moral reality, in which an act of selfish indulgence may lead to inconceivably tragic consequences on a colossal scale, the better for us all. More particularly the story suggests that individual selfishness, greed, or passion may lead to the gravest political disaster; tho Amnon could not have foreseen it, it is the simple truth that his sin sent hundreds, if not thousands, of brave men to their death years after he was in his grave, and very nearly brought David's kingdom to destruction. The same lesson has been written in blood and fire in the history of our own time. The selfish and wicked invasion of the rights of others has involved the whole world in an unspeakable catastrophe. Doubtless it is those in

the highest places who have the power to work the greatest mischief; but it is well for us all to remember that we each make a contribution for good or evil to the history of our times, and that the forces we set in motion by our goodness or baseness will go on.

Aug. 22—A Prayer for Pardon

(Ps. 51:1-17)

Doubtless this psalm is inserted at this point under the impression that it was, as the superscription suggests, composed by David to express his shame, sorrow, and penitence after his great sin. But, as we saw in dealing with Ps. 23, the superscriptions are no real part of the psalms, and modern scholars are almost unanimous in believing that this psalm is much later than David. It is difficult—so they argue—to believe that the man who had committed two of the basest sins that can stain a human career, could have written, "Against thee, thee only, have I sinned." Had he not been guilty of unutterable wrong against Bathsheba and Uriah also? Other reasons also, into which we need not go, against the Davidic authorship, are adduced by scholars. It can not be too earnestly said that this is a purely historical and literary question, and of no great religious importance. Whoever wrote the psalm, it will remain for all time the world's supreme expression of confession and penitence.

The thought of the psalm articulates itself thus: verses 1 and 2 are a prayer for forgiveness, verses 3-12 are confession and entreaty, verses 13 and 14 a vow of service, and verses 15-17 expound the meaning of true sacrifice. Perhaps the simplest and most effective way to develop the thought and bring out the various points of the psalm would just be to translate it into the language of to-

day. It would then run something like this:¹

Be gracious unto me, O God—for thou art loving and very pitiful—and blot my transgressions out of thy book. Nay, I need cleansing as well as forgiveness; for the mire of sin has defiled my soul. O wash me well and make me clean (1, 2).

I pray for thy grace, for full well I know the burden of my sin: it is ever in my thoughts. Not against men indeed have I sinned, but against thee alone, and done that which is displeasing to thee. I acknowledge that thy judgment is just and impartial. I am weak and prone to sin, for such is the nature with which I was born. Grant me that wisdom of heart which leads to the truth that thou lovest to find in men. Cleanse me from the leprosy² of sin; wash away my stains till I be clean every whit. Then, with sin forgiven, may it be mine to hear glad cries of joy sent up by the members of my broken body.³ O forgive and forget my sin, look not upon it, blot it out of thy book. Cleanse and forgive and create me anew, for a clean heart is thy creation. Create such a heart for me, O God, and plant within me a new and steadfast spirit. Deny me not thy presence; take not from me the spirit that prompts to a good and holy life. Give me again the joy which once I knew ere I forfeited it through sin—the joy of knowing that thou art helping and saving me. Support me with the spirit which readily wills and does that which is good (3-12).

Then shall I be fit to be thy servant, teaching sinners thy ways, and turning the godless to thee. O Jehovah, the God who canst save me, if thou do but save me from the deadly perils

¹ Here I follow the paraphrase in my *Messages of the Psalmists* (Scribner), p. 199.

² Hyssop was used in the cleansing of the leper (Lev. 14:4).

³ On this view of the "bones," the speaker would be the worshiping Church, rather than an individual.

which beset me on every side, I will celebrate thy faithfulness in a ringing song (13, 14).

If thou, O Lord, do but open the lips which sorrow has closed, I will use them to declare thy praise; my thank-offering I will render in song, for animal sacrifice thou dost not desire. The sacrifice thou desirest is a broken spirit; and the heart that is crushed thou lovest, O God (15-17).

The last two verses (18, 19) which pray for the restoration of the broken walls of Jerusalem and the revival of the Temple worship—if they be part of the original psalm—would strengthen the view that in the psalm it is rather the voice of the sorrowful Church than of an individual that is heard. But this would in no way affect the essential truth or value of the psalm: it will remain the language of confession, penitence, and entreaty while the world stands.

Aug. 29—Beginnings of Solomon's Reign (1 Kings 1:1-3:15)

We saw a fortnight ago how the position of David had been challenged by one of his own sons, and how insecure, for a time at least, the newly founded monarchy was. But in 1 Kings 2:46 we read that "the kingdom was established in the hand of Solomon." The first two chapters of this book disclose the methods of intrigue, violence, and blood, by which that kingdom was established. The only possible rival, Adonijah, with his chief supporters and any others who might prove dangerous, were simply put out of the way. The narrative makes very unsavory reading, tho it has plenty of parallels in the annals of other Oriental despotisms.

First, Adonijah, as the heir apparent, made a not unnatural bid for the throne so soon to be rendered vacant by the death of David. But Bathsheba, the mother of Solomon, sup-

ported by Nathan the prophet, successfully schemed to secure from the aged David permission to have Solomon proclaimed as his successor, and the rival Adonijah was banished from the court (chap. 1). Then, after David's last charge to Solomon, follows the unedifying story of his injunctions to put Shimei and Joab to death—Shimei who had seized the opportunity afforded by the rebellion of Absalom to hurl insults and curses at David (2 Sam. 16:5-8), and Joab, David's general, his old and faithful henchman, whose chief fault had been that he had served him not wisely but too well. These injunctions were scrupulously carried out, and a pretext was also seized for removing Adonijah by death. Further, Abiathar, the priest, who with Joab had supported Adonijah's claim to the throne (1:7), was deposed from the priestly office (2:27), and replaced by Zadok (2:35). This was the discreditable way in which Solomon's kingdom was "established." It is the literal truth that Solomon, as Gressmann says, "erected his throne on the dead bodies of his opponents." The guilt of the murder of Joab and Shimei must be shared between David and Solomon—by David for commanding it and by Solomon for executing it, while for the murder of Adonijah Solomon must bear the entire responsibility.

We turn with relief from this story of blood to chap. 3, which brings Solomon before us as the embodiment of wisdom. At the sanctuary of Gibeon, about six miles northwest of Jerusalem, Solomon appears to have celebrated his accession to the throne by a great religious ceremony; and there, on the following night, he was visited in a dream by Jehovah, who offered to grant him whatever he would ask. Then, just on the threshold of his royal duties, the

young king humbly besought his God—not indeed for riches or long life or victory, but—for wisdom and insight touching all matters which it fell to him to judge, or, more generally, for the power to govern his people with discretion. Jehovah heard and answered his wise prayer, and gave him, besides riches and honor, length of days for which he had not asked. Incidentally a lurid light is cast upon the ferocity of ancient religion by a phrase in verse 11, which implies that the life of one's enemies is a conceivable, if not also a legitimate, subject of petition to God.

There are features in this story which raise curious questions. Coming fresh from the tale of the violent and unscrupulous measures by which Solomon secured his place upon the throne, one is puzzled by the pretense of humble innocence which seems to lie behind the simple confession, "I know not how to go out or come in," and one finds it hard to reconcile the two. But the main question raised by the narrative is as to the meaning of wisdom—the quality for which Solomon prayed and which, according to a persistent tradition, he did in point of fact possess to a supreme degree. The story which follows (3:16-28)—of the ease and certainty with which Solomon decided between two women who each claimed to be the mother of the living child—seems to be told for the purpose of illustrating this wisdom: in which case wisdom would mean that kind of shrewdness, common in Oriental stories, which enables a man to penetrate disguises and solve perplexing riddles. But the wisdom implied by the terms of the prayer seems to be an ampler thing than this: something like the power to direct discreetly the country's affairs—what we might call political wisdom. The difficulty about this larger interpretation, however, is that later narratives show that that was precisely the sort

of wisdom that Solomon did not possess: indeed it was his lack of it that later led to the revolution of Jeroboam, which was essentially a protest against Solomon's grinding taxation and his destruction of individual liberty. "Thy father," said the revolutionaries, speaking to Rehoboam, "made our yoke heavy" (12:4). The story in 3:1-15 undoubtedly received its present form in later times when by "wisdom," in its present context, was broadly meant the spirit which prompted Solomon to aspire to be a peaceful king, a promoter of culture, as we should say, rather than a warrior king like David. There would thus shine from the passage a genuine appreciation of peace in contrast with war, as the true and normal basis of a nation's real welfare—an attitude which one might expect all civilized nations to share to-day, after the recent horrors.

Many as are the problems raised by the story, however, its broad teaching is plain enough. It raises and answers the question: What is the thing best worth having in life? (1) Men answer that question in many ways—wealth, honor, and long life; and these are far from being unworthy aspirations, if they are put to a good use. The sequel of the story does actually regard them as gifts of God. (2) But there is something better still, *viz.*, the power to fill our place and to do our duty in whatever sphere we are. Solomon was ruler; and his ambition was to rule well; all of us are workers, and our ambition should be to work well. For this we need tact, discernment, insight, "wisdom," the power to penetrate beneath appearances and to concentrate upon essential things: we need, in short, "an understanding heart." (3) Those who think that they can do without religion should carefully note that this wisdom is represented as coming to the man who has waited upon God

in the sanctuary. It is in the fear of the Lord, as the book of Proverbs tells us, that true wisdom lies. (4) It is the simple truth also that this deeply rooted wisdom carries with it the promise of long life, vigor, riches, honor. The man who is thus "wise" in relation to God and to his fellows is more likely to win these things than the fool. If nations and men had the wisdom to align themselves with the purpose of God, to seek first and foremost his kingdom and to establish justice and pity in their relations with one another, they would undoubtedly find, as our Lord promised they would, that those other material things would be added to them.

Discoveries in Ethiopia

Ethiopia on the Nile (one of the three regions appearing as *Kush* in the Hebrew Bible) extends from the upper end of the first cataract of the Nile to about the junction of the Blue and the White Nile at Khartum (roughly 16°—24° north latitude), eastward reaching the Red Sea. An article in the *Harvard Theological Review* by Professor Reisner of Harvard University on the above subject sums up the results of archaeological research respecting the region. He tells us that its cultivable patches of land are found only in the mouths of the side ravines, most of the surface being bare and infertile. Its ancient resources lay in its position as controller and taxer of traffic by land and water between north and south. The material digested in the article includes the inscriptions found in Egyptian tombs, and the results gained by the Nubian Archeological Survey and the Harvard-Boston expedition operating at Kerma and Napata—the latter for a considerable period the capital of Ethiopia.

Professor Reisner divides the history of Ethiopia prior to 1000 B.C. into three periods: 2900-2000 B.C., the period of Egyptian trading caravans; 2000-1600, the Egyptian occupation; 1600-1000, the Egyptian viceroyalty. Egypt was throughout this time the determining factor both in government and culture, maintaining influence and power through forts, temples, and colonies. Till 1916 the material for the later history was

lacking, except for the period 715-663 B.C., when Ethiopian kings (Shabaka, Shabataka, and Tirhakah; cf. 2 Kings 19: 9; Isa. 37: 9) ruled Egypt, and Biblical and cuneiform narratives are available. Then began discoveries which uncovered royal cemeteries, and illumined the history 900-300 B.C.

The royal family of Ethiopia was Libyan in origin, settled at El-Kurruw till Tirhakah's time. Between 900 and 800 B.C. Ethiopia was practically an independent principality; by 750 its kings had so far conquered Egypt as to hold Thebes, by 715 were masters of Egypt. In 673 they met and defeated the Assyrian invaders of Egypt under Esarhaddon, but were defeated and driven back as far as Thebes three years later. In 668 Assurbanipal took Memphis and Thebes, defeating Tirhakah. In 663 Tirhakah's son Tanutaman recaptured Memphis and the Delta; but Assurbanipal reappeared and drove Tanutaman back. Of this Libyan dynasty only Tirhakah appears to have lived in Egypt, and in the inscriptions he constantly uses names indicative of Egyptian sovereignty—like "son of Ra."

After the final defeat of Tanutaman the Ethiopian kings withdrew to their own domain. The names of the successors of Tanutaman in Ethiopia down to 300 B.C. and beyond have been recovered through the excavations and the general character of their reigns and their relations with Egypt has become known. In the latter part of this period the attention of monarchs and people was directed south rather than north, developing the region of "Baru'a" (supposed to be Meroe).

The same author and excavator goes more elaborately and technically into the subject in two articles in *The Journal of Egyptian Archeology* for January, 1920. In one of these [to be continued in the next number] is prepared a consecutive chronological list of the Egyptian viceroys who ruled Ethiopia 1549-1100 [1080?] B.C. The other is a "Note on the Harvard-Boston Excavations at El-Kurruw and Barkal in 1918-19." At those places were, among others, the tombs of four kings, three of them pyramids. These four tombs belonged to Pianky, Shabaka, Shabataka and Tanutaman of the so-called "Nubian period," and with others discovered are held to establish the chronological order, with its founders, of the dynasty which for a time ruled Egypt.

Social Christianity



THE SIGNIFICANCE OF THE WOMAN MOVEMENT

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Aug. 1—Its Aspirations

It is now fairly safe to say that the women of the entire United States will have the right to vote in coming elections. Women have full suffrage under nineteen other governments, and partial suffrage under six more. To that extent women have the tools of citizenship, and a great democratic principle has been established for a great new portion of the earth's people.

But the vote is not the chief end of the woman movement. It is only the first political phase of an impulse which has been stirring for generations. The movement may be described as woman's demand for recognition as a human being. It is woman's rebellion against domination, psychologically as well as materially and politically, of one sex by the other. It is woman's demand that she be valued not alone for her sex attributes but also for the qualities which she possesses in common with man. It is her demand for means of self-protection. It is her determination to function as a citizen equally with men and to contribute intellectually, morally, and ethically, as well as physically, to the commonwealth.

Women do not doubt man's fundamental sense of justice and fair play. They do not think of him as an intentional oppressor. They know that in the existing order of things he is merely acting out the inherited and acquired habits of his ancestors and his environment.

Gradually, imperceptibly, down the ages sex differentiation has taken on successive phases and degrees—under the impelling force of hunger, scientists say. The better located, better nourished cells were called female cells, and they, we are told, were the centers of the first organic universe, because sustenance could be found where they were found. As life progressed and became more diversified, woman was still the producer, man the hunter and the fighter.

Thus man acquired his habits of conquest and domination, his superior physical strength and initiative, while woman continued to bear the burdens of the home and dwell within its confines. Man the conqueror of other men became the ruler of all whom he could bring under his jurisdiction, naturally first of all the women of his household. Woman, dependent upon him for protection against tribal enemies as well as for a food supply in those nomadic days, became a chattel. And it was not until some stirrings of democracy were felt that record appears of any recognition of women as people in the same sense as men.

It is easy to follow the psychological development of the world order as affecting women; easy to understand how the conqueror once enthroned, the monarch once self-crowned, acquired belief in his divine right to that supremacy. Easy to understand also is the psychology of the acquired traits and tendencies of the subject half of the race, woman, occupied with her manifold duties, limited in her outlook by the boundaries her husband first, accepting the standards he set because she had no others to compare. Is it any wonder she became, generally speaking, fitted into the man-made scheme of things, enthralled in a bondage which was in part forcible, in part affectionate and protective, and that she often loved the very bonds themselves—not knowing what freedom was?

To the minds of exceptional men and women there came, in course of time, the ideal of universal freedom. The right of any man to rule over any other man was denied by these idealists. The consent of the governed was postulated as a basis for just government. And then, naturally, if for men, why not for women?

Gradually thus emerged a tangible conception, a concrete movement, which sought to put society on a new basis. Political philosophy and ethics, and slowly religion, are

coming to understand that the woman movement is essentially the application of the teachings of Christ to the relationship of the sexes—to both halves of the world's population.

Firstly, it means that women are people, and as such entitled to all the rights and privileges accorded to other people, namely men.

Secondly, it means that men should do unto others, namely, women, as they would that others should do unto them. This means that they should interpret the aspirations and ideals of women as they would have women interpret and minister to the aspirations and ideals of men.

The fact remains that most men still do not understand woman's aim. They do not see why the women fight so hard for it, nor what they mean by the things they are fighting for. In so far as men have accepted the theory and arguments of woman suffrage, they have yielded to persuasion, to intellectual conviction perhaps—possibly only as indulgence. Rarely have they understood or sympathized with the deep, passionate feeling of the women who have carried the movement forward to its present stage.

In practical terms this has meant that, notwithstanding the approaching victory for woman suffrage, women are far from complete emancipation. Public opinion still limits them to a "sphere"; they are denied many of the civic rights of men; they suffer discrimination of almost every kind, economic, social, moral, and political. And they find themselves on nearly all public issues overlooked or taken for granted, instead of being called into councils as representatives of their own point of view.

Aug. 8—The Struggle for the Vote

The constitution of the United States is written in terms of "We, the people." There is not a word in the original document which implies that the franchise should be given to one sex only. The restriction to male citizens was the work of the States—a work which it has taken more than seventy years of struggle to undo.

Abigail Adams, in 1787, foresaw what would happen. But her appeal that women's right to vote be specified in the constitution was disregarded. With the anti-slavery

movement in the early nineteenth century the protest took larger form, and the first Woman's Rights Convention was held at Seneca Falls, New York, in 1848. When the Civil War was over, and the slaves were freed, the women asked that they, too, be protected in the right to vote under the Fifteenth Amendment. But they were told, "This is the hour of the negro—the women must wait." So the Fifteenth Amendment specifies only "race, color, or previous condition of servitude."

But with this denial of their rights the women's struggle became more determined. At first, under leadership of Susan B. Anthony, the question was fought out in the courts, under the contention that women, being people, were entitled to the right to vote by virtue of the Federal constitution. Adverse decisions in the test cases, however, threw the women back upon political action as their only possible course.

Two schools of political theory, and two suffrage organizations developed. One, headed by Susan B. Anthony, advocated an amendment to the Federal constitution, providing that "The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of sex." The other, headed by Lucy Stone, placed its reliance chiefly upon State constitutional amendments, which meant State referendum campaigns, one by one. After a time these two organizations merged into the National American Woman Suffrage Association, which, as a federation of State suffrage associations, worked for both State and Federal legislation, recognizing a certain amount of State leverage as necessary to produce results in the Federal Congress.

Gradually the States granted political equality to women, Wyoming in 1869 coming into its statehood with a constitution providing that women vote on the same terms as men. In 1893 Colorado, the next State, gave women the vote. In 1912 there were only eight equal suffrage States, all in the far west.

In 1913, however, the women of Illinois, which has a constitution almost impossible to amend, found a new way to advance. They asked and obtained from the State legislature all the suffrage that body could grant, namely, the right to vote for offices not provided for in the State constitution.

These offices are President of the United States, all municipal offices, and some few others.

This victory brought into the presidential electorate at once about 1,700,000 women, and established the principle of woman suffrage for the first time east of the Mississippi. It also pointed the way to similar victories in other States, in most of which presidential and municipal suffrage, one or both, could be secured without going through the long, arduous, and almost prohibitive process of amending the State constitution.

By this time also it had become apparent that there was sufficient leverage in Congress, through representatives of the equal suffrage States and Illinois, to make progress with the amendment to the Federal constitution. Headquarters of the National American Woman Suffrage Association were established in Washington, and a Congressional Committee appointed to push the national campaign. This move brought about important realignments among the suffrage workers themselves and new developments in the political opposition, setting up anew the controversy of States' rights versus Federal control.

The result among suffrage workers was the splitting off of a group who believed in working exclusively for Federal action, and the organization of the present National Woman's Party, originally known as the Congressional Union, headed by Alice Paul. The National Woman Suffrage Association, headed by the late Anna Howard Shaw, retained its policy of combined and mutual action through State legislatures and Congress, upon the theory that progress in either would be reflected in the other, and utilizing the State suffrage organizations to promote State suffrage as a means of increasing the number of votes in Congress for the Federal constitution amendment. The value of this policy was demonstrated when the successful State campaign in New York in 1917 brought the largest block of votes in Congress almost solidly over to the suffrage side.

The Federal amendment made slow advance up to 1915, when the House gave it a majority of 204 to 174, and finally passed it by one vote more than the necessary two-thirds in 1918. But the Senate blocked it, and the resolution had to be reintroduced in

the next Congress. Finally, in May, 1919, it passed the House by 304 to 89, and got through the Senate in June, 1919, by barely one vote more than the two-thirds required.

The ratification process, at first so prompt that twenty-two States took action within six months, continued at fairly rapid rate and with no serious setbacks up through the thirty-third State, which ratified in February, 1920. The West Virginia ratification was completed by means of the sensational trip from California of an absent senator, who reached the State Capital just in time to cast the deciding vote. Washington has since ratified, making thirty-five States.

Suffragists rest their present hopes upon Tennessee, with North Carolina, Vermont, and Connecticut the other possibilities, if political expediency forces them. If the amendment is ratified, about 28,000,000 women will be eligible to vote in the November elections. If ratification fails, there will still be 18,000,000 women who can vote for President under the laws of their respective States, thirty in number, fifteen of which have granted full suffrage to women, thirteen have presidential or presidential and municipal suffrage for women, and two have full primary suffrage.

Such, in brief, is the history of the woman suffrage movement in the United States. Its educational value to the entire country has been incalculable, for women all over the land, claiming their right of citizenship, have been the exponents of democratic ideals and incidentally instructors in constitutional history, civics, and a new philosophy. With logic on their side, they have developed resourcefulness, poise, and effectiveness in action and debate. They have made legitimate propaganda almost an art and certainly a profession. They have set new standards of ethics and also of success in dealing with political corruption, and have driven their corrupt enemies off the field by direct and open attack and by direct appeal to the constituencies on the records of the legislators.

On the moral effect of the suffrage victory, however, women rely as probably the greatest factor in the hoped-for results. Women agree that the vote, a symbol as well as an instrument of freedom, was merely the first requisite to attainment of woman's full rights as citizen and human being. She stands victorious, bearing the franchise,

politically equal with men. Through the connotations of that franchise, the symbol of democracy and equality, she hopes to cope with the struggle which must now be carried into all the other fields of life's activities.

Aug. 15—Woman's Civil Status, Social Conscience, and "Sphere"

Man's protective instinct operates concretely—for the individual woman, not for the mass. Otherwise, how explain a law which fixes the legal age of consent at ten years? Or the various devices for the legal branding and disabling of women for sex offenses which are ignored in men?

It was a conspicuous fact up to a few years ago, before the woman movement had acquired its present impetus, that only in the equal suffrage States was the age of consent as high as eighteen years. Since that time new laws, insisted upon by women, have been obtained in most of the other States, so that thirty now have the eighteen-year law and most of the others have a sixteen-year requirement. Only lately, however, has Georgia raised the age above ten, and Florida, the making the age sixteen years in general, has the horrible qualification of ten years for the unchaste. Think of it—children of ten years unchaste!

In three States the father of a child has still the legal right to choose the guardian of that child without consent of the mother. Only about half the States have guardianship laws which give equality to father and mother.

While a married woman has full possession and control of her own property in most States, there are in some instances qualifications as to the husband's consent, and in a few States a married woman's wages are not legally her own, unless she lives apart from her husband. During the State suffrage campaign in New York a few years ago a court decided in favor of a husband whose wife had bought their home with her own wages, earned during his disability.

Some States still retain the right of dower and courtesy, under which the wife inherits one-third of the husband's property but the husband inherits all of the wife's. And the United States statutes pro-

vide that a woman shall have the nationality of her husband. Thus during the world war an American woman, who had married a German years ago, had the legal status of an alien enemy and was deprived of her property as well as her citizenship, tho her actual loyalty to the United States was never questioned. On the other hand, war brides of American soldiers arrive in this country with the full status of American citizens because their husbands are.

WOMEN AND THE SOCIAL CONSCIENCE: The progress thus far made in removing women's legal disabilities, accompanying as it does the progress of the suffrage movement, is testimony to the need of women's direct influence upon legislative bodies, not only to protect and secure justice for themselves, but to register in law the new social conscience which is so clearly a concomitant of women's approach to emancipation.

Nothing, probably, is more definitely attributable to the woman movement than the new standard of thinking about women and marriage and sex relationships in general. And nothing gives more rejoicing to the modern woman herself than the new chivalry of women to women, the new sisterhood which is establishing itself. Women have declared for social standards which measure women, as they measure men, by all their abilities and capabilities, all their virtues or their faults, and not by the one test of sex virtue alone.

Sex virtue itself is to have a truer interpretation. For offenses involving men and women both the man must be held to his full responsibility, especially for the evil of commercialized prostitution.

Woman's sense of justice also demands and has, in some instances, achieved the removal of the stigma of illegitimacy. There should be no such thing, legally, women insist, as an illegitimate child. Every child is entitled to its fair chance in life.

But, perhaps, even farther reaching than any other new standard is the woman movement's new ideal of marriage. The woman who marries in order to acquire a home, or to obtain means of support, is no better than the prostitute who sells her sex for money without a marriage ceremony. Marriage on the sole basis of the mutual love of the man and the woman is the standard the woman movement would set up.

This creed is rapidly establishing itself.

Parents frequently provide practical training for their daughters, in order to make them economically independent and therefore free to choose in marriage. The girl of to-day feels little of the old sense of chagrin, amounting almost to disgrace, if she finds herself unmarried at thirty. The unmarried woman of any age is no longer pointed at as one left on the shelf, but as one who probably preferred an ideal to a precedent.

The thing to recognize is that some women are misfits in the traditional women's jobs. Women are variously equipped, just as are men. Physically men are much alike, and are all potential fathers; but some are mechanics, some artists, some executives, some politicians—by the development, usually, of their native endowment. Women, physically, are alike, and all are potential mothers. But it does not follow that all are naturally endowed with a talent for housekeeping, with its diversity of requirements. Some women are mechanics by natural endowment. Many are artists, many are executives, some have ability for public affairs. Nobody thinks that men should all have the same occupation. Why should women be restricted to one occupation irrespective of talents and inclinations?

Nor does freedom of choice of occupation for women mean neglect of their children. It is no longer horrifying for a mother to send her children to kindergarten instead of trying to teach them at home up to the school age. Why, then, may not a mother, if she can do so without neglect of the child, occupy her otherwise leisure moments in congenial work, even for pay? Why should she not keep abreast of her husband in the world's affairs, thereby maintaining the level of fellowship with him, instead of exclusively the rôle of housekeeper and mother of his children?

In this field of reasoning one encounters, of course, the perennial moral pessimist who talks of race-suicide. This person apparently assumes that women are naturally unwilling to be mothers, and that to give them the opportunity to take up other occupations would make them choose spinsterhood and childlessness. This hoary contention involves an autocratic assumption of a right to control women in respect to their powers of motherhood. It was used

as an argument against the education of women. It has been used against women's entrance into every new occupation sought by her. It is employed to discourage every advanced idea of development in the woman world.

Women themselves doubt the existence of a woman who does not fundamentally prefer marriage and motherhood to anything else in life—given the right kind of love and companionship therewith. Women definitely challenge and resent the idea that the whole purpose of man is multiplication of his own kind and that women are subservient to that purpose. They insist that they themselves should decide how many children they should have, and that the numbers should be gauged by conditions of quality and not mere quantity. They demand freedom of choice, if conditions do not satisfy them, to remain unmarried, or to have no children at all.

The sum of it all is this: "Woman's sphere," if we are to talk about it at all, is coextensive with man's sphere, which is unlimited. Let woman develop her talents and choose her life's work, as man is allowed to choose. She will no more lose her instincts of wifedom and motherhood than man will lose his instincts as husband and father. As a human being woman is entitled to all the opportunities that are man's for self-development and public service.

Aug. 22—The Woman Wage-Earner

As a matter of justice and sound economics, work performed—not the worker's sex, creed, or color—should determine the wage. No unbiased mind would justify a different wage scale for men and women, any more than for men with red hair as distinguished from men with black. Nevertheless thousands of women are working side by side with men on identical jobs for less pay than men, sometimes for half as much. Still other thousands of women, possibly even millions, are working on jobs which are no less skilled than those for which men are receiving twice as much pay. And in many industries and professions women are rarely employed and are often wholly excluded from the higher paid branches. Except where minimum wage

laws are in force, wage studies show the greatest number of women receiving \$10 and \$12 a week or less, many as little as \$6.

The superficial answer may be made that women have not reached the proficiency of men and therefore can not compete with men in similar work, or that women do not succeed in the highly technical callings. But this is not true. The census of 1910 showed that women were found in all but a few of the occupations listed. Reports of the Bureau of Education show women graduating with degrees in almost every branch of science and every profession. The records of industrial plants during the war show increase of output in many instances and equally or more satisfactory results almost universally where women replaced men, whether or not they had done that kind of work before.

The answer is not in women's inadequacy but in the stress of competition, the greed of employers, and the selfishness of the male wage-earners, combined with women's unaggressiveness and self-undervaluation.

The manufacturer is looking for cheap labor. Women are relatively new and inexperienced. They do not know the money value of their services, nor understand the necessity for the collective bargain with their employers. Unorganized, the girls are helpless, and the wage remains unstandardized and low. The way out is furnished by the labor movement—collective bargaining through trade unions. But the wage-earning woman stands in the eddy of the cross currents of these two great democratic movements, not yet in the main stream of either.

Men have never put the same value on women's work as upon their own. In the home women work without wages. They invented there the industries which men have since commercialized, but when they followed those industries into the factory the tacit assumption was that this work was or should be in addition to their work in the home and represented not necessity, but desire for "pin money." Facts and figures do not budge that gratuitous assumption.

What wonder, then, that women fell ready victims to the exploiters when they were ignorant of their own bargaining power, were under dire necessity, and when the men of their families acquiesced in the undervaluation of their work? And so, viewed

as a cheap labor supply by the employers, and cheap competitors by their fellow workers, it was largely left to the woman movement to rescue the woman wage-earner from industrial oppression.

The workingman is not different from other men in his general attitude toward the women of his family. He thinks that "woman's place is in the home," and sees little need of training his daughters for skilled occupations. He disapproves strongly of married women as wage-earners, but his own inadequate wage forces him oftentimes to acquiesce in his own wife's undertakings to increase the family income, and even to put his children to work. The woman who works under such conditions meets the combined hardships of the economic struggle and her domestic subjection, and is completely cut off from the advantage of broader contacts and self-development. In consequence she is slower in self-assertion and comes less in contact with the activities of the woman movement than her economically freer, better situated sisters.

There is, however, an organization through which both the labor movement and the woman movement are reaching the exploited woman worker. The National Women's Trade Union League gathers into its membership women trade unionists and other men and women who believe in the organization of the workers and industrial justice through collective bargaining. The League, through its twenty local branches, has organized many thousands of working women under charter from the American Federation of Labor, and has been the means of securing for them better wages and working conditions. It works also for legislative protection of women workers, and led in the legislative campaign which has just succeeded in establishing, under statutory authority, the new Women's Bureau of the United States Department of Labor, of which a trade union woman is the director. The League called, in October, 1919, the first International Congress of Working Women, which met in Washington, with nineteen countries of Europe, Asia, North and South America, and represented the demands of representative working women of the world.

This League emphasizes the necessity for representation of women by women in all

policy-making bodies, government agencies and tribunals of all kinds, and educational undertakings. It demands equal opportunity for women in the occupations of their choice, in trade and industrial training, a just wage based upon occupation, a maximum eight-hour day and 44-hour week, with one day of rest in seven, and full citizenship for women. The membership exemplifies one of the notable things about the woman movement—the organized non-wage-earning women have always sympathized with and worked for their wage-earning sisters. The League has always been affiliated with the National American Woman Suffrage Association, and is now affiliated with the National League of Women Voters, its successor. The industrial programs of the latter, of the national Y. W. C. A. and W. C. T. U., and practically of all the considerable women's organizations, are essentially the program of the National Women's Trade Union League. The 2,500,000 women represented in the national convention of the National League of Women Voters went on record unanimously for collective bargaining through trade unions at a time when government industrial conferences composed of men were deadlocked on this vital principle. First the equal suffrage States, and now some others, have eight-hour laws and minimum-wage laws for women, restrictions on the hours of work at night, and on employment in hazardous occupations, and certain provisions for health and comfort.

Aug. 29—The Woman Citizen

The strongholds of autocracy in any form are strongholds of anti-suffrage for women, notably big business and corrupt politics, both of which have yielded reluctantly in so far as they have actually yielded at all to the participation of women in public affairs. Not unnaturally, the concentrated opposition of such forces has resulted in concentration of the woman citizen's attack. For years back, wherever the woman movement has made any headway whatever, the women's chief activities, through their clubs, have been directed toward improvement in public housekeeping. They have recognized the direct relation between their own households and the practices of the dairyman, the grocer, the butcher, the saloon, the gar-

bage plant, and the public offices that should control them, and still further. They have recognized the reaction upon their home life of bad industrial conditions for the wage-earning members of their family. The history of the accomplishments of the General Federation of Women's Clubs and the W. C. T. U. is one of the most important chapters in the history of civic development in the United States.

If women could accomplish all this under their legal and political handicaps, what more could they do if they had full rights as citizens. One answer is given by Alice Duer Miller, who meets an anti-suffragist's "Seven reasons why women should not vote," with "Seven reasons why women should not ride on railroad trains"—and delivers as the most conclusive, "because there is no place a woman can reach by train which she can not also reach on foot"; and another by Mary McDowell, of the University Settlement, who led a campaign for a modern garbage disposal system in Chicago—in vain. Then the women of Chicago got the vote, and Miss McDowell found herself the object of solicitous invitation from city councilmen that she tell them just what she wanted, for they realized the necessity of immediate action!

New York women, since their enfranchisement, have justified many apprehensions. Finding themselves defeated on their bills for social welfare in a man-elected legislature controlled by a corrupt political machine, they set about exposing the works of that machine. They uncovered and published broadcast the facts about an expensive lobby maintained by manufacturers, insurance companies, and medical men, to whose selfish advantage it was to prevent the enactment of a State health insurance law, a minimum wage law, and an eight-hour law for women.

Women representing organizations, including millions of women home-keepers and wage-earners, appeared recently before a committee of senators who have under consideration a proposed law designed to save the lives of mothers and children whose preventable deaths in one year have reached the numbers of 23,000 and a quarter of a million, respectively. The organized women point out that the death rate of women in childbirth is greater than the death rate of men on the battle-field. The facts which

have convinced the millions of women represented at this hearing that legislation for the public protection of maternity and infancy is necessary were brought to light by a bureau of the government, the Children's Bureau, which was instituted twelve years ago at the demand of women, and has been administered by women.

At another hearing, before another committee of Congress, representatives of wage-earning women asked for the passage of a law to make permanent a bureau of the government which should promote the welfare of the wage-earning women. The 12,000,000 women wage-earners, in so far as they work for substandard wages or over-long hours or in unhealthy surroundings, will not only be injured themselves, but will constitute a menace to the whole of society. But it was not until women demanded the special study of the problems of the wage-earning women that provision for that study was undertaken. And Congress passed that law with little opposition.

The millions of housewives in the United States, through their associations for better homemaking, are demanding of the national government provision for the special training of girls in home economics. They have secured the introduction of a bill in Congress for the provision of funds for such teaching as a part of the program of the Federal Board for Vocational Education, on a basis coordinate with the training provided for men in agriculture, commerce, trade, and industry.

A committee of women, representing two and one-half million women organized as the National League of Women Voters, presented to the platform committees of the Republican and Democratic National Conventions a program of legislation which they ask the political parties to adopt. That program deals entirely with questions of human rights and human welfare, not property rights and commercial welfare. The issues are full political, civic, and economic rights for women; adequate provisions for child welfare; improved public-school

systems and higher educational facilities; better provision for the training of women in home economics; the protection of the health of the nation through measures of social hygiene and education for the prevention of disease; improved conditions for women wage-earners, and an improved civil service system with an equitable reclassification of the wage scale. Within each of the political parties are committees of women working to convince the men that their parties should adopt these principles.

Of this nature will be the woman citizen's chief contribution to the public welfare. Instinctively women think in terms of the human rather than the commercial factor. The long struggle for the vote has developed active leadership which challenges old institutions of every sort, just as it has had to challenge the arguments, prejudices, and actual superstitions that operated against woman suffrage. The woman citizen demands that what she finds in politics and government show cause for its existence, or make way for something better.

The old order, the man-made regime, is epitomized in the expenditure of the United States government for the year 1920—appropriated for and incurred by an all-male Congress and executive:

For recent and previous wars and the maintenance of army and navy on a peace basis.	93 per cent.
For maintenance of the civil government, its personnel and machinery	6 per cent.
For developmental, educational and research work, the directly human welfare interests of the nation	1 per cent.

Of this money, a total of \$5,600,000,000, just fifty-six one-hundred-thousandths was spent upon the interests of women and children, a like amount upon the study of labor problems, and a still smaller amount on general education.

The woman citizen has a big job ahead of her, and she knows it.

Sermonic Literature

THE OPEN-AIR TREATMENT OF SOULS¹

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I will lift up mine eyes unto the hills.—
Ps. 121:1.

MUCH has been heard of late of the healing qualities of the open air, and medical science has entered into a new alliance with nature. Discarding or at least laying smaller stress on the more complicated methods of the past, the secret of the new surgery is cleanness, that of the new medicine fresh air. The principle has been extended to sociology, and in many directions reformers are seeking an escape from the overcrowded city life and an open-air treatment for social evils and miseries.

Why should we not go one step farther, and institute an open-air treatment of souls? The conditions are closely parallel. Unnaturalness is the greatest evil in religious life, as it is in life social and physical. Almost all the dangers and enemies of the human race are bred in overcrowded, narrow, and pestilential conditions of houses, society, or religious thought. Thus all the three fields are one. In this crusade, physician, social worker, and the Church join forces. They aim at the same ends and follow the same methods. Together they are bringing forth the captives out of the prison-house, back to nature and God's fresh air.

Here we must avoid the mistakes frequently made by poets who have sought to personify nature and find in it a response to the varying moods of human life, and by theologians who have found in it an analogy of the ways of God. Nature is not like God. Her laws disclose no moral standards. When these are introduced she appears full not only of contradictions but of cruelties, and the God whose character we could deduce from a consideration of the laws of nature would be as immoral as the pagan divinities. We need something nearer, more human and considerate, a God who can understand and suffer and love. Indeed, we are so far from the poets who seek in nature an echo of their own inner life as to feel

that it is in offering us an escape from ourselves that nature is most helpful to man. There she lies, inscrutable, placid, expansive; now wrapt in mists and clouds, now sun-smitten or attacked by the furious onset of the thunderstorm. The craving for sympathy from her is morbid: we must find health in her unresponsiveness, her healing want of sympathy with morbid souls.

Nature is like neither man nor God. And when we feel the burden of our overcivilized life, and the cry of "back to nature" rises, it is that we may get among the elemental, simple things. The far-reaching primitive instincts call us to break away. We "babble o' green fields" and hear the call of forests and moorlands. The mighty hills shout to us, the river woos us to her heart. And these things are for an allegory of that wider call of nature, when we need above all things a touch of mother earth, that our spirits may find cleansing and peace, simplicity and expansiveness, relaxation and health.

1. The most obvious example of such wholesome return to nature is in connection with temptation and sin. Much temptation is simply pent-up strength and vitality, seeking unwholesome outlet, or the sense of beauty grown morbid in close places, for the want of far horizons. The selfish pursuit of wealth confines men, decadent literature contaminates the air they breathe, and so lusts of all kinds, the diseases of the soul, are bred. Then the strong man lifts up his eyes to the hills, and finds fulfilment for his energy as a "climber of the rocks." The artist lifts up his eyes to them, and in their colors and their loftiness finds spiritual instead of sensuous suggestion. So the open air works its cure, and among the wind-swept, clean, cool hills the fever of passion ceases.

2. Just as the return to nature brings purity instead of passion, so it brings peace instead of worry and fretfulness. Our life grows strained and anxious. Business men

¹From *Things Eternal*. George H. Doran Company, New York.

are watching the markets, scientists their instruments; students are poring over their books, and earnest people are feverishly struggling to realize ideals. So there comes a weariness of mind, a discouragement and sense of futility, in which things begin to look altogether desperate. We crowd each other, too, and the air is overbreathed. We grow tired of the faces of our fellow men, and familiar voices sound strident to our ears. In the entanglement of society, where each is struggling for himself, love is lost; while even those who are living for others find the strain on the nerves grow tense, till it is like to cost much loss of temper.

It is well known that for physical eye-strain the cure is to focus the eyes on a distant object. Similarly for mental eye-strain such relief may come. For nature is not overstrung. There, on the mountains, men move with elastic step. The great sweeps of landscape and skyline have none of the fatiguing preciseness of our daily life. The moorlands are spacious, and "over all the hills is rest." Boom and loneliness and air—a sane tolerance of circumstances and a wide charity for our fellow men—these are the gifts of the open air and the hills.

3. No department of life needs the open air more, or is more responsive to its healing power, than faith. Our thoughts of God show the effects of closeness, and our beliefs are apt to grow unnatural and strained. The Greeks of old felt this, building their temples on the mountain tops as if to say (as Professor Butcher has beautifully expressed it) to their Egyptian predecessors, "I worship in the sunshine." Indeed as we read the history of ancient religions, this liberation is everywhere apparent. Dark idolatries are lurking in valleys and in caves; earthbound superstitions, the offspring of an unwholesome fear of the unknown, people the universe with terrors. Then suddenly we see white temples upon hills bathed in sunlight, and we know that it is the breeze of God that is blowing. And in the Hebrew religion, no one can forget that remarkable succession of the discoveries of God, moving like some great procession from Sinai to Carmel, Hattin, Hermon, Calvary, Olivet. Which things also are for an allegory.

(1) The gloom of morbid introspection has fallen upon faith. As formerly we

found men crowded and obsessed by others, so here we find them haunted by themselves. In the cloistered life of self-examination men pore upon the evils and horrors of their own hearts. But if the heart is deceitful above all things and desperately wicked, surely that only shows the need of getting away from its evil neighborhood among truer and purer thoughts. What is needed by those who incline to such brooding is the wholesome neglect of themselves, their sins, their faith and love and consistency. Leave all these alone: remember God, and come out into the fresh mountain air of his love and goodness.

(2) Another tendency of morbid religion is to occupy itself with trifles and to imagine that they matter. Most men's religion is hampered by denominational or ecclesiastical principles or details of ritual. All church testimonies and traditions have their danger. Beginning often as liberators, they end by becoming an iron cage, cramping alike to the intellectual and the spiritual life. We suppose our God to be enlisted on one side of such questions as against the other, while really we are but measuring ourselves against our fellow men, and importing our ordinary rivalries and littlenesses into our religion. From such narrow rooms, unventilated and murky, where we occupy ourselves with misunderstandings of men instead of with worship of God, our text calls forth, to worship under the broad heavens our common Father.

(3) Similarly the insistence upon dogmatic intricacies of definition, and the search for truth for formulas, have magnified trifles, lost perspective, and given an air of unreality to faith. Doctrines are good so long as we remember that the truth is greater than doctrines, and that God can not be defined. Truth is not, after all, in a well; but on a mountain top. The great orthodoxy is the open air of the healthy mind, the clear eye, the loving heart, and the firm will. "Heaven soon sets right all other matters."

Doubtless the open air is trying to people who are afraid of drafts, and such thoughts may seem dangerous. They were, however, the thoughts of Jesus Christ. He found men sitting in their close synagogues with their fears and customs and orthodoxies, and led them to the hills where the birds of the air and the lilies of the field told them

of the Father whose sunshine and rain descended upon all. And so nature leads us beyond herself, and by returning to her we find our way to God. The ancient mystical interpretation of the title of the psalm, "A song of degrees," was "the steps by which God leads the righteous up to the other world." So nature sets up her ladder

of Bethel, whenever any soul would rise and trust her guidance. Through the fresher air we have caught sight of the hills of the eternal land. The mountains of earth shall depart and the hills be removed, but God's kindness shall not depart. Nature is passing away, but the mercy of the Lord is from everlasting to everlasting.

TWENTIETH CENTURY GIDEONS OR TWENTIETH CENTURY CHURCH OFFICERS

HERBERT BOOTH SMITH, D.D., Los Angeles, Cal.

And they stood every man in his place round about the camp.—Judges 7:21.

We have a good instance in this seventh chapter of Judges of a pastor revising his roll, and cutting out the dead timber until he got down to where he could depend on every one he counted. There were 32,000 men to start with. Now if Gideon had been like some pastors he would have reported a membership of 32,000 to the General Assembly. But he did not. He offered all the cowards and slackers an opportunity to go home, and that cut the roll to 10,000. Then he went still further. He cut out the bowers and kept the lappers, and that reduced the roll to 300. By this time he had a body he could depend on, and Gideon took these 300 men and placed them in positions at intervals around the camp, and they were the sort of men who would stand without hitching, and so we are told that they stood every man in his place round about the camp.

Now, I think that is a mighty good text for a sermon to church officers. I can't find much in the commentaries about it, but I want you men to be commentaries on it. Every pastor values above measure the man who will stand in the place where he is put and do the job to which he is assigned, rather than have somebody else's job and place. It would have been a mighty poor war the Allies waged in the trenches if every man could not have been depended upon in the place and rank to which he was assigned. I saw once, at the close of a circus performance, the wonderful system with which the great apparatus was taken down, and noticed that it was possible because every man knew his place and every man did his job.

Now, I have some very definite convictions about men's work in the Church. I

believe that as many men as possible ought to be lined up to something definite to do. Fred. B. Smith said that one of the things he learned in the Men and Religion Forward Movement was that you could hold only as many men in the average church as you could give work which seemed to them essential to the life of the Church. I have seen it proved scores of times. When I accepted the pastorate of a certain church, one of the first discoveries I made was that the church was under-officered, and needed more men tied up to its official tasks. I believe when men are secured, work must be secured for them, for they don't want to stand on dress parade around the camp. And I further believe that when they have stood long enough they should be retired, as the boys in the trenches are, for vacation and rest, which is the same thing as saying that I believe in the rotary system as applied to church officers. I have given much thought to this phase of church work; and will you bear with me if I suggest some characteristics of what the twentieth century church officer ought to be?

Let me say, brethren, that we touch here one of the vital subjects of the modern Church. I believe the Church can never take the place of leadership it should have in the new day beyond the war until its officers are baptized into a new appreciation of the responsibility they hold as leaders of the Church of God. There is tremendous power going to waste in our elderships, and our diaconates, and our boards of trustees. Reginald J. Campbell said that one of the things which impressed him in his tour of the American churches was that the minister is too often an over-worked hack, compelled to bother over details to which others should attend, and

that too often his officers leave him unsupported in the work of the church. Brethren, this is true.

"Well," but you say, "if you hold the standard so high, men will refuse to come into the official boards." Did men refuse to go to war when it meant probably death? Did ministers and Y. M. C. A. men refuse to cross the seas when submarines were in all the waters? Did men refuse to accept office as Liberty Loan leaders when it meant giving all their time? Oh, no! If you get a big enough program put up, men will match it with response, but that is where we have failed. Let us see to it that we fling up something as big as the Midianites, which will make our men willing, as Gideon's were willing, to stand every man in his place round about the camp.

1. The twentieth century church officer should be a man of real piety. Recently I had the privilege of several interviews with a general secretary who travels all over the country and has had more experience with church officers than the average man. He is planning to write a book on the subject, "Thumb-Nail Sketches of Some Pastors and Elders I Have Known." I asked him at the outset the question, "What would you say specially needs saying to twenty-five or thirty groups of church officers as to their duty at the present hour?" He replied that, first and foremost, he would suggest that they be men of God. He said that as he met the different groups of church officers in city after city, he heard them talk about efficiency and organization and plan, but that they did not impress him as going to the right source for their power. They were looking too much to human schemes, and not enough to divine power.

If you will examine our Presbyterian order for the ordination and installation of ruling elders and deacons, and will read the qualifications which these men of God should possess, you will, of course, see that it is not every church member who is fit to be a church officer. I well remember one good elder of mine in the South. We had him elected elder, but he did not feel that he knew sufficiently what was required of him, so he borrowed my *Confession of Faith* to see what it said about elders. When he returned it, he remarked

that he did not feel fit to be an elder. A man had better feel that way about it than the reverse.

You remember Henry Drummond's story of the young man who pointed to a gentleman walking along the street and asked who he was. Henry Drummond replied that he was a prominent elder of the Church. The young man then surprised the preacher by saying that this elder was the cause of the founding of the Atheist Club. The young men of the city turned away in disgust from the Church, believing that such as he fairly represented it.

May I pass on to you the story of one church which I know, just to indicate what can be done with the right kind of officers? This church is located in a busy, growing city of western Missouri. One day the pastor came to his elders and said: "Brethren, I think we ought to promise God one soul every Sunday, at least." They objected that this was too mechanical, but finally agreed to the plan. All went well for a while until one rainy Sunday afternoon, when the pastor's telephone rang, and a godly elder inquired, "Have you anybody for to-night?" "No," said the minister, "no one that I know of." "Well, I will come around in my car in a few minutes, and you look over your list, and we will go out and get somebody if we can." They went to a home where they found a family of three for whom they had been praying. The man of the house said: "Oh, I know what you want. You want us to join the _____ Ave. Church." "Exactly," said the visitors; "we want you to join to-night." They spent quite a while in conference and personal work and prayer, and that evening the entire family of three trudged through the storm and confessed Christ and united with the church. It was all made possible through the enthusiasm of one godly elder who never gave up.

Now, in that same church, a friend of mine was preaching one Sunday morning, and when he gave the invitation at the close several people came down the aisle. Among the group who stood around the pulpit while the closing hymn was being sung was one young man who had left his wife in her seat and had come down by himself. She was known as a worldly young woman who cared nothing for her husband's re-

ligion. He was a professing Christian, but had not united with the church on account of waiting for his wife. Under the minister's appeal he decided to wait no longer and as he stood there in front of his congregation he kept looking back over his shoulder to see if she were coming. The congregation soon saw what the situation was, and there were many in tears. After the service the pastor and visiting minister spoke to the wife in question, but she was absolutely indifferent. My friend, the visiting minister, said to the pastor, "Well, she's a case." "Oh," said the pastor, "we will get her." "How?" was the question. "Why, we have a group of praying men who won't be denied. We will just turn heaven loose on her all afternoon. She will come, and she will come to-night." So when the pastor got home he phoned some of those godly church officers, and told them to make her a matter of prayer that afternoon. That night my friend preached in another pulpit, and he could hardly wait to get to his room at the hotel and phone to the pastor to see what had happened. A happy voice came back over the phone. "Oh, yes, she came. She joined the church to-night. She had to come."

The next day this same woman phoned the pastor's wife and said: "There is a young couple in the apartment next to us about to separate from one another. You and the doctor come over as quickly as you can. They need what I have found. Come and tell them about my Christ." So you see how the work of that church went on, until to-day it is one of the great churches of our Assembly, and largely because it has a group of praying men who won't be denied. Have you such a group of men in your church? If not, why don't you start one?

II. The twentieth century officer should be an exponent of practical Christianity. Do you remember the scorn which Jesus poured on the type of man who "devoured widows' houses" and for a pretext "made long prayers"? Well, Christ would ridicule that man to-day in Los Angeles just as much as he did 1900 years ago in Jerusalem, and we have him with us still. The Pharisees and hypocrites are not all dead yet. Would God they were. A Philadelphia minister told

me he was positively amazed as he toured the country over to see how many men failed to connect their Sabbath religion with their daily life. He said he knew good men, men who were trying to do God's will, who could give largely to missions, and yet at the same time would overwork and underpay their employees. Now, a religion like that, men, which confines itself to Sunday clothes, has no place in the twentieth century.

You may recall the request by Mr. Keir Hardy, a prominent English social worker, some years ago, of the Archbishop of Canterbury, that he look into the matter of the hours of labor, especially with reference to women and children. The archbishop replied that he was so busy with the details of his ecclesiastical office that he had no time for such matters as that. Mr. Keir Hardy replied that a religion which took twenty-four hours of the twenty-four for machinery, and left no time for great humanitarian problems, had no message for this age.

One of the signs of the times appears in the recent employment of Mr. Hicks, an outstanding Christian worker, by the Standard Oil Co., to humanize and brotherize, and Christianize the relations of employer and employee. I tell you, brethren, the gospel of Jesus Christ is beginning to break loose in this old world when things like that start to happen.

I recall with a smile an experience of John McDowell, who believed in putting the Ten Commandments and the Sermon on the Mount into practise every day. He did not see the use of the Sunday glow if it was all going to disappear on Monday morning. So he preached an applied Christianity. When he accepted a call to the East one friend said, "Mac, if you preach that sort of thing back there they will take your head off." "Oh," said he, "then I would better preach an implied Christianity instead of an applied Christianity."

Men, if you and I have been set apart by holy hands of ordination laid in blessing on our heads, if you and I do not carry our religion into our business, what can we expect of other men? Paul said that we were to be "epistles known and read of all men," and many people who never read the gospel according to Mark will read

the gospel according to you. What sort of advertisement are you for Jesus Christ?

Walter Rauschenbusch says that a health officer in the city of Toronto, Canada, told him that if the milk which was shipped into the city was found too dirty for use, the cans were emptied and marked with large red labels. This hit the farmer and dairyman where he lived. He might not care for the health of Toronto, but he did care for the good opinion of his neighbors, and when he drove to the station and found his neighbors chuckling over the red labels on his cans, he would not be in a very pleasant frame of mind. One day a Mennonite farmer found his cans labeled, and he swore a worldly oath. The Mennonites are devout people, who take the teachings of Christ literally, and refuse to swear even in law courts. This man was brought before his church and excluded: but, mark well, not for introducing impure milk into the bottles of little children, but for expressing his belief in damnation in a non-theological way. Dr. Rauschenbusch says that when his church learns more about the application of the gospel to daily life, they will treat the case like this: "Our brother was angry and profane. He must settle for that alone with God. But he has also defiled the milk supply by unclean methods. Voted: that he be excluded until he has proved his repentance." The result would be the same, but the logic far better. God help us to carry over the gospel of the Sabbath-morning sermon into the tasks of the Saturday-night rush.

III. The twentieth century church officer ought to live up to the vows of his office. I wonder how many church officers here to-night know what they promised when they were ordained. I won't ask for a show of hands; it might be embarrassing; but still, I wonder! Now, you know the Scripture says it is better not to vow than to vow and not pay. One good thing about the Christian Endeavor Society is that once a month, at Consecration Meeting, they repeat their pledge. They go over what they have promised, to remind themselves of it and to see how near they are living up to it. I am going to suggest a new thing under the sun in the Presbyterian session. I suggest that at each monthly meeting of the session or deacons or trustees they devote a few

minutes to reading over what they have promised when they were ordained or inducted into office, and then have a prayer of consecration and ask God to help them keep the vows. That might be more profitable than some of the business which such meetings transact. Very tragic things happen in the home when one or the other of the parties to the contract who stood side by side at the marriage altar and made solemn promises forgets those promises and does contrary to their intent. Why isn't it equally tragic in a church for vows to be forgotten?

The Synod of New York was in session at one time. A speaker was enlarging on the subject I have been presenting here, when he was interrupted by a voice from the floor: "I protest against what you are saying. The duties you are trying to put on us elders are the very things we pay the preachers for." "Well," the speaker stopt and said to him, "you are a business man, aren't you?" He evidently was a Wall Street banker from his looks. "Yes." "Well, are you in the habit of forgetting business contracts you make?" "No." "Well, can you tell me what you promised when you were ordained an elder? Before you contend that I am going too far, you must get back to the book. What did you promise?" The man could not tell, and said so before the whole Synod. "Well, then," said the speaker, "I'll tell you what you promised, and if you don't know what you promised, don't say I am going too far, for you don't know." The man came to the speaker and apologized after the service, and was very decent to him all through the remaining sessions of that synod.

Years ago in Tennessee a board secretary told me how a church was revived and transformed through the simple expedient of getting its church officers to realize their solemn responsibility before God. This board secretary was telling a group of ministers his ideas of church officers' duties, when one of them spoke up and said, "I wish I could get you to tell my men that." "I will do it if you will get them together." Well, they arranged a meeting for that very night. The secretary sized them up as they entered—prosperous men of large interests in the business world. Then he proceeded to

draw them out by questions. He found they did not know what they had promised when they were installed elders. Then he read the vows. The biggest man of the group, a man whose name is known all over our Presbyterian Church, spoke up and said: "Did I promise that?" "Yes." "Well, if I did, I would better get out and begin now." So he began the very next day by getting out his touring-car and chauffeur and proceeding to call on the people whose names were given him. The first person he called on happened to be a poor washerwoman. He was much more embarrassed than she was, but after explaining the nature of his visit he had a very pleasant call. Other officers of the church went and did likewise, and the secretary told me that the church in question received such a spiritual impetus that it was a different church from that day.

IV. The twentieth century church officer should be a standby of his pastor. One reason why I like the picture of this text for church officers is that it represents them as standbys. Here is the pastor, if you will, at the center of the circle, and here they are stationed at different points on the circumference, literally surrounding him with their love and prayers, every man in his place round about the pastor. What a heartening expression that is which an Eastern minister is so fond of saying: "He is one of my standbys." My! but it makes a pastor feel good to know that he has a few men who will stand by him through thick and thin, whether the congregation is small or large, whether the pastor is popular or unpopular.

Dr. Mahy told me he would never forget a remark of his old father, who was a loyal Presbyterian elder. He said he remembered going as a boy to the country church where he was brought up. The old pastor, Dr. T., received what was then a very large salary, and he was the only man in the county paid in cash. The result was, that he bought up a great deal of land adjoining the church, and land on which the church was built. One Sabbath the preacher's hay was on the ground drying and ready to be hauled in, and a very threatening rain came on about the time the preacher ascended the pulpit stairs to preach. My friend said that as the sermon

proceeded the old preacher became more and more anxious, and as he announced the different divisions of his discourse he would bend down, or at least lower his eyes enough, to look out the window to see how the storm was coming on. Young Mahy was old enough to take in the situation, and so on the way home from church, said to his father, "I believe Dr. T. was more interested in hay than heaven this morning." But the old father was not going to be found criticizing his pastor, and so he said: "My son, the Bible says, 'Touch not mine anointed, and do my prophets no harm.' It is not for us to criticize God's servant." Oh, my friends, if there were more elders like that to stand as a mask to shut out criticism between the pastor and the world, a lot of this mustard gas and tear gas that makes its way to the sensitive heart of the average pastor would be stopt, because the session would say to the critics: "You must go through us to get to the minister. We are his body-guard. Now, what is your trouble? Tell us."

One of the most wonderful cases I know of officers as standbys is a certain church in the State of Kansas. The pastor was traveling with an eminent evangelist, a friend of his, in the State of Colorado. The conversation turned to the possibility of a week-end series of evangelistic meetings in his church, beginning Friday night and closing Sunday night. Said the pastor, "Why couldn't we have such a series this week, beginning the coming Friday night?" "Why," said the evangelist, "this is Tuesday now, and we would not have time to arrange it." "Oh, yes," said the pastor. "I can send a wire to-night. The clerk of my session will have everything ready by Friday night." It developed that that Kansas church was so districted that the congregation was divided up into a series of sections, over each section being placed an elder, a deacon, and a representative of the women's work. In case the elder was absent, the deacon took his place; and in case of the absence of both, the woman served. Three such people were responsible for each district, and a kind of friendly rivalry was established between the different districts, each one working to get out more people than the other. The pastor sent the wire,

and the workers did the rest. The evangelist and pastor arrived in time for supper Friday evening, and as they sat down for a hearty meal at the manse the pastor asked his wife if the wire had come. "Oh, yes," she said, "and I think we will have a good meeting; the phone has been busy all day." That night the large auditorium of the church was well filled, and a good series of meetings resulted, all made possible because the pastor had some faithful standbys, and they stood every one in his place round about the camp.

V. The twentieth century church officers should cultivate an *esprit de corps* with others. If you have a brotherhood of locomotive engineers, I don't see why you should not have a brotherhood of ecclesiastical engineers.

If the waiters of the restaurants can organize for better wages, or the barbers form a union, I don't see why the church officers may not organize for the glory of God; do you? I would like to see somebody start the Amalgamated League of Church Officers, or the Federation of Ecclesiastical Managers, or the Gideon's Band of Religious Leaders. Call it anything you wish, but start something. God save us from another useless organization. Oh, no—I am not advocating that. But there are possibilities along this line that are worth thinking about. The trouble is, we have not enough *esprit de corps*. The policemen of your town, or the motormen of your street cars—yea, even the Japanese gardeners or the city street cleaners, have more feeling of consolidation than the church officers of the city have. Here is what we need to do as I see it. First, let the deacons' board of your church (call it the First Church, for example), outgrow its own walls and come to feel itself a part and parcel of a larger organization, the officers of the First Church. Then let the officers of the First Church, and the officers of the Second Church, and the officers of the Third Church, and so on, come to feel themselves a part of a larger unit, the Presbyterian church officers of the city. Then let the Presbyterian church officers, and the Methodist church officers, and the Baptist church officers, etc., grow into a larger unit which might call itself the Church Officers' Association of the City of ————. And this

band of earnest Christian men could put things across in your city, could represent the united will of the Protestant forces of that city. Isn't that something worth thinking about? The Christian Scientists are united; the Catholics are united; the Socialists are united; why should not the church officers be united?

Our branch of the Church is comparatively weak in the South, and yet even there the following plan was carried. The Church Officers' Association of Union Presbytery was formed, with an elder from my church at its head. The Association, single-handed and alone, raised the money and paid the salary of the Presbyterial Evangelist. The same plan that will work in Tennessee will work in Oregon, however. A friend of mine was making a tour of the churches in the Rogue River Valley. He visited every church and mission, little and big, in the valley. He came to a place where he found a discouraged pastor who had four elders, one of whom was described by the pastor as an "obstructionist," and an opposer of every progressive move. A conference was arranged at the manse, at which my friend was to meet those four elders at three o'clock one afternoon. He told me as soon as he entered the room he could tell which one of the four men was the obstructionist. There he was, a typical leader of men, but he had never been given anything to do big enough for him. After my friend had laid his plans and ideas before the group, a deadly silence fell. Then my friend asked the men what they thought of the plan, to draw them out. This obstructionist spoke up and said, "That's a pretty good speech you made, doctor." "But I didn't come out here to make a speech. What do you think of my ideas?" "Well, I had begun to think of resigning my job. I never do anything but pass the sacraments, and anybody else can do that." My friend, the visiting preacher, began to see a new light. Here was this Scotch elder, president of the bank, leader of the men in the valley, but he had never been asked to do anything but pass the sacraments. Perhaps it was not all the elder's fault, after all. Well, he would see. "I see a button on your coat. You are a member of a lodge?" "Yes." "Do you know all the men of that lodge?" "Yes, I know

them all, up and down the valley." "Do you know any of the other Presbyterian elders of the valley?" "No, I would not know any one of them if I met him." "Well, don't you think you ought to? Ought there not to be a closer bond of unity between you elders up here?" "Well, perhaps so." "Why don't you send out invitations and get them all together, say, for a supper? You have good auto roads here, and all you men get acquainted and see if you can't start something for Presbyterianism in this valley." Do you know, the idea struck the old obstructionist. Here was something big enough for him at last, and he rose to it. He did get all these men together. Just what they accomplished I am not able to say. But I do know there is more *esprit de corps* in Rogue River Valley among the elders than there was before.

Some of us have the vision of a similar thing for Southern California. We have seen the new light, too. We propose to get the officers of our churches together for supper before their monthly meeting—all three boards eating together before they separate for their individual conferences. Then we propose to go further and organize a Church Officers' Association of Los Angeles Presbytery, to see if we can't put Presbyterianism on the map of Southern California more fully than it has ever been before. If the plan will work in Middle Tennessee, in an Oregon valley, and in Southern California, it will work here.

VI. The twentieth century church officer should be a winner of souls. The day of professional tabernacle evangelism is past, so the experts tell us. Having passed through two such campaigns recently, I beg leave to say that I hope it is. These same leaders of opinion tell us that we must get back to the kind of evangelism I have always believed in, a practical pastoral evangelism, or presbyterial evangelism, which is the same thing on a larger scale. This week's paper tells us that one of the former members of a prominent evangelistic party has now gone into the pastorate, and is planning pastoral evangelism on a large scale. Very well. Let us assume that this is correct. If every pastor must be his own evangelist henceforth, to whom shall he turn for help? This thing of personal work takes time.

I speak as one who has done pastoral evangelism for the last ten years, in which time I have received into the three churches served some 1,800 members, and I am here to testify that it takes time—hours, and days, and weeks of precious time. Hand-picked fruit is best, but it takes much longer than that which is picked by machinery. Can the pastor do this work alone? No, he must have help; and to whom has he a more legitimate right to turn than to his church officers?

There is a church in Chicago, notable for its soul-winning work, where the pastor meets a group of men for lunch regularly once a week, and names are given out and responsibility placed. In my own church we have a band of personal workers, which I inherited from my predecessor, which we have enlarged to include women as well as men. Some of us used to miss our suppers every Wednesday evening in order to meet this band for an hour or more preceding the prayer-meeting to receive reports and assign tasks. I think every church is failing at the job of being a church which does not have the two features of its work well organized: a conservation system to retain in active interest those already in, and an invitation system to bring into fellowship those outside the church. God has honored the work in our church with an accession of over 800 new members in the last two years, some 250 of whom came on confession of faith.

I wish we might arouse all our Protestant Church officers to a new delight in winning souls to Jesus Christ. You can't tell how the invitation will be appreciated until you give it and see. A man told me he had been living forty years in California and I was the first minister who had asked him to be a Christian. An evangelistic worker told me that he gave the invitation one afternoon at a men's meeting in a Pennsylvania city, and one man came to him and said: "I have been waiting for months for a chance to butt into the Church, but this is the first opportunity I have been given." That same evening this same Christian worker gave the invitation at a church service, and one man said: "You have caught me on the last chance. I have been working around this church for years, but I told my wife

I was going to quit after to-night, for no man cared for my soul." So you can't tell what you can do until you try.

I know of a Y. M. C. A. Personal Workers' Band that was organized with one man beside the secretary. But this man had a passion for introducing men to Jesus Christ, and that Band, organized in November with two, numbered sixty-nine in June; and the secretary himself told me that he had the names of over 700 men who had been won to Christ in seven years, every one of them by men already in the

Band. If they could do it—men who were converted gamblers, some of them—just ordinary laymen, at least—don't you think that you men, who have been especially set apart for God's service, ought to be able to do something, too?

May God grant that something that has been said to-night may give some man here a new vision of duty, and send him out of this room more fully surrendered to Jesus Christ than when he came into it! And if that be true of one man, our meeting will not have been in vain.

ANNIVERSARY ADDRESS ON THE OCCASION OF HIS 80TH BIRTHDAY

GEORGE L. PETRIE, D.D., Charlottesville, Va.

SEVERAL epochs of my life find their reference time at this season of the year. They are grouped about a common date. This gives me the opportunity to say something that might not be regarded as suitable at other times. No time in the past so opportune. None in the future likely to occur. These are the topics I desire to speak about.

L. EIGHTY YEARS OF LIFE: I wish to tell you what it is to be old, for your faces are all turned in that direction. How it feels to be an octogenarian. What visions and reflections there are along the way, and what hopes brighten the paths yet to be trodden.

There are two classic descriptions of old age. One is by the Preacher, supposed to be Solomon, in the twelfth chapter of Ecclesiastes. It is a wonderfully ingenious picture the artist has made there. But it is an old age of infirmities. It may represent many, but it does not appeal to me. The only thing in the picture to which my soul responds is the text of the Preacher's little sermon: the first verse of the chapter. That is forever true, and forever opportune. The text is beautiful. The homily an ingenious piece of sermonic architecture. The other picture of old age is by the foremost of the pagans, the most modern of the ancient thinkers, Cicero, whose eloquence of speech is equaled by his delightful artistic touch. I refer to his exquisite essay on "Old Age." It is perhaps because he was not old that he was inspired to portray only the charms of age. His essay appeals to me, for it has to do mainly with the pleasures of those higher decades which mark the domain of age.

I am really glad to be old. I find superior pleasure in these greater heights to which life's ladder leads. I would rather be old than to die young. Would not you? I would rather be still struggling than to have fallen by the way. But what I wish chiefly to say is that there are compensations for all that old age deprives us of. Yet "compensations" does not seem exactly the word to me. What are life's losses by old age compared with life's gains?

Ambition is modified: not removed. The soul is dead that is not stirred by ambition; ambition still to be, to do, to serve, to find. But it is delivered from all its anxieties, its disturbances, and rivalries. Running a race, not to outrun others, but to reach the goal and help others to reach the goal. To rise to the greatest height, all the while helping others to reach it, too. At the top to rest in sweet communion of success. Not to get the best place, but to make the place we are at the best it can be made, and welcome others to it.

Then there are perplexities which greatly disturb till we have lived long enough to learn that they yield to a brave heart and to patient waiting, and that there is no need to be afraid. The darkest night has its limit in the golden light of another day. After the severest storm the sun will pour his light through the cloud rift to the music of the rolling thunders as they pass away. All along these decades at every halting place on the stones that mark the way is written for the Christian Romans 8:28. Don't forget it. The hardest lesson for life to learn—a lesson that, if learned, is learned

in age—Do not worry. This is life's rare jewel worn in greater age.

It is in the ninth decade one is most apt to gather up all experiences and sift them and store away what after all is really worth while. Of all the things worth while, of all the treasures that enrich and abide, the incomparable blessing is the grace of God. If I had withheld my faith till now, I would not know how to go about becoming a Christian now with the little remnant of a life all of whose golden years had been devoted to self and sin.

It is a most delightful experience to be eighty years of age. There is a freshening of the atmosphere that intimates the nearing of a more salubrious clime. It is the sunny side of life—the age ideal. I wish for you that you may reach it, and enjoy its charms.

II. SIXTY YEARS OF PREACHING: My first sermon was preached in February, 1860, when I was twenty years of age. So I have been preaching sixty years. It is a long time to do one thing. . . .

My call to the ministry was not like Paul's, an overwhelming call at the outset: "Wo is me if I preach not." I desired to preach. I said in my heart—if God will allow me and lead me and qualify me, and not forsake me, I will preach. I will go along, and watch for signs that indicate his will. So I did. I felt that as a Christian I belonged to God. I must serve him in some way. The only thing was to find what way will please him most. He led me till now I have the firmest conviction that I would not, could not, turn away from this high calling. From the first and all through my ministry I have felt that preaching was my first duty. The pulpit was the place for supreme consecration and unwavering devotion and untiring toil.

It is a wonderful privilege to be the bearer of glad tidings—for sixty years to tell the joyful tidings of salvation. Nothing else! Think of it! The reflex of it is something to be supremely grateful for. For how can one be forever telling good news to others and not live in the light and cheer of it himself? There is nothing comparable to this in all the varied toils that command the energies of men. To my dying day I shall thank God that he led me into the ministry; and after death—well, I shall thank him still.

I have preached about 5,000 sermons. I

have selected texts, or rather texts have selected me, from every book in the great Bible. Now as I turn the leaves of the Book these many verses seem to greet me as fellow laborers in the pleasing service of the gospel message. With a golden light they shine on the page, and I think I hear them say or sing: Don't you remember me? My heart answers: Yes: I do. When I knew not what more to say, you told me, and I merely passed your message on.

III. FIFTY YEARS PASTOR: The first ten years of my preaching I spent in the seminary, in the army service, and in teaching. I preached as I had opportunity. At the conclusion of the Confederate war, I had no church, and did not wait for one, but opened a classical school in Montgomery, Ala., where and at Oakland College, Miss., I taught four years. I was at Oakland college professor and chaplain. My pastoral life began January 1, 1870, so I have been a pastor fifty years. The pastoral life is unlike anything else in the world. The family physician's relation is more like it than anything else. But that resemblance has strict limitations. The pastor in a sense is a member of every family of his pastoral charge. He is counselor in all spiritual things, in all the higher reaches after the better things of life, in all that constitutes the noblest ideals. His touch is individual, personal. He must keep himself keyed up to intense spiritual life, for he must lift others. How can he help others, till he be himself helped in those same things? Who is sufficient for these things? Our sufficiency is of God. But for that every pastorate would be vacant to-morrow morning.

The pulpit and the pastorate are rivals for the minister's supreme love. Their attractions are very different but very charming. If either gets closer to the heart, it is perhaps the pastorate. Both have beauties, but their beauties are diverse.

Some ministers are made for the pastorate, some for the pulpit. Some are at their best in the Christian home, some in God's house. They are not antagonistic, nor exclusive. In both the man of God should strive to serve, and achieve the utmost in his power. In the cultivation of each he will find his love for both will grow.

IV. FORTY-TWO YEARS' PASTORATE HERE: That is a long time to do a work in one

place. . . . How little we knew what March 5, 1878, was heralding for us! It is well we did not know. For we did not know each other then. What changes these years have wrought.

Charlottesville had then a population of 2,700. Now about 13,000. There is not an elder or deacon in this Church who greeted me as such when I came. It has been my privilege to induct all our present officers into office. Of 170 members that welcomed me here twenty-one only are still on our roll, nineteen now resident here. . . . There is not a church building standing that stood here on my coming, except the colored people's churches, Delevan and Mt. Zion. There is not a professor at the university who was a professor there when I came. . . .

Our public school system in which our city takes great pride, where all our children gather every day, is an entirely new development within these years. There are many things in our city now matters of daily convenience and regarded as necessities of life that were unknown to us forty-two years ago. . . .

Perhaps I might extend these reminiscences further. But this is enough to indicate the work of time in the changes which are ever taking place, and which remind us that we are not here forever. Life is a golden opportunity to be eagerly seized and carefully used.

I have had opportunities to leave you during these years. Some you were aware of—some there was no occasion for you to know. . . . I remained with you, as you know. I have ever thanked God for his guidance in this decision. This church is my family. I should think as strangely of myself to leave you, apart from the fact that no others would wish me now, as I should think of any man who would leave his loved family and go out into the world to find a better home. I do not want a better home. There is no better home. This is my palace. I love it well.

I now have the best place in the world and do not expect to leave it till I am called to a still better place—not in this world—but in heaven: to which I shall go through a gate of pearl.

Let me recount some of the blessings of the preacher-pastor life: so much is said about its trials. He has the best Companion in the universe, God. Others have him, too.

Somehow the preacher seems to need God most: "I will be with thee"—so to Moses and so to Joshua, and so to all who follow them.

He has the Friend, above all other friends.

He has the Comforter—to fortify his citadel against all hostile powers.

He has the ninety-first psalm, an invulnerable shield.

He is the student of the best book in the world. Books impart themselves to the student. What a privilege every day to hold communion with the Book of books.

He has given his years to the noblest work of all.

In life's review there is nothing finer than the thought of life-long endeavor to help others to the best and most enriching blessings.

He is called to associate daily with the best people in the world. There are good people out of the Church, and there are mean people in the Church. But it is indisputable that church people are the best people in the world. We are ready to defend that statement at any time. I wish that the good people who are out of the Church would come in and be with us, and that the mean people in the Church would stay in and become good. But take the Church as it is, it holds the choicest people on this earth. It is an exalted privilege to be companion to such people—for we are made by the company we keep.

He is a man—yes, being a preacher-pastor he does not cease to be a man. There is every reason why he should glory in his manhood. For it is a man's work he agrees to undertake and do. I like that about you. You have respected and regarded my manhood. I stand where you stand. As I regard you, so you regard me. Whenever a shadow has fallen on me, you have turned the light of your own sweet life on my darkness and helped to make it light. So I would always seek to help you, according to your need, with what I am and have.

V. THE YEARS TO COME—FEW OR MANY, WHO CAN TELL? With all these abundant resources I have felt it would be a sin for me to be otherwise than happy, contented, and confident. So I am perfectly contented, amid all the abundance of divine blessings; am eager to serve according to my strength and opportunity; and am looking forth, peering into the unrevealed, endeavoring to

discern the signs of the divine will, and watching for the opening of the gate, through which to pass in and on to higher things.

Meanwhile is not there something I can do for you? For I do not live in the clouds, and I do not rest on visions.

This is a church conspicuous among many, marked by many gifts and graces. Your praises have gone out through all the churches. You are known for your Christian virtues. Much is expected of you by reason of the record you have already made. Let us seek to achieve yet more. Let us brace

ourselves for great endeavors: a united force to attempt great things for God and for our fellow men.

There are great problems confronting the Church to-day—too great to be compassed by our thought to-night. But let us hold ourselves in readiness to consider and, if possible, to solve these problems.

My greatest desire is the welfare of the Church. Whatever will serve its interest best is ever my choice. Pray for divine guidance. Then when God indicates, let it be done, and let us be thankful for his guidance and his grace.

THE SHEPHERD ON THE WATCH¹

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In that hour came the disciples unto Jesus, saying, . . . Who then is greatest in the kingdom of heaven? etc.—Matt. 18:1-22. And Jesus said unto his disciples, . . . It is hard for a rich man to enter into the kingdom of heaven, etc.—Matt. 19:23-30. Now in the morning as he returned to the city, he hungered, etc.—Matt. 21:18-22.

"Thou know'st our bitterness—our joys are Thine—

No stranger Thou to all our wanderings wild:

Nor could we bear to think, how every line
Of us, Thy darken'd likeness and defiled,
Stands in full sunshine of Thy piercing eye,
But that Thou call'st us brethren: sweet
repose

Is in that word—the Lord who dwells on high

Knows all, yet loves us better than He
knows."

—KEBLE.

In his high-priestly prayer, recorded in John 17, our Lord, speaking specially of his apostles, said: "While I was with them in the world I kept them in thy name which thou hast given me and I guarded them, and not one of them perished, but the son of perdition." In this allusion to his keeping we have a glimpse into the cure of souls, in which the Master was and is constantly engaged. He was no hireling. When he saw the stealthy approach of the wolf, so far from fleeing he went before the little flock (as he called the apostolic band) and encountered the foe. He knew that the shepherd would be smitten, and the sheep scattered; but he never desisted from warning them day and night with tears. He saw that Satan had desired to sift them as wheat

and had obtained his desire, and he had specially prayed for the one whose temperament might belie him into momentary denial, but whose love he never doubted, and whose dementing agony of soul he foresaw.

We must never forget that our Lord dealt with his apostles not only in a group, but as individuals; not in the abstract, but the concrete; that he studied their idiosyncrasies, and administered special correction or instruction as each required. His words, therefore, as recorded by the evangelists, had probably a special reference to encourage or repress some trait of character which he had noticed. Each of that inner circle had strong personal characteristics, which must be studied and trained, before they were prepared for the special work which awaited them as foundation stones in the New Jerusalem.

It would appear that Judas and Peter gave him most concern. The one because his nature was so secretive and subtle, the other because his fervid and impulsive temperament was constantly hurrying him into extreme positions, from which he needed to be extricated. At one moment he would say, "Depart from me"; at the next he would leave all to follow. Now he has won the high encomium, "Blessed art thou"; and again he is addrest as Satan. In the same breath, "Thou shalt never wash my feet," and "not my feet only." Within a single hour he is ready to fight for the Master, whom he passionately loved, and denies that he had ever known him. That such a one

¹From *Peter: Fisherman, Disciple, Apostle*. Fleming H. Revell Company.

should ultimately be taught stability of character, enabling him to lead the Church in its conflict with a world-in-arms, presented a serious problem to his Master and Friend. He never doubted the sincerity of his affection, but was sorely tried by its fitful and impulsive exhibitions.

THE CASE OF JUDAS: We may not linger over the Lord's watch and warning in the case of Judas, but many of his sayings must have been suggested by the change which was passing over the once-promising young man from Kerioth. He perceived with bitter sorrow that the love of money was eating out his soul, and in many of his utterances must have had him in mind. "A man's bitterest foe may arise from his own household." "No disciple of mine should provide gold, silver, or brass in his purse for personal use." "A man's life consisteth not in the abundance of things that he possesses." "Dives lifted up his eyes, being in torment." "The unfaithful servant was cut asunder, and his portion was appointed among the unbelievers." "Ye can not serve God and mammon." "Comrade, stop and bethink thee, ere it is too late, to what a degree of wickedness and ingratitude thou art come." These words are applicable to us all, but they had special significance for Judas; and perhaps—speaking after the manner of men—they were elicited by the special significance of his alarming deterioration.

Similarly we may trace a personal reference to Peter's condition of soul during the latter months of our Lord's earthly ministry.

THE CASE OF PETER: There were several particulars in regard to which he needed to be specially cautioned and strengthened.

1. In the struggle for preeminence. Tho Peter is not specially mentioned, we are not doing him a manifest injustice to suppose that he took a prominent part in the hot disputes which broke out from time to time, especially after our Lord's award of the keys, the reference to the significance of his name, and his inclusion with two others in that memorable transfiguration scene. The probability of this supposition is confirmed by the fact, recorded by Mark, writing at Peter's own dictation, that when our Lord reached Capernaum, on his return from Mount Hermon, on entering "the house," which, of course, was Peter's, he asked them,

"What was it that ye disputed among yourselves by the way?" At first they held their peace, for by the way they disputed among themselves who should be the greatest. Then he sat down, and called them all around him, and said: The only way in which a man can become first in my kingdom is by being last of all and servant of all. Then he took a child—tradition says that it was one of Peter's own children, who afterward became the bishop and martyr Ignatius—folded the happy boy in his arms, and said: "Whosoever shall receive one of such children in my name receiveth me."

The struggle for supremacy broke out again, when James and John endeavored to secure a verdict in their favor by getting their mother to ask for the right-hand and left-hand places in the kingdom. And on the eve of the betrayal there was a recurrence of the same strife, which hindered every one of them from volunteering, in the absence of a servant, to wash the feet of the rest, tho the ewer and towel, provided by the thoughtful courtesy of the host, were there ready to their hand.

Probably this ambition for the foremost place led Peter to insist that tho all the others failed and forsook in the approaching hour of trial, certainly he might be counted on, "Altho all shall be offended, yet will not I. Tho I should die with thee, yet will I not deny thee." And he meant every word he spoke. We have just used the word ambition; but there were softening, sweetening ingredients in his strenuous affirmations. There were present, at least, a passionate devotion, a resolve that no hurt which he could ward off should touch that revered body, and the inner consciousness that it would be easier and far better to die with Christ than live without him.

But if our Lord's warnings as to the peril of his apostle were not availing, then probably nothing could so effectually have burned out this love of preeminence as the denial and failure of the betrayal night. We find no traces of the old spirit in the subsequent references to our apostle. He takes, indeed, the foremost place in the incidents related in Acts 1 and 2 without ostentation or affectation; but in the first council of the Church, described in Acts 15, the presidency is occupied by James, while Peter contributes his opinion as one among the rest.

Finally, in his first epistle, he exhorts the elders on the ground not of his apostolate but of being himself an elder and an eye-witness of the sufferings of Christ; and, surely, it is not in entire forgetfulness of his own failure that he adds: Feed the flock of God, "not as being lords over God's heritage, but as examples to the flock."

2. In respect to forgiveness. On one occasion, when the Lord had been giving instruction on the duty of forgiveness, Peter broke in with the inquiry, "Lord, how oft shall my brother sin against me, and I forgive him?" and further suggested that seven times was the limit, which he could not be expected to exceed. Our Lord swept away the suggestion as unthinkable. It was an old Jewish notion, which must be utterly submerged in the love that he would shed abroad on the world. Calvary and Pentecost would open sluice-gates of unlimited mercy. "Jesus saith unto him, I say not unto thee, Until seven times, but until seventy times seven." Then, in the parable of the unforgiving servant, which followed, sin against a fellow man was contrasted with the enormity of sin against God; and the divine compassion, which releases and forgives debts of ten thousand talents, was described in glowing words, tho the divine speaker said nothing of the cost in ransom blood which he would soon be paying in flowing streams from his own heart.

Our Lord knew, tho Peter had no inkling of it, that an hour was near when his apostle would find himself guilty of a ten-thousand-talent sin, compared with which the vilest affront ever received from a fellow-mortal would appear to be but as an hundred pence; and at such time he would cling to the hope suggested by this parable, as a drowning man to the rope thrown out for his rescue.

May we not imagine Peter hurrying through the streets, on which the gray dawn was breaking sadly, and making for the garden, where only three or four hours before he had slept while his Master was in agony. How could he have said those terrible words? That he had failed where he had vowed to be strong, and had added oaths and cursings which had not soiled his lips for many years! That the Master had heard all! And that look! What could he say, or whither go? Should he take his life? Remorse was choking his breath. Then there

stole over his heart the words: "I say not unto thee, Until seven times, but until seventy times seven." Did my Lord expect me to do so much, and will he not do the same? And did he not say that the lord of the servant was moved with compassion, released the poor debtor at his feet, and forgave a debt of ten thousand talents? Surely he must have meant me! And long after he wrote: "Love as brethren, be pitiful, be courteous, not rendering evil for evil, but contrariwise blessing. . . . He bare our sins in his own body on the tree. . . . Love covereth the multitude of sins."

3. In the matter of reward. When the young man, unable to pay the price of discipleship, had turned sorrowfully away, Peter broke in on the Savior's disappointment with the question: "Lo! we have left all and followed thee, what then shall we have?" Clearly the hope of reward was bulking largely on his vision. There would surely be a conspicuously handsome return for the sacrifices and privations that discipleship had involved, to say nothing of those to which the Master frequently alluded as imminent. But bargain-making after this fashion was clearly inadmissible in the kingdom of heaven, and therefore the parable of the laborers in the vineyard was uttered to teach, in unforgettable imagery, that in the service of God a spirit of trust in his grace must exorcise and supersede a spirit of bargaining and barter.

The laborers had waited in the market-place from early dawn. It was through no fault of theirs that they were not on the hillside among the vines. "No man had hired them." It was not until almost sundown that they had their chance. But when, after one brief hour of service, they came to be paid, they received a whole day's pay for that brief spell. Their reward was reckoned not as of debt, but of grace. It was in happy mood that these short-time men made for their homes. Their women-folk had watched them standing in the market-place all through the day, and had made up their minds to pinch and scrape; but here was a day's wage placed in their hands. Yes! What the owner of the vineyard had been heard saying to one of the grumblers, "Is thine eye evil, because I am good," was perfectly true—he was good.

It was as if our Lord had said, in answer

to Peter's question: "It is true that thou camest early into the vineyard. Thou wast among the first. Also, thou hast borne the burden and heat of the day, and more also is to fall to thy lot; but when thou hast completed the task, thou wilt only have done thy duty, and thy reward will be according to the riches of God's grace."

This also in coming days may have afforded the broken-hearted apostle some comfort, as he said to himself: "It is true that I was among the first to obey the Master's summons, but I have forfeited all right to reward, even if once I cherished some hope of merit: I am not worthy to be called an apostle; I take my place with the woman who was a sinner, and with Zaccheus the publican; but the Master said that the reward was not determined by service, but by grace. It is not of him that willeth or worketh, but of God that shows mercy. God be merciful to me the sinner, and in me first may the Master show forth all long-suffering."

4. In regard to faith. As they passed by one morning they saw a withered fig-tree which had been cursed with barrenness on the previous day, as a warning to the apostles and to Israel. And Peter, calling to remembrance, saith unto Jesus, "Rabbi, behold, the fig-tree which thou cursedst is

withered away." And Jesus, answering, saith unto them, "Have faith in God." A better rendering of that remarkable injunction would be, Hold on to God's faith; or, Reckon on God's faithfulness.

We lay stress, and rightly so, on faith; but there are days in human life when our faith seems about to expire, like a tiny taper in a storm of wind. We cry, "Lord, I believe, help thou my unbelief, for my unbelief is more than my belief." Our faith is as a grain of mustard seed, the least of all seeds, while our difficulties block our path like a mountain-range. Even the Savior himself feels bound to interpose a prayer lest our faith fail utterly. Then it is a source of infinite consolation to turn our thoughts away from our faith to God's faithfulness, to hold on to it, to reckon on it, and to cry: "If we believe not, he abideth faithful; he can not deny himself."

In that storm-burst which broke on Peter's soul on that fateful night, with what comfort must he have stayed himself on these precious words: "Hold on to God's faith; Reckon on God's faithfulness; Dare to believe that he abideth faithful and is not unrighteous to forget." His own faith had failed, but God's faithfulness was like the great mountains.

SALVATION DEFERRED

The Rev. H. J. Stock, Chicago, Ill.

For it is he who shall save his people from their sins.—Matt. 1: 21.

UPON none has there ever been placed so tremendous a task as was committed to Jesus in this angelic promise. Not even in these days when we are accustomed to thinking of specialists have we found a man big enough to fill so large a niche in the life of the world. Nor has there been discovered another responsibility so great as that of saving the world from its sins. Mr. Hoover's undertaking was mighty and the accomplishment was huge, but the saving of the people of Europe from physical starvation was of secondary importance as compared with the saving of the people of Europe from their sins. For it was sin which brought Europe so near starvation. To have received the appointment which came to Foch was to have personal genius highly recognized, and to lead so successful a campaign as that of the last months of the

war was to justify the faith which had been placed in generalship, but to save the world from military defeat was not to solve the problem.

The salvation expected through Jesus is one of the souls of men. It deals with fundamentals. It reaches the place where men feel and think and scheme. It touches those deep-rooted elements of human life which were responsible for the oppressions of the Cæsars and the medieval despots and the autocrats of our modern life. It must deal with those things in human nature which lead one group of people to wish starvation upon another group, which make all of the misery of body and mind with which all ages of history have been so familiar. It requires a solution which is a solution not only of one day's problems but of the difficulties of all time. It will solve not only the perennial conflict between capital and labor but all of the conflicts within the classes of

society and between nations. He who is to save the people from their sins will abolish crime and poverty and unnecessary pain and war and tyranny. He will bring the kingdom of God into the life of the world. Heaven will be transferred to earth. Death will be no longer feared or desired more than life, for they will be of the same texture. Heaven above and earth below—all will be one, because the will of God is done throughout. The millennium will have come through the agency of him who is to save the people from their sins.

Assuredly this salvation has not yet come. Nor are the signs convincing that the world has gone very far in the way of salvation. Many forms of evils which were widely approved in the Roman Empire do not stalk so openly to-day. But there are new forms of individual sins just as powerful and popular. Many practises which would have shocked us ten years ago are to-day receiving the approval of our modern ethics. We rejoice that by a single piece of legislation we are rid of a vicious social evil, but we dare not be blind to the new sins which grow up in its place. Murder is on the increase. Life is not held sacred. War has not been banished from the earth, altho it must be said that honest men to-day, like men of a century ago, are striving diligently for the solution. Artificial checks seem necessary, for we have given up all hope that Jesus alone in one generation is going to save us from these calamities. Indeed, throughout the middle ages and into our modern era some of the worst injustices have been wrought by men who profest to be followers of this Savior of his people. The war-makers of the Holy Roman Empire were the most zealous defenders of the Church of Christ. And we have known something of this same spirit in our own day. Christians have been busy being sinners and making sinners instead of serving as Jesus' agent in saving sinners. Jesus lived in the world some thirty years. He died a failure so far as all human measurements were concerned. He did not convert the chief sinners of his own country. A few were snatched from the burning, but most of them lived as tho he had not been among them. A Paul and an Augustine are saved after his death and become fire-brands burning out the sins of men. Men and women are made Christians by the

proclamation of a king, but they live as they had the day before the pouring on of the water. The nations of Europe are Christian nations and yet it is difficult to distinguish between the ideals of some of these Christian lands and the ambitions of the profestly un-Christian nations of the Orient. We are Christian people in our metropolitan centers; a third or a half of us belong to churches and most of the rest of us are willing to accept the designation of "Christian," and how our cities shame us.

Was the angel wrong? Certainly so in the light of what has come to pass. But the man of faith objects that we must give Jesus still more time. More time? Nineteen centuries gone and the results so small, and still more time? We want an administration to solve the problem of the high cost of living in a month and not a century. We insist that the matter of wages and hours of labor shall be settled in a week and not in a lifetime. We demand that the physician relieve the pain in an hour and not in a month. And surely we are not unjust when we demand that he who was to save the world from its sins shall have made some appreciable progress during nineteen centuries. But we remember that Jesus himself had no thought that the solution was coming like a flash. He knew human nature too well to believe that the laying down of a program or the erection of some machinery would eradicate personal and social sins overnight. He gave us principles and not programs, and warned us that the working out of these principles would be gradual, almost imperceptible, and that there would be black discouraging days for those who were the instruments by which they should be made effective. Three-fourths of those to whom the word of salvation would come would reject it because of the condition of their own hearts. It was so in his earthly life; it has always been so. The good grain and the worthless would grow together; the principles of life and death would flourish in the same ground; it would seem that the right would be choked out by the might of the evil; but the evil could not be pulled out without endangering the very life of good grain. At the end, some time far in the future, according to the working of the laws of God, the might of the right would destroy the bad. The word of salvation is,

after all, a very small seed, small like the mustard seed. It will become a large bush overnight, but a night in the view of eternity is not a week or a century or nineteen centuries. The growth is slow. We can not even see it. The sun comes out and the rains descend and after a few weeks we have seen the progress, but it takes months to produce the grain. The season is not yet past. We have passed through a few days; the rains have come, the sun has been shining, and there is a little sign of growth. But to pull up a little stalk to-day because there are no ears of corn upon it would be folly; the time of harvest is not yet. To lose faith in him who gave us the seed because the development is not more rapid would be as ridiculous as to condemn the seed dealer because his tube-rose bulb did not produce fragrant blooms the day after it was placed in the ground.

The reason that Jesus has not yet saved the people from their sins is that he has had to deal with these people whose sins are to be eradicated. The reason that the school teacher makes such little impression upon the mind of that backward boy is that it is that backward boy and not the prodigy with whom she has to work. The reason that you are so puzzled to know just how to make a little man out of the recalcitrant youngster in your Sunday-school class is that it is that youngster out of whom you have to make the man and not some quiet model youth. The reason that it is difficult to make a beautiful, smooth board out of a gnarled tree is that you must make the board out of that tree. And the reason that it has been so hard for Jesus to make Godlike men out of ungodly men is that these ungodly men have insisted upon being ungodly. "There has never been anything to prevent the millennium," writes John Galsworthy, "except the nature of the human being." It is the old, old story of the omnipotence of God limited by the nature of man. "Can God make a house a week old in a day?" queried the smart boy of his pastor. Can God bring salvation to the house of the man who will not allow Jesus entrance.

There have appeared to be outstanding instances of men who have been swept into the kingdom by force. Those who have come to scoff have stayed to worship. In the wild revivals of other days many a man

was blown into the Church by the wind of enthusiasm, and the wind would blow again a year later. Many a man to-day is still turned face forward in an instant without a conscious resolution; the process of conversion is like a flash, but conversion is not salvation. Too many have been in error just here. Conversion is the process whereby a man turns his back upon one way of life and turns his face forward. Salvation is a process which continues throughout his life whereby he constructs a character built upon the principles of the new life which he professed to accept at his conversion. There is conversion to the bad as well as to the good. In the cases of many conversions alternate between the good and the bad. We make decisions every day which determine whether we are in the process of salvation. One is not saved because he was converted seventeen years and twenty-seven days ago. He decides anew whether his salvation is real when he is tempted to charge exorbitant prices for necessities. He decides anew whether Jesus is to save him when he is tempted not to file his schedule of income or property as demanded by laws regulating income and property taxes. He is deciding anew when he goes to the polls and makes the choice between a candidate who belongs to his party but votes against the common interest and one of the opposite party who stands for the cause of justice and progress. It is not until we give Jesus a fair chance at our lives that there is any hope for the salvation of the world. This applies equally to those who claim already to be Christian and to those who make no such profession.

Salvation will begin at Jerusalem. Those of us who are of the household of faith must first know what it is to be of those who are in the process of being saved. Do we look at life through the eyes of Jesus? Do we try to plan our days upon the principles which were at the foundation of his daily living? Or is our only thought as we arise and as we ride to work and as we go to our night's rest one which centers about me and my wife and my son John, and our bank account and our summer's vacation? Or does our selfishness extend itself a bit to include the men who may be engaged in the same occupation in which we are employed? Or does it comprise all of those who happen to live within certain geograph-

ical boundaries? My wife and my son John and my fellow-laborers and my American comrades must all come within the realm of my thought. But there are other brethren who also must come within the range of our active thought. And God must be at its center. God or my son John? Jesus or the desires of some fellow-American? Who rules my life: Jesus or a subsidized edi-

torial writer? Upon what basis do I fix my prices: that of "all that the traffic will bear," or that of justice to the poor man in the next street? It is you and I who have much to do with bringing salvation to the needy world. Within a circumscribed area we determine whether Jesus will save his people from their sins. We are leaven either for good or for evil.

THE CHILDREN'S SERVICE

IV. THE BROTHERHOOD OF NATURE

ROBERT SPARKS WALKER, Chattanooga, Tenn.

STRETCHING before us on every side many trees of various species meet our eyes and arouse our admiration. We see the pine-tree, with its evergreen top towering in the sky; the oak, with its spreading top; the dogwood, whose height is never great; the elm-tree, which maintains an open top—each species growing in its own peculiar way.

Each tree sends its roots down into the same soil, taking its nourishment from the same source; each one basks in the same sunshine, drinks from the same summer-shower, and breathes from the same mass of atmosphere. All is harmony.

The oak does not scorn the pine because it produces cones instead of acorns; the hickory does not criticize the hawthorn because it does not send its top high in the heavens and produce nuts; the conservative old beech, which retains its bark for more than a century, loses no respect for the buttonwood, which sheds its bark each season; the evergreens thrive and lose none of their beauty and usefulness by mixing and mingling with their brothers that shed their foliage each fall. With all their differences, their varying habits of growth and various shapes, the degree of their brotherhood is supreme, and the harmony is of such a kind

as might arouse the admiration of every member of the human family.

Nature, not only in the trees, but in all other creatures, sets the supreme example of universal brotherhood and fellowship. An inquiry into her secrets is sufficient to put to shame any person who thinks or contends that his ideas and ideals, whether they be religious, social, political, or economic, are correct and all others are erroneous. A look into the face of nature is one of the greatest rebukes to any denomination whose members feel that theirs is the best and the only denomination that is ideal and organized and operated in conformity to the teachings of the Scriptures.

Every individual and every church organization has an equal right to the beliefs, ideals, and peculiarities that mark it as the bark, the branches, the foliage, and the forms mark the various trees that grow by the roadside or in the forests. And who will dare say that nature or God favors any one species more than the others?

Like the trees of the forests and the various species of grasses and plants of the field, each individual person and each religious organization is on an equal basis with the Creator and Giver of all that is pure, noble, lofty, and high.

THEMES AND TEXTS

The Ascended Christ. "Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you."—John 16:7.

The Ministry of Suffering. "That the proof of your faith, being more precious than gold that perisheth though it is proved by fire, may be found unto praise and glory and honor at the revelation of Jesus Christ."—1 Pet. 1:7.

The Voice of the Soul. "Consider the lilies,

how they grow: they toil not, neither do they spin; yet I say unto you, Even Solomon in all his glory was not arrayed like one of these."—Luke 12:27.

Our Relation to Others. "John said unto him, Teacher, we saw one casting out demons in thy name; and we forbade him, because he followed not us. But Jesus said, Forbid him not; for there is no man who shall do a mighty work in my name, and be able quickly to speak evil of me. For he that is not against us is for us."—Mark 9:38-40.

OUTLINES

Christian Preaching

As ye go, preach.—Matt. 10:7.

Our text applies, originally, to the sending out of the twelve apostles on their great preaching journey; here, we are to give it wider significance, namely, "every Christian a preacher"—not necessarily in the pulpit, but in ways more effective. How may we give this text a practical and individual application?

I. We may preach by our daily walk. "As ye go." There's a "going" to preach, and a preaching in the "going!" It is recorded that Francis of Assisi once said to a young monk: "Brother, let us go into town to-day,—and preach!" So they went up and down the streets and alleys of the town, even to the village beyond. But this aimless roaming made the young monk dissatisfied, and led him to ask: "but, when are we going to preach?" "We have been preaching," replied Francis. "We've been preaching while we have been walking. Our behavior has been marked, and our sermon delivered. It is no use that we walk anywhere to preach, unless we preach as we walk." Important, as it is, to walk to preach, it is more so, to preach as we walk.

"As ye go"—to business, in and out of your homes, to market, to the highways and byways—preach. Preach honesty, amid dishonesty; scrupulousness, amid unscrupulousness; love, amid hate, and truth, amid lying.

"It is not given to me, I know
Some mighty thing to do;
Nor am I charged on earth to show,
A matter strange and new;
But I am not denied below,
'Mong false things to be true."

II. We may preach by our daily speech. Watch your words. "Let your speech be always with grace, seasoned with salt"—i.e., with the salt of the Christian spirit. Let words be pure, clean, unquestionable, and chaste. Let the conversation of the every day have a Christian ring with it, introducing in it no malicious element, or degrading sentiment, or corrupting influence. Preach by your words, and also even in gesture and action. There is such a thing as the "ethics of gesture." The Arabian proverb has it: "O God, pardon to us the

culpable winking of the eye." Gesture has a moral implication. It means something. If not, why the smile, the frown, the lifted eyebrow, the finger on the lip? If gesture can signify anything, then let it signify the best. Preach by your speech, and preach in all your ways.

III. We may preach by a consistent practice. A lad once applied for church membership. Said the minister: "by whose preaching were you converted?" "It wasn't by anybody's preaching," the lad replied, "but by my mother's practising." The most effective preaching is in a consistent practising. The world likes demonstration. Demonstration carries conviction. It is as the "works and virtues shine" in us that we "prove the doctrine all divine."

The Christian Imperative

Be strong.—2 Tim. 2:1.

How idolized is strength! "To be weak," said one civilization, "is miserable." How men admire strength of brawn and brain, nerve and sinew. But physical strength is not the highest strength. How does the world compute Samson to-day, with all his giant-like feats yet moral weaknesses? The worthiest strength is that which is moral and spiritual.

I. Be strong in convictions. The world needs men of convictions. We speak of men "not standing their ground." The reason often is that they haven't any ground to stand on; i.e., they have no convictions. In the parable of the Sower, some seeds failed because they had "no root." The wavering and the wavering of faith is often due to shallow and lightly held convictions. When President Garfield one day voted against his party, an admirer said to him: "Garfield, I was proud of your vote the other day, but let me tell you that it's a risky thing to vote against your party." "Risky to stand on conscience," came the reply. "A man's constituents may leave him at home, but what's that compared to trampling on your convictions?" Let us hold convictions sacredly; let us fight for them, remembering that as we contend for them, so shall we prize them.

II. Be strong for Christian exploits. Emulate the spirit of adventure that sent forth men like Nansen and Carey and Liv-

ingstone and Paton. How full of holy daring these men were to discover remote places, to open up fresh spheres for scientific and commercial and religious interests, and to strike against iniquity and tyranny! How full of exploits were our valiant men in the great war! This is the spirit we need to attack the great crying evils of the times, and to remove curses from the earth.

We are not here to play, to dream, to drift,
We have hard work to do, and loads to lift.
Shun not the struggle; face it, 'tis God's gift,
Be strong!

It matters not how deep-entrenched the
wrong,
How hard the battle goes; the day, how long.
Faint not, fight on! To-morrow comes the
song,
Be strong!

ILLUSTRATIONS

Doing Violence to Life

In the woods of the north in the early spring I have seen a mountain torrent sweeping on its way with resistless force, carrying logs and trees and bridges upon its foaming crest. I have passed that way a little later when the sun was hot. The bed of the torrent was empty and nothing but the terrible marks of its devastation remained to show that it had ever swept the mountain sides and valleys. Not far from it I have seen a stream whose full banks I scarcely noticed because of its boisterous neighbor. Its banks are still full and I stop in my hot tramp to refresh myself in its cool waters and thank God for its cheer. That torrent was but the melting of the snow upon the surface and it went as quickly as the snow, leaving nothing but ruin behind it. The second stream was but the overflowing of the mighty springs which God had hidden in the heart of the mountains. Its banks were never dry because the fountains of God were behind them. The trout play in its waters, the deer feed on the grassy banks or come panting to drink of the crystal stream. The meadows laugh into harvest where it passes and a million spindles sing the praises of the helpful stream.

I have seen men like those streams. Men who were only strong in themselves in some purpose born of their surroundings. They gathered to themselves what was lying on the surface and rushed on their way, but by and by, when the sun was up, their strength was gone. They were like those of old who had no oil in their vessels with their lamps. With no reserve to call upon their lights soon went out. They were monuments of failure and helplessness.

But I have seen another life as pure and sweet as a mountain brook. It was fed by the eternal springs which are hidden in the bosom of God. I saw it in the springtime

of joy and its banks ran full. I saw it when the sun of trial was beating down upon it and the fierce sirocco of sorrow swept over it, but even then was the promise of the Lord fulfilled, "Thou shalt be like a watered garden and like a spring of water whose waters fail not." All this is but the fulfilment of the Master's parable—one built his house upon the sand and the floods came and the winds blew and it fell; the other built his house and it faced the same tornadoes, but in the flood of great waters it stood, for it was founded on a rock. And whosoever in life's storms misses the foundation, "doth violence unto his own life." If you do not understand what the coming of God into a human life can bring, what marvelous changes the passing of the old, the beginning of something unspeakably glorious, then let Thomas Chalmers tell you of "the transforming power of a new affection."—CHARLES L. GOODELL, *The Christian Advocate*.

How Laymen May Help

I have in mind an interview which dates back many years. One evening I called on a man whom I had always regarded with respect and one whom for some unknown reason I had feared. I was prompted to overcome my ungrounded feelings and approach him frankly as to his personal sense of responsibility to God, and seek to gain his help in reaching others. I made an immediate appointment over the telephone, and putting on my coat went directly to his house. He was awaiting me and answered the bell himself. He knew my errand was specific and earnest. I started at once as soon as we were comfortably seated. "Mr. Black," I said, "I need your help." He did not know, I am sure, whether I was going to ask for a subscription or tell him some personal grievance, but he was responsive

and sympathetic. "If I am to get hold of the minds and hearts of the men of this community," I proceeded, "you men, men of your type and standing, must help me." "I am sure we will do what we can," he answered. "Well," I said, "here is your near neighbor, Smith; he never goes to church, I'm told; he is always pleasant to me if I meet him socially or in his store, but it is a far more delicate matter for me to ask him to come and hear me preach than it would be for you. The same thing is true of Mr. Jones, the insurance man, who lives around your corner here, and Brown the lawyer, who lives across the street in the new apartment building. You know them all and they meet you constantly. They probably also know you attend church regularly yourself and are a member. You can help with these men." He was silent a moment, and then said thoughtfully, "You are right. I'll try it out," and he did. He was successful with one of the men and through that man's interest got one of the other two. In those families eight children were added to the Bible school roll within two or three months, and it just happened that all three of those families became enrolled ultimately as members of our church. Who did it? "The minister," you reply. Yes, but he did it by lay help.—JOHN TIMOTHY STONE, in *Zion's Herald*.

The Church and Civic Righteousness

Almost all cities in China are without doctors and Ho-Chow is no exception. When Mrs. Beals came to Ho-Chow she started a small dispensary where she ministered to many sick each day. The medicines gave good results and her fame spread far and wide. This last summer, as Mr. and Mrs. Beals were leaving for the mountains for a rest, they turned over their medicines to Daniel Heo, who had been a student three years in the Tsinanfu Medical School and had had three years' experience in France with the Coolie Medical Corps.

Last summer was one of the worst known in China for years, in many ways. A plague of dysentery and cholera swept the land and Ho-Chow had its full share. Daniel Heo and another medical student, Mr. Hsia, opened a dispensary in the front rooms of our church. With six or seven helpers they gave out medicines and attended over two thousand patients in two months.

The merchants of the town rallied around them and paid all expenses. When Mr. and Mrs. Beals returned, they organized a philanthropic club to raise funds to pay a regular Chinese foreign graduate doctor's salary and to open a permanent dispensary. Thus a work has been started in Ho-Chow by the Church that will be a blessing to following generations of the Chinese people.

The streets of Ho-Chow were in bad condition when Mr. Beals first came here. The mayor of the city is a Cantonese and somewhat advanced in Western ways. Mr. Beals called on him many times and urged him to repave the city streets. At last he promised to repave all the important thoroughfares. Now the work is completed. The mayor has now caught the spirit of improvements and is introducing a new pontoon and boat landing, rickshaws and other modern conveniences, and he says that in five years, "we will not recognize Ho-Chow as the same city."

All these salutary changes have come about through the active work and influence of the Church. Not only has the mayor started cleaning up the city but he is active in a campaign for civic righteousness. He is trying to take the "squeeze system" out of the city and to clean up politics. The people are, therefore, very friendly to the church, for they recognize its helpful influence.—*The Christian Herald*.

Why They Came to the Library

The New York Public Library recently issued a pamphlet showing some of the ways the library is used.

In noting some of these ways we gladly give publicity to this expression from the institution.

"Nothing that the library does justifies its existence more than the fact that it is bringing pleasure, variety, and interest into the lives of many persons whose surroundings are otherwise sordid and monotonous."

A young clerk in an exporting house came to the library to borrow books about South and Central America. He told the librarian afterward that the information he found in these books enabled him to get the position of head of the exporting department in his firm.

An expert on Oriental rugs regularly consults one of the libraries for information on his specialty.

An instructor of nurses in a neighboring hospital required her students to use the library regularly. The library arranged a special collection of books on nursing, hygiene, and sanitation, and kept them in a specified place ready for use.

A poultryman signed an application for a library card in 1912, "so his wife could get the novels." He was surprised to learn that the library had practical books for his own use. Last year he reported that he had enlarged his place and rebuilt all his hen-houses according to specifications found in the library books. He said, "I have trebled my business."

When the Treaty of Versailles was published, people were puzzled to read that among other stipulations, Germany was compelled to restore the skull of the "Sultan Okwawa." Nobody knew what this meant, until a reporter from a New York paper came to the Oriental Division, Central Building, The New York Public Library. There he was told who the Sultan "Okwawa" or Quawa, had been, and how the Germans got his skull. This information, published in his paper, was copied and quoted throughout the United States.

An inventor came to a branch library for technical information about alloys. He was working on an invention of a top for a siphon. The branch library applied to the Interbranch Loan Office, which put all the information in the circulation department at the man's disposal. He perfected the invention, got his patent, and put the device successfully upon the market.

The president's secretary of a large flax and linen corporation came to the Periodicals Division, Central Building, consulted foreign periodicals, and obtained information which enabled him to increase their foreign trade.

The reader, an elderly man of dignified aspect, picked up the books the assistant had just charged and started for the door. Then suddenly he turned back. "These books are not for a child," he said, as tho he felt some sort of explanation were necessary. "Oh, aren't they?" said the librarian, her voice full of surprise as she glanced at the two "Easy books for little readers." "No," the man repeated, "not for a child. They're for a woman who has lived in this country for forty years and can't read or write English. I'm teaching her now. That's why I come to the library."

Measuring the Rainfall

Few persons realize what a widespread rainfall of as little as 1 inch means, for an inch of rain is almost equivalent to 100 tons per acre. When we remember that the area of the United Kingdom is some 76½ million acres, in a fall of only 1 inch the atmosphere had yielded to the land some 7,675 million tons of water. One inch of rain is equal to 1 gallon falling over 2 square feet; 22,427 gallons falling over 1 acre; 14,479,360 gallons falling over 1 square mile.

If spread over a period of 365 days a fall of 1 inch would yield 62 gallons per day per acre for one year, or 40,000 gallons per day per square mile for one year. Therefore, with an annual absorption of say 10 inches of rainfall it would yield a daily volume of 400,000 gallons per square mile. Taking the average rainfall of the county of London at 25 inches, we thus see that there falls upon its surface 3,000 square mile inches, or 194 million tons of water every year, equal to an average amount of 120 million gallons per day.—*Water in Nature*, FINCH AND HAWKES.

Good Character Needs Good Soil

A young farmer, visiting his kinsfolk, was shown a remarkable field of corn. The roots were widespread and deep. The stalks were elastic and strong. The blades were wide and fibrous. The tassels had numerous branches, deep-cupped, indicative of plentiful pollen. The ears were numerous, and drooping with the weight of long rows of full grains. The visitor begged and obtained several ears for seed, which in due time he planted with confident expectation of a bounteous crop.

The next autumn was a great disappointment. The seed had indeed grown, but the stalks were spindly, storm-bent, and poorly eared. The farmer investigated. He was directed to study the soil in which he had planted the grain, and was given the constituents of the ground where the seed had been produced. The analysis of his own field showed a very shallow depth of fertility, and complete absence of certain substances needed to produce sturdy stalks and fat ears. His kinsman told him, "The best seed in the world can not repeat itself unless it can find the right material on which to grow." Develop your soil so that it can provide

materials for development, and the seed will produce "after its kind."

That winter the Men's Club discuss higher education. The young farmer listened and studied the criticisms, which arose from statements of citizens and brethren, who agreed that the increase of learning, the enlargement of schools and extension of invention were not producing a higher grade of manhood and womanhood. The farmer finally rose and said: "Neighbors, do not the conditions of which we complain arise from the lack of positive religious influences in our homes, schools and colleges? How can Christian character grow in an environment which ignores God, passes over the Bible, neglects the Church and exalts success over honor and idealism? We must go back to the faith of our fathers, and make Christianity a factor in every institution in which manhood and womanhood are developed. I find I can not raise grain in deficient soil. How can good character be grown apart from the Source of goodness?"—*The Lutheran*.

The Interaction of Spirit Upon Spirit

If by "supernatural" we could simply mean that which, being divine, transcends our finite conception of nature, while it also interpenetrates that nature, it would be quite accurate to call our salvation supernatural, for the main and outstanding idea expressed by the Christian doctrine of the Spirit is that help comes to man from God—help adequate and efficient from the Spirit of God, which is other than man's spirit. Our point here is that the help does not originate in man, nor is it planted in man, like a seed, and left for him to develop and increase by his own efforts. Man can help himself, of course; he can do a great deal for himself in every way; he is a center of life—which means, of origination, of the choice of experience, of purpose, of effort. All this he is by God's initial gift of life. A sea-anemone on a rock is a definite center of life, and has within itself certain powers; but the tide which comes twice a day to bring it all that it requires for life, is something other than the anemone; and yet, illimitable as is the onrush of the ocean over the small life, it brings to that small life only just so much as the creature can or will assimilate. It puts forth its richly colored tentacles in the translucent

flood, and lives by what it can catch of the water's wealth. So is the action of God's Spirit on the soul of man; it is something other than his own action. Salvation flows over him always—a warm, illimitable river of life. Man takes from it, if he will, what he can, and what he can must ultimately depend upon what he will.—LILY DOUGALL, in *The Spirit*.

His Work Was Everything

I heard a little story about Dr. Grenfel which has always been a source of inspiration to me. He was working on the shores of Labrador and once he was carried out to sea on an ice-floe. The ice carried him to and fro and in every direction, but finally the wind changed and the ice came back. He was describing his work in Philadelphia one day and after it was over a lady said, "Dr. Grenfel, how beautiful it is for you to sacrifice yourself in this way in Labrador."

Dr. Grenfel said, "You don't understand. I am having the time of my life in Labrador." There spoke the true man. There spoke every inch the man so carried away by his task, the man who so lost himself in those with whom he lived and served that he thought of his work only as the work which gave him an opportunity to have the time of his life.—GEORGE E. VINCENT, *Central Christian Advocate*.

The Element of Time in Social Work

A great part of the difficulty besetting the social movement to-day is due to rash experimentation, to the attempt at finding a panacea, a wholesale remedy for a situation which, in the nature of things, takes time. It is said of a certain medical practitioner that when he did not quite know what to do with a patient he generally operated for appendicitis. Social surgery seems, in the same way, to many minds more attractive than the laborious study of social bacteriology and social psychology. Huxley, hurrying to a Dublin convention, jumped into a jaunting-car, saying to the driver, "Drive as fast as you can." Away went the car over the stones till Huxley cried, "Where are you going?" "I don't know," was the reply, "but I'm driving as fast as I can." That typifies much of the social work of our time. It does not know whither it is going, but it is driving fast.—*The Standard*.

Notes on Recent Books

CAN THE CHURCH SURVIVE THE CHANGING ORDER¹

In the foreground of this stimulating little book the author asks the question, "What are the signs of a new age?"

"Political feebleness with its inevitable accompaniment of experiment and change. Intolerable economic conditions of existence inciting to corporate revolt and making men amenable to any overturn. Intellectual rebellion against an outworn order of ideas and its methods of expression; moral restlessness and doubt. If, where these are, some new idea is launched, it is like the spark which fires the train which in turn explodes the accumulated charge."

Not all people see or consider things alike. Some see in the turmoil and strife (which is very general) only a spirit of discontent and unrest, with revolution looming up; others see in it an evidence of the creative spirit, man shuffling off impedimenta. Most men know much more than they did a generation ago; knowledge is making itself keenly felt, for example, in the industrial world, and what we are now experiencing to a large extent is in a sense the price of enslaved and un-Christian ideas. Man is more aware than ever that he has moved into the center of his own world, "that he has an inalienable right, by virtue of the principle of human life, to certain dignities and decencies of existence; to the assertion of his own freedom, to the reliance upon his inner impulses and spontaneous convictions. . . . What is now happening in the world is the gradual transformation of law, government, conduct, religion, under the impact of this new world-view."

Just because man's religious interests and views can never be disassociated from the active affairs of the world it is inconceivable how the Church can be apathetic. Where does she stand in the present crisis, asks Professor Fitch?

" . . . outside or, and, if not opposed to, unwilling to courageously accept, the new order. That is the secret of her waning influence in the characteristic life of the present time. She will never reconcile it to herself by tinkering with her circumference, reforming the more flagrantly outworn of

her forms and practices, 'reinterpreting' her scholastic concepts. That will have the essential futility which belongs to all superficial and merely remedial endeavor. Let her rather get back to what produced outworn standards and discredited the unintelligible expressions of life! Begin at the center, undertake the preventive tasks of reshaping her ideas."

What we need are inward and essential reforms. This is the only kind of reform that we find in the teaching of Jesus.

"Which is the more characteristic task of the Church of the living God—to expend herself in the mending of temporal conditions or to lead in the mending of the idea of a world that produced these conditions? As long as the Church's intellectual life still largely remains in the world of the old order there is a taint of immediacy, of opportunism, over all such activities. The temptation here as always is to seek refuge from the difficulties of thought in the opportunities of action. Reforms should begin where the abuses do, in the concept of things, not the expression of them. Standards of conduct follow standards of thought. Men will never trust and wholeheartedly accept our practical cooperation in attacking the abuses of the imperialistic order as long as they suspect our fundamental allegiance to the view of the world that underlies that order. All blanket indictments appear ungracious and ungenerous, and they can not be wholly fair. Nevertheless it is in general true that the Church is at odds with the changing order. What ails her is that she is maintaining a world-view, with its accompanying scale of values, which belongs to the outmoded order of ideas.

"As a matter of fact the Church is the chief remaining expression of the old order of ideas. There is a wide divergence of viewpoint among her laity and, in some communions, an undefined toleration of informal heterodoxy. But the official statements, the phraseology of the creeds, the language of the liturgies and hymns, the conditions of entrance into membership, the prescribed codes of conduct, are mostly expressions of the passing order.

"So long as the majority of Protestants hold to a view of the Bible which is neither historically nor spiritually credible, which can not be successfully defended, which obscures and not illuminates its pages, so

¹ By ALBERT PARKER FITCH. Macmillan Company, New York, 1920. 6½ x 4¼ in. 79 pp.

long the better minds, the more sensitive spirits of this generation will distrust and avoid it—not because they are neither honorable nor devout, but rather, because they are . . . the deeper spiritual needs of men and hence the great questions and the central sources of power for religious organizations do not center around any doctrines, modern or antique, as to the nature and extent of the authority of sacred writings. They reside in the quenchless human hunger to know something about the nature of God and to experience something of his power and his presence."

To return to the subject of the book "Can the Church survive the changing order?" the answer is given with this preliminary statement:

"The Church's age, her prestige, her wealth, her organization, all her vested rights in the old order, these can not of themselves, save her." What will save her will depend upon the extent and character of her faith.

"The day has come for dropping a liberal apologetic for scholastic Christianity; for trying to redefine ancient phrases which once carried an open and ingenuous meaning; for reinterpreting historical movements so as to make them unhistorically acceptable; for reading twentieth century sophistries into good third century metaphysics. We have been doing that with varying degrees of failure for three decades now. Such reconciliations of old systems with new ideas and values, however subtle or ingenious, are never successful. It is not natural to consciously preserve old forms and painfully read new life into them. It is natural to have new life which irresistibly shall make its own forms, like wings, to fit it . . . to meet the new world with confidence, with constructive criticism, with sympathy and good will, to work out, together with it, a fresh philosophy of life and a transformed code of conduct, guided by the teaching and example of Jesus and the other gentlest and holiest spirits the world has yet known, calls for an immense exercise of faith. It will only be done if the Church really believes in her Master, his message and herself."

"What the Church needs then for her salvation is a new accession of faith. If she will say, in the spirit of her founder: We believe that this is a friendly and intelligible universe where free inquiry is a part of its order and questions bring results; we do not fear that man's ethical and spiritual life will dwindle even tho its outer forms and garments are utterly changed; we believe that holiness and goodness are eternal elements in the world, and by their very nature, unconquerable and not dependent upon Greek Christologies, old codes, and medieval philosophies—that faith will save her. For the religious life can always stand

upon its own feet. Its foes are not those who candidly examine and critically appraise it, but rather those enemies who, in the guise of friends, oppose any change in its theory and expression.

"To cherish and deepen this faith, then, within and without the present Church, is both the opportunity and the obligation of all who have been touched with the divine fire, filled with the purifying joy of human love. And in this, as in every other high effort of human life, they will pray for
'New hearts with the inquirer's holy robe
And purged, considerate minds.'"

Historical, Religious, and Economic Texts and Antiquities. Babylonian Inscriptions in the Collection of JAMES B. NIES, Vol. II. By JAMES B. NIES and CLARENCE E. KEISER. Yale University Press, New Haven, Connecticut. 9 x 12 in., 78 pp. 76 page plates.

In a superb piece of bookmaking the Yale Press has issued the second volume covering the Babylonian collection of Dr. Nies of Brooklyn. The volume separates into three parts: (1) comment, description, transliteration, and translation of a number of the texts and objects; (2) autographed cuneiform texts; (3) heliotype reproduction of a number of the most interesting objects. The volume will appeal to different classes: part two is, of course, for scholars solely; part one to all interested in the history of Babylonia, the backgrounds of Biblical history, and the history of religion; part three also to the general reader.

Some of the texts and translations are of uncommon interest. One of these is a cylinder of Entemena, King of Lagash (c. 2900 B.C.—Rogers), the oldest cylinder known. It duplicates and supplements an inscription now in the Louvre, and has to do with the boundaries of a field sacred to the deity Ningirsu. It was written after a victory over Ush, ruler of Umma, sets boundaries, and imposes tribute. Another is a fragment of a cylinder of the well-known Gudea (2350 B.C.), and gives as a new item the name of Ningirsu's temple in Girsu, viz., Lugale-ninnu. A bilingual incantation text belongs to a celebrated series (known from its first words, *Utukki limnuti*), and supplies a portion of the text missing from the other known tablet containing part of the inscription. A Sumerian hymn or liturgy, apparently to the god Ea, has more than ordinary value, and more than one expression that reminds of the Hebrew psalms.

Especially important from the stand-

point of comparative religion is a "Hymn to Libet-Ishtar," a king of the Isin dynasty, in that it is another proof of deification in life of their kings by Sumerians. Line 25 is noteworthy. The translation reads, "Enlil the beloved son of [the deity] Anna am I," and the king himself is speaking.

We are accustomed in Egypt to having the dead claim identity with Osiris. But as far as the writer knows, this is the first case in the Sumerian region of a person (alive at that) identifying himself with a deity. Still another interesting document is a hymn to Tammuz which clearly belongs in the Ishtar-Tammuz cult. It is of the class of laments, and adds to a growing collection in this department.

The work on the Sumerian part of this volume is by Dr. Nies and on the Semitic part by Dr. Keiser. The dates of the objects range from the fourth pre-Christian millennium to the time of Antiochus III, and include possibly a Kassite inscription. The contents cover history, economics, and religion. The volume is a pleasure to the eye and a satisfaction to the mind.

World Survey (American Volume). By The Interchurch World Movement of North America. Interchurch Press, New York, 1920. 11 x 8 in., 316 pp.

World Survey (Foreign Volume and a Statistical Mirror). 222 pp.

In these two large and expensively printed volumes is exhibited the "revised preliminary" result of the survey carried on (still in progress, however) under the Interchurch World Movement. Supplementary volumes are to appear. In the home field the survey department covered home missions, American education, American religious education, ministerial salaries and pensions, and American hospitals and homes. The investigation aimed at being thorough; the study of the data is intended to be impartial and related to "a changing social order"; and the measures recommended involve the application of the churches' combined and individual strength to realize the church's goal. Letter text, tables, diagrams—plain and in colors—dealing with the subjects named make up the "American volume" (Vol. I).

The second ("foreign") volume seems less of a survey and more of a compilation of items from gazetteers, Statesmen's Year Books, and missionary encyclopedias, with

touches of mathematical evangelization theory and exhibits of various kinds of statistics. Most of the data are commonplace, in large part easily accessible elsewhere. Possibly the object of these two volumes (principally for the layman's use) is sufficient justification—provided sufficient circulation among laymen is gained to warrant the really large cost. Frankly, the issue of these volumes, with so expensive use of paper, type, and color, seems to us just a bit reckless in an organization dependent on voluntary revenue. The really essential matters are susceptible of adequate and forcible presentation in greatly abbreviated form.

We are glad to see notice in the daily press that the huge budget of this organization is to be somewhat reduced.

Primitive Society. By ROBERT H. LOWIE. Boni and Liveright, New York, 1920. 8 x 5¼ in., 463 pp.

Three men have been recognized as masters in anthropology, particularly in the department of primitive sociology. These were L. H. Morgan (*Ancient Society*, 1877), E. B. Tylor (*Primitive Culture*, 1871), and J. G. Frazer (*Golden Bough*, 1890). Freud, the Swiss-German psychologist, has been thought of as attempting to break into this circle. Dr. Lowie in the present volume advances claims to supersede these, partly on the ground of more nearly complete command of facts and consequently of clearer insight into foundations. He covers the subjects of marriage, polygamy, the family, kinship usages, relationship (under the title of "The Sib") the position of woman, property, associations, rank, government, and justice. The Introduction by its judicious balancing, *e.g.*, of the probabilities in regard to diffusion of culture as against independent invention in various centers, raises a strong presumption in favor of the present writer. The judicious temperament seems present, while we recognize that earlier investigations tended to become sponsors for a theory—often exposed in criticism by this author with merciless severity.

The volume is a condensed summary of social customs among primitive people of the present or of the recent past. It touches hardly at all upon early primitives cultures, certainly makes no use of such data as are used so effectively by Miss Harrison (*Prolegomena, Themis*).

In this respect it leaves a great deal to be desired, since those data furnish clues which the anthropologist and sociologist can ill afford to miss. And another very fruitful source of data is wholly ignored—the late William Robertson Smith's investigations into *The Religion of the Semites* and into *Kinship and Marriage in Early Arabia*. These are some of the limitations of the volume.

The presentation of the phenomena is fair and impartial. No attempt is made to press the data into a single mold so as to furnish a simple formula as explanation or underlying principle. Thus on p. 117 it is said that the "sib" relationship is in no way religious among Crow Indians, while among the Hopi it is bound up with ceremony and ritual. Sometimes a change in terminology proposed makes for clarification—e.g., the substitution of "matrilinear" and "patrilinear" or "matronymic" and "patronymic" (to express the line of descent) in place of the old "matriarchal" and "patriarchal"—which are quite misleading. Often too the explanation offered commends itself over against that fathered by the great anthropologist (Smith) named above.

On the other hand, every fresh explanation must be seriously scrutinized. In the matter of totemism, for example, the author strangely doubts whether "the reality of the totemic phenomenon" has been established! And a great disability of the author is that which prevents him from recognizing an important factor in this entire field—the value of residua of practises or "superstitions" which point unmistakably to earlier customs. One of these which is exceedingly important but is definitely discarded as negligible is the influence of the wife's brother under patrilinear (patronymic) conditions as indicating earlier matrilinear transmission.

The volume is fresh and inspiring. It challenges thought and investigation. And it is especially valuable as a new consideration from an independent standpoint of facts which, so far as known, fifty years ago were regarded as abnormal but now have their established place in discussions of the evolution of society.

Before the War. By VISCOUNT HALDANE.
Funk & Wagnalls Co., 1920. 233 pp.

Lord Haldane was Secretary for War 1905-1912, Lord Chancellor of Great Britain

1912-1915. He received a good deal of his education in German universities, sometimes referred to Germany as his spiritual home, was on intimate terms with her leading men and women and with the kaiser himself. He is still a great admirer of the best in German life and very sympathetic with the German people.

The book is a straightforward narrative of events before the war. Haldane had been sent on two special missions to Germany to smooth out difficulties and strengthen the friendship between the two nations. Incidentally the book shows clearly that Britain was earnestly seeking friendship with Germany through all these years. Indeed a main purpose is to show that the German people, and many of their leaders were equally anxious for friendship. But in spite of this, in the light of the war, one can not but feel that while his mission was single-hearted and his own confidence in Germany's sincerity implicit, the German leaders were at the time clearly bent upon war, even those who seemed favorable to peace. For example, he had four important interviews with the following parties: the kaiser, Chancellor von Bülow, Foreign Minister Tschirsky, and the emperor and his cabinet. In every case these topics were introduced by Germany: (1) the entente with France,—to find how far this bound both countries and whether Britain would fight with France in case of any war; (2) the British fleet,—to prevent its enlargement; (3) the Hague Conference,—to prevent the question of disarmament being brought up, lest she should "put herself in a hole" by alone opposing it. The Bagdad Railway also came in for discussion. They were ready to bargain with Britain about it *provided* Britain did not invite France or Russia to the Conference. In this connection, the formula suggested by the German chancellor, which looked so innocent on the surface, had no other aim than to bind Britain to at least a "benevolent neutrality" in case of war (page 79).

In spite of these things, Haldane thinks that most of these men were honest! In the informal meeting of the emperor and his cabinet, the kaiser appears anything but the All-Highest. He was largely at the mercy of the militarists, such as von Tirpitz. Earl Grey, the British Foreign Minister, stands out in these intimate recollections as the

sincere peacemaker, who during the period preceding the war did everything humanly possible to prevent the catastrophe.

The Eastern Question and Its Solution.

By MORRIS JASTROW, JR. J. B. Lippincott Company, Philadelphia, Pennsylvania. 7½ x 5 in., 158 pp.

By "Eastern" Professor Jastrow means exclusively what is usually called "The Near East"—the Balkans, Asia Minor, all Syria, Arabia and Mesopotamia.

The interest is due to the fact that this region is "a perpetual menace to the peace of the world."

"It is safe to say that there has been no single decade since 1815 when there has not been either an actual outbreak of war or a threat of war or an interchange of communications between the European Powers in order to tide over a crisis."

Each international conflict over the Eastern Question has been of increasingly serious moment. Can this focus of war-infection be made healthful?

Not by mandates, says Dr. Jastrow. How then? By "international commissions," is the reply.

"Tutelage over the peoples of the East should . . . be confided to international commissions, on each of which Great Britain, France and the United States should be represented . . . [also] two or three other powers especially interested . . . there should also be representation on each commission of the native population."

Thus, our author argues, financial, executive, and governmental burdens would be shared and eventually eliminated. International jealousies would be evaded, and peace and plenty eventually kiss each other.

The proposition belongs as yet to the category of "interesting improbabilities."

Have Faith in Massachusetts. By CALVIN COOLIDGE. Houghton Mifflin Company, Boston, 1919. 7¾ x 5¼ in., 275 pp.

Governor Coolidge's memorable telegram to Samuel Gompers on Sept. 14, 1919 bearing on the question of the policemen's union leaving their duty sent a thrill of appreciation all over the country. The country then needed a strong pronouncement on law and order and Governor Coolidge gave it in no uncertain tone.

Here is one of the many striking passages in the volume:

"There is no right to strike against the

public safety by anybody, anywhere, anytime."

His admirers feel that a public service might at this time be rendered by making a selection from the best of his speeches hence this production.

Building the Congregation. By WILLIAM C. SKEATH. The Methodist Book Concern, New York City. 63 pp.

The purpose of this booklet is not to go into the technique of advertisements, but to discuss the various appeals that can be made to the passively religious citizen of the community. It admits that preaching has lost a lot of its old-time drawing power, and shows the reason for the change. The writer makes much of the effectiveness of what is called "social conscience." "The problem of church attendance is the problem of making the individual feel that regardless of the character of the service he is conforming to the decision of the majority when he becomes an attendant at church worship." The majority is evidently here thought of as deciding in favor of such attendance. However this matter of conformity and of majorities may work out in practise, the book presents an earnest effort to apply the psychology of publicity to the acute problem—it is a problem!—presented by the vast crowds which have decided, for one reason or another, that the churches as at present constituted have little to offer them.

Peter: Fisherman, Disciple, Apostle. By F. B. MEYER. Fleming H. Revell Company, New York, 1920. 7½ x 5 in., 224 pp.

The latest volume by Dr. Meyer concerns the apostle who has, next to John, been the subject of the most frequent study. The intensely human character of the "rock apostle" is followed in a series of sermons or talks or lectures which cover practically all of the Scripture passages which concern this apostle. One of the sermons is given in another department of the magazine.

What Did Jesus Teach? FRANK PIERRE-PONT GRAVES. Macmillan & Company, 1919. 195 pp.

"The book is simply the product of a History of Education of man, describing a well known road when reviewed from its own angle," the author says, modestly, in the preface. The studies were originally wrought out in a training class for seventy-

two leaders of discussion groups in the University of Pennsylvania. The course was designed to meet the practical problems that arise to-day in accepting the claims of the Christian religion. It seeks out the fundamental teaching of Jesus and rightly finds these in his idea of God, of man, of the ideals and reconstruction of life, of the future, of the kingdom, and of modern society. In every case it attempts to found conclusions on the source material.

It is an excellent book to put into the hands of "the man on the street" or the college student, or to take up in a discussion class. A classified bibliography is appended.

The World's Food Resources. By J. RUSSELL SMITH, Professor of Economic Geography in Columbia University. Henry Holt & Co., New York, 1919. 634 pp.

If people could be induced to read serious books for one year instead of best sellers, many of our social problems would be solved more easily. If such books are at the same time entertaining, they should find many readers.

Professor Smith's book is one of these. It is full of most valuable information in regard to the subject it treats. How many people realize how complicated our modern food problem is. A man in Boston has for breakfast an orange from California, or a banana from Nicaragua, or an apple from Oregon; a shredded wheat biscuit made in Niagara Falls from Dakota wheat; his sugar comes from Cuba, the butter from Wisconsin, and the bread is made of flour from Minneapolis. The lamb chop may come anywhere between the Atlantic and the Pacific coast, or, maybe, from New Zealand. The coffee was grown in Brazil, the tea in Ceylon, and the cocoa in Ecuador. New England could be starved to death within a week if outside communication were shut off.

The author takes up every possible food from wheat to peaches, and shows where it grows and how it may be increased in yield by more scientific farming. He points out many new sources of food both by resort to plants and animals unused hitherto, and by cultivating large tracts of land still idle.

Ruth—The Satisfied Stranger. By PHILIP MAURO. Fleming H. Revell Company, New York, 1920. 7½ x 5 in., 220 pp.

A study of the Biblical pastoral idyl with the object of connecting its lessons with

present opportunities and needs. The chapters are short, and might be sermons but are not formally such.

Things Eternal. By JOHN KELMAN. George H. Doran Company, New York, 1920. 8 x 5½ in., 271 pp.

This is a volume not of sermons—al tho some of them are of sermonic length—"but fragments or abstracts of sermons. They are fugitive glimpses of eternal things." In a general way they have been arranged to fit into the Sundays of the Christian year.

In another section of this number we give one of the discourses.

Bible Types of Modern Men. By W. MACKINTOSH MACKAY. George H. Doran Company, New York, 1920. 7¼ x 5 in., 326 pp.

Whoever sets out to deliver a series of addresses to young men should know what they are thinking about. One who has lived with young men and entered into their games is in a much better position to talk effectively to them concerning the great realities of life than one who has lived apart from them. The contents of this book form a course of lectures to young men. They were formerly published under the title "The Man in the Street."

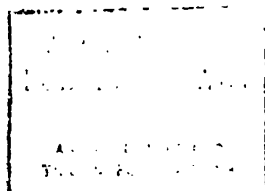
We give one of the addresses in another department of this issue and it is fairly representative of the twenty-two that constitute the course.

Human Personality, and Its Survival After Death. By FREDERIC W. H. MYERS. Longmans, Green & Co., London and New York, 1919. 307 pp.

This is an abridged edition of Mr. Myers' large two-volume work, well known to every person interested in psychic phenomena. It should appeal in this abbreviated form to a larger number of readers, especially owing to the increasing interest in this topic during the last few years.

Patriotic Essays. By ELOY HEADLEY (third edition); published by the author, Newark, N. J., 1917. 347 pp.

The author takes up a number of timely topics and discusses them in a liberal and instructive manner. They are: the philosophy of America, success in the making, operative power, the rule of reason, the lawyer statesman, Wall Street and legislation, the railroad controversy, and about twenty-five other equally timely subjects.



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"THE PILGRIM"

BY AUGUSTUS SAINT-GAUDENS

THE HOMILETIC REVIEW

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SWEET HERBS ON BLEAK SHORES

Professor JOHN WRIGHT BUCKHAM, D.D., Pacific School of Religion,
Berkeley, California.

"Here are also abundance of sweet herbs, delightful to the smell."

SUCH was one of the "commodities"—not unaccompanied by confessed "discommodities"—which Francis Higginson, first pastor of Salem, gratefully enumerated in his *New England's Plantation* (1630). The predilection of the New England father and mothers, especially for sweet herbs, has in it something pleasantly human and revealing. They speedily transplanted the favorites of the "old home" gardens—musk and lavender and mint and box and southernwood, redolent of sacred memories and affections, and also took to their hearts with humble gratitude the "sweet herbs" which in their exile they found awaiting them upon the bleak New England coast. In them was something that appealed to the supprest poetry in the Puritan's nature and gave him a subtle touch with the fair world of delight of which he allowed himself to know so little. The medicinal virtues of these kindly curative (?) "simples" were, to be sure, the cause of much of the consideration given to them, but they were loved for themselves as well. The exiles came upon them as Emerson came upon the rhodora, "in May when sea-winds pierced our solitudes," with the quick and grateful recognition, "The self-same Power that brought me there, brought you." When the rigors of the pioneers relaxed and gave room for less urgent interests, this love of herbs

and wild flowers grew stronger and seemed to incorporate itself into their character, producing a pleasing intimacy of nature and human nature characteristic of New England. It is noteworthy that so many Mary Wilkins' incomparable stories reflect this friendship: "A Symphony in Lavender," "Brakes and White Violets," "A Lover of Flowers," "A Gatherer of Simples," "Gentian."

As the tercentenary of the memorable advent of the Pilgrims to the shores of Plymouth approaches, it is fit that we not only recall their sterner virtues, but likewise pluck a handful of sweet herbs in loving memory of their gentler and more humane qualities. Here then is arbutus, that's for their mystic piety, undaunted by the snows; bitter-sweet, that's for their patient endurance; sweet fern, that's for their sincerity; flagroot, that's for their fidelity; hepatica, that's for their lowliness; wintergreen, that's for their wit, and laurel, that's for their unfading faith.

From this cluster let us detach, for a moment's attention, two—the arbutus and the wintergreen—whose counterparts in New England character are not always recognized.

Longfellow had John Alden gather mayflowers to take to Priscilla, and Whittier has sung the arbutus as the first flower to greet the Plymouth exiles at the close of that first fearful winter. He calls it:

"Sad Mayflower; watched by winter stars
And nursed by winter gales."

Of such a nature was the Pilgrim piety, on its purer and sweeter side, touched with the sadness of loneliness and suffering, yet as chaste and fragrant as the pure flower that hides beneath the snows of wintry Cape Cod. Theirs was a genuine mysticism, pure, reticent, unaware of its true rarity. Few revelations of spiritual exaltation in the annals of human devotion equal those well-known words in which the self-contained William Bradford gathered up the spirit with which the Pilgrims set foot on the shores of Plymouth:

"Being thus passed ye vast ocean, and a sea of troubles before in their preparation (as may be remembered by yt which wente before), they had now no friends to welcome them, nor inns to entertaine or refresh their wetherbeaten bodys, no houses or much less townes to repair to, to seeke for succoure . . . And for ye season it was winter, and they that know ye winters of yt cuntries know them to be sharp & violent, subject to cruel & fierce stormes, deangerous to travill to known places, much more to serch an unknown coast. . . . Nether could they, as it were, goe up to the top of Pisgah to view from this willdernes a more goodly cuntry to feed their hope; for which way soever they turned their eys, (save upward to ye heavens) they could have little solace or content in respects of any outward objects. For sumer being done, all things stand upon them with a wetherbeaten face; and ye whole cuntry, full of woods & thickets, represented a wild and savage heiro. . . . What could now sustain them but ye spirite of God & his grace?"¹

The same profound trust and elevation of spirit characterized those who carried through the hardly less heroic enterprise of the Massachusetts Bay Colony. It would be difficult to find in the entire literature of mysticism a more tender and sincere passage than that in which John Winthrop the Elder, whom Cotton characterized as "a governor who has been to us as a mother, parent-like distributing his goods to brethren and neighbors at his first coming, and gently bearing our infirmities without taking any

notice of them," described his relation to Christ:

"I was now grown familiar with the Lord Jesus Christ; he would oft tell me that he loved me; I did not doubt to believe him. If I went abroad he went with me; when I returned he came home with me. I talked with him upon the way. Now I could go into company and not lose him, and so sweet was his love to me, as I desired nothing but him in heaven or earth."²

The mysticism of the founders and earlier divines was almost lost in the aridity of the period that followed, but it flowered anew in the glowing reflections of Jonathan Edwards and the fervid rhapsodies of David Brainerd. Edwards' mysticism was as rational as it was intense. In spite of the light which has of late been thrown upon him, few Americans are aware of either the profound philosophic genius or the incomparable mysticism of the author of *Notes on the Mind* and *The Nature of True Virtue*. How the wielder of the lurid fulminations of the sermon, "Sinners in the Hands of an Angry God," could have written such passages of nature mysticism as the following must remain one of the mysteries of our disparate nature:

"There seemed to be, as it were, a calm, sweet cast or appearance of divine glory in almost everything. God's excellency, his wisdom, his purity and love, seemed to appear in everything—in the sun, moon, and stars; in clouds and blue sky; in the grass, flowers, trees; in the water and all nature, which used greatly to fix my mind. I often used to sit and view the moon for continuance, and in the day spent much time in viewing the clouds and sky, to behold the sweet glory of God in these things; in the meantime singing forth, with a low voice, my contemplations of the Creator and Redeemer."³

Nor was Edwards the only New England theologian who possessed mystical qualities. The redoubtable Samuel Hopkins, with all his Calvinistic rigorism, wrote of that "divine illumination" without which there can be no

¹ *History of Plymouth Plantation*, Chapter IX.

² ROBERT C. WINTHROP. *Life and Letters of John Winthrop the Elder*, II, p. 272.

³ See Allen's *Jonathan Edwards*, p. 25.

true idea of the real beauty and excellence of the things of the Spirit of God."

From Jonathan Edwards to Horace Bushnell, the robust and vital mystic of the new era, and his successors of the "new theology"—Henry Ward Beecher, T. T. Munger, Egbert C. Smyth, and their comrades—seems a long way, and there is no apparent line of continuity, for the barren polemic scholasticism of the New England theology lies between; yet they possess the same devoutness, tempered by sanity of mind—traits which the spirit of New England seems to produce as naturally as her rocky soil and pine woods harbor the hepatica and arbutus. The Transcendentalists, too, altho they drew their academic and bookish instigations from Orientalism, Neoplatonism, Kant, and Coleridge, were nevertheless of the native soil and spirit, and all their idealism and speculation are stamped with its impress. Alcott was as nearly timeless and spaceless as mortal can be, yet he belongs as securely to New England as Lao-tze to China. As for Emerson, he is as much a part of Massachusetts as Concord itself, one with its pines and wood-lots and old apple-trees and its placid river, within whose narrow banks there fares "that other stream" whose waters go

"Through years, through men, through nature fleet,

Through love and thought, through power and dream."

And Thoreau—what were he apart from Walden or Walden without this nature mystic, refusing to be lonely because "our planet is in the Milky Way," observant and nature-wise as an Indian and as hardy, sitting on a snow bank to count the rings of an old apple-tree, till Nature chid him to a safer clime to count the rings of the tree of life. Yet Thoreau represents but one side of the typical Yankee.

Emerson was the more Catholic son of New England, at once sage and seer, and holding sageship and seership in perfect equipoise and harmony, no less the spiritual patriot that he was also the "cosmic patriot." The *Journals* have revealed to us the secret springs of his mysticism, as well as the course of his inner development and the ripeness of his wisdom, so as to afford a fresh revelation of the universal as well as the distinctively New World quality of his mind.

What wonder that the New World literature flowing from such crystal fountains is full of translucent mysticism. How unmistakably is the essence of Puritan mysticism distilled into Hawthorne's subtle, introspective sketches and romances; what measures of solemn joy and tender sadness lift Bryant's verses into the light of an enduring place in literature; what pure, not to say Puritan, sentiment suffuses Longfellow's pages; what sincere and ardent faith makes Whittier's voice like that of the song-sparrow heard in the fields of Essex in the spring; what power of spiritual gravitation binds Lowell,—man of the world yet "clear mystic and enthusiast" as he calls himself to the unseen verities, and impels him to keep open

"The East window of divine surprise!"

This incomparable "singing band" is silent, but its ethereal spirit will invest with quiet charms the land of the Pilgrims as long as her hills stand and her skies drop down dew—and snow.

It is easier to win recognition for the fragrance of the best of the Puritans' piety than for the pungency of their wit—if indeed it can be shown that this is one of New England's "commodities" at all. The arbutus is more winsome than the wintergreen. Yet the wintergreen is not to be overlooked altho it, too, was buried beneath the snows for most of the long season that made the cold Puritan

blood run yet colder. Custom has ascribed to the Puritan a drearily somber and provincial mind, and not without reason. For he was as harsh as his wintry clime toward whatever he deemed out of keeping with serious and godly living. Yet he was no misanthrope, crabbed by nature or soured by defeat. His life-attitude was a deliberate and reasoned choice—a philosophy, a religion. There were reasons why these self-denying souls frowned so darkly upon the pleasures and recreations of life, and these reasons were not without credit to them. They had seen what unrestrained "libertinism" led to and they wanted none of it, fleeing in disgust to shores which, if desolate, had at least never been desecrated by debauchery and "ribaldry"; they hated the laughter that is like the crackling of thorns under a pot, therefore they would laugh not at all; they scorned play that is a masque for "lewdness," therefore they would renounce it altogether; they abominated a vile jest, therefore they would jest never; they feared the seductions of an impure art, therefore they would have no art whatever, and art-less they were, yet not entirely.

It is not apparent upon the surface how greatly we, their successors, lovers of sweetness and light, have profited by these renunciations. For when lower relaxations are put resolutely away, clean mirth and pure pleasure steal in to take their place—before even the Puritan is aware. And that is precisely what happened in New England. The forefathers in their less guarded moments found themselves relaxing from their customary rigor, scenting the "sweet herbs, delightful to the smell," indulging in orthodox pleasures, and even guilty of jocosities of a mild variety. This appears in an incident which Cotton Mather relates of Governor Winthrop.

"In an hard & long winter, when wood was very scarce in Boston, a man gave him private information that a needy person in the neighborhood stole wood sometimes from his pile; whereupon the governor, in seeming anger, did reply, 'Does he so? I'll take a course with him; go, call that man to me. I'll warrant you I'll cure him of stealing.' When the man came, the governor considering that if he had stolen, it was more out of necessity than disposition, said to him, 'Friend, it is a severe winter & I doubt you are but meanly supplied for wood; wherefore I would have you supply yourself at my woodpile till this cold season be over.' And he then merrily asked his friends, 'Whether he had not effectually cured this man of stealing wood?'"

The quality of mercy—however it may be with wit—is not strained. It droppeth as the gentle rain from heaven upon the place beneath.

But tho colonial governors might, on rare occasions, descend to pleasantry—would parsons? The Puritan parson was certainly a solemn and at times an awful personage. He denounced "levity" in unmeasured terms, and made such "deviltries" as dancing and dice seem an affront to high heaven worthy of the worm that dieth not and the fire that is not quenched. Yet with all his sustained severity, an occasional flash of wit broke through his stern and high-strung affirmations, like a spark struck from some rusty old flintlock in a battle with the redskins. On the distinguished occasions when these earnest defenders of the faith showed wit it seems to have been chiefly in the field of polemics. It took a good warm theological controversy to bring out whatever ironic fire smoldered within their sedate and placid exteriors. To illustrate this one need go no further than that freest and most daring of the New England ministers, Roger Williams, "a mighty and benignant form," as Moses Coit Tyler describes him, "always pleading for some magnanimous idea, some tender charity, the rectification of some wrong, the exercise of some sort of forbearance toward men's

souls or bodies." Here was no provincial but a man in advance of his time, *in modo* as well as *in re*. It is a well-known incident that when, in reply to his famous book, *The Blood Tenet of Persecution*, which is in the form of a dialog between Truth and Peace and is not without touches of humor as well as eloquence, John Cotton wrote his *The Bloody Tenet of Persecution Washed and Made White in the Blood of the Lamb*, Williams responded in a kind of grim humor with his *The Bloody Tenet of Persecution yet more Bloody by Mr. Cotton's Endeavor to Wash it White in the Blood of the Lamb*. The greatest wit, however, among the New England divines, thinks Professor Parrington, who deals with these worthies in the *Cambridge History of American Literature*, was Nathaniel Ward of Ipswich, author of *The Simple Cobbler of Agawam*.

"Faithful disciple of Calvin tho he was, there was in him a rich sap of mind, which, fermented by long observation and much travel, made him the raciest of wits, and doubtless the most delightful of companions over a respectable Puritan battle. 'I have only two comforts to live upon,' Increase Mather reported him as saying; 'The one is in the perfections of Christ; the other is in the imperfections of all Christians.'"

Effusions of intended humor appear in sorry profusion in the writings of some of the less able successors of the earlier Puritan parsons, notably in the effusive laudatory verse in which they condescendingly indulged with lamentable results—an aftermath of which appears in the New England "epitaphy." But parsons aside or included, much good evidence might be adduced to show that, closely as it had been cut down, and crude as were many of its shoots, the root of the matter was in these unspoiled men and women. It is true that their stern inhibition of play withered much of the tender herbage that would have gladdened

the lives of the young, and of the old as well, and relieved the terrible strain of life in those hard pioneer days. Especially tragic was its absence in those barren years of the latter part of the seventeenth century, the period of the popularity of *The Day of Doom*, that dread outburst of the otherwise amiable Michael Wigglesworth, and of the witchcraft delusion. If only the witchcraft trials might have been touched by some sense of the ludicrous or punctured by an occasional hearty laugh the whole awful tragedy might have been dissipated and rolled away like fog before the genial rays of the sun. But the currents of mirth and good cheer had been too fatally chilled by the icy breath of a fanatical super-seriousness.

No one can reasonably deny the sin—for it was that, plainly put in their own terms,—of the Puritan suppression of the God-given instinct for recreation. And yet I return to the assertion that the heroic excision of its abuses was the *fons et origo* of much of the finer playfulness and humor that have irradiated the later generations of the children of the Puritans. "Out of the strong cometh forth sweetness," tho the dead lion must lie for long in the purifying airs of heaven before he is fit for the housing of honey. As an example of the return of the springtime of mirth and cheer to the shorn and starved New England mind, one need only instance the family of that stanch latter day Puritan, Lyman Beecher, as Mr. Gamaliel Bradford has pictured it in his sketch of Harriet Beecher Stowe in a recent *Atlantic*. This is but one of many instances of the bitter waters of New England Puritanism becoming sweet. Should one ask a second instance, what more apt than that of Oliver Wendell Holmes, the sketch of whom in the *Encyclopædia Britannica*—that com-

pendium of all excellencies save wit—opens as follows:

"His father, Abiel Holmes, was a Calvinist clergyman, the writer of a useful history, *Annals of America*, and of much very dull poetry. His mother was Sarah Wendell, of a distinguished New York family. Through her Dr. Holmes was descended from Governor Thomas Dudley and Simon Bradstreet of Massachusetts, and from her he derived his cheerfulness and vivacity, his sympathetic humor and wit."

Thomas Dudley, Simon Bradstreet . . . Sarah Wendell, Oliver Wendell Holmes! If a third example were wished, who more germane than Emerson, once more too wise not to be also witty, seven of whose ancestors were Puritan ministers; and for a fourth one may cite James Russell Lowell again, most a Yankee of all our humorists, son of a minister and grandson of John Lowell the orthodox first pastor of Newburyport. It might be said that these and other liberated spirits became witty and playful by reaction rather than by inheritance, and so in truth they did; only they had from their forbears the native wit that could react—the sealed fountain which under a more genial sun melted and flowed in copious streams.

It is true it took some time for the ice to thaw and for the New England conscience to get to functioning in a more normal direction. As Hosea Bigelow put it:

"Pleasure does make us Yankees kind o' winch

Ez tho it waz sumthin' paid for by the inch;
But yet we du contrive to worry through,
If dooty tells us thet's the thing to do
An' kerry a hollerday, ef we set out,
Ez stiddily ez tho 'twas a redoubt."

Here speaks the emancipated heir of the Puritans, possessor of that fine trait of humor, the ability to see the peculiarities of his own kind. Yankee humor is surely *sui generis* and Lowell is its prophet. Yet not its only one. The Autocrat of the Breakfast Table rises to dispute any such exclusive claim. Indeed in him there is perhaps even more of the pungency of the New England herbs, as Lowell himself detected, writing to Holmes:

"You know that odor of sweet herbs in the New England garret and will know what I mean when I say that I found it in your book."⁴

The Pilgrim Tercentenary is fraught with large possibilities in rebinding us to our heroic and sacred traditions. It will do us good, under the incentive of this peculiarly sacred and significant anniversary, to turn away for a little from our hothouse orchids and gorgeous roses, from our dahlias and poinsettias and chrysanthemums, to the sweet and simple New England herbs, that are still as full of fragrance and sincere delight as when those exiles for conscience's sake came upon them on the bleak shores of Plymouth and of Massachusetts Bay.

THE SPEECHES IN THE ACTS

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THE decision that Luke wrote the Acts does not necessarily show that the speeches in the book are authentic.¹ That question calls for special inquiry.

I. THE CUSTOM OF ANCIENT HIS-

TORIANS: We have the example of Herodotus, Thucydides, Xenophon, Polybius, Livy, Josephus, Tacitus, Dio Cassius, to go no further. These writers record numerous speeches. Are they *verbatim* reports such as a

¹ M. Jones, *St. Paul the Orator*, p. 9.

⁴ *Letters*, Volume II, p. 292.

modern stenographer takes down or like the speeches in the Congressional Record printed even if not delivered? We know that the ancients did have a system of shorthand. Speakers then as now would make notes of speeches that were not written out in full. Part of the business of advocates, like Lysias, in Athens was to compose speeches for men to make in self-defense before the Athenian assembly. The speeches of Demosthenes were written by himself and bear the marks of the most elaborate preparation and finish to the last detail. The same remark applies to the speeches of Cicero which he himself wrote out. But the funeral oration of Pericles does not stand upon the same level of genuineness. Thucydides composed such an address as was suitable to represent the ideas of Pericles for the occasion. To-day we have modern reporters for addresses of importance that are not in manuscript form. Percy Gardner says:

"We know very well that there was no class of reporters of speeches in antiquity. Nor if there had been would they have reported the words of an obscure itinerant Jew."

But Luke was not wholly dependent upon official reporters for his knowledge of the various addresses that he has preserved in Acts. Still, we must not try to hold ancient historians to the precise methods and aims of modern writers. Gardner insists that ancient writers cared more for style and convention and were more conventional when they were composing works of art.

"When an ancient historian inserts in his narrative a speech by one of the characters of his history, it is only in quite exceptional cases that we are to suppose that such a speech was actually delivered, or that he means to say that it was actually delivered. It was a regular convention of historical writing that the historian should express his views of a situation by making the chief actors in that situation utter speeches in which it is explained."

That is true, but it does not follow that Luke necessarily did the same thing. At any rate one must look at the facts as far as they can be obtained. Gardner refuses to put the speeches of Paul in Acts on a par with Romans and Galatians in historical value.

There were three methods employed by ancient writers in reporting addresses. One plan was to write a sort of prose drama with free composition of speeches for the characters like the English and Roman historical plays of Shakespeare. One sees this method in Herodotus and Tacitus. Another method was rhetorical rather than dramatic and is seen in Thucydides and Sallust. Thucydides frankly acknowledged his practise. These are free compositions of the writer, but they embody reminiscences of the author and of witnesses of the events who heard the address. Machiavelli, as late as the sixteenth century, had the same method. Here the address was a fact and the report contains a modicum of the real ideas of the speaker as touched up by the writer. Another method was to give a condensed report of the address such as we find in the gospels, where often extracts from Christ's sermons occur rather than the full discourse. There was freedom in the rendering of the sense of the sayings of Jesus, tho the substance be the same. One can test Luke's own method here in using Mark, the Logia, and the other sources for his gospel. Gardner⁴ thinks that each writer had his own custom in the matter.

"And that which at present concerns us is what conventions in this respect were observed by Luke, who must, as has already been observed, be regarded as a Greek literary man, and one of very great talent."⁵

II. LUKE AS A REPORTER: One class of writers regards the speeches in the Acts as mere rhetorical exer-

⁴"The Speeches of St. Paul in Acts" in *Cambridge Bible Essays*, p. 392.

⁵*Ibid.*, p. 393.

⁶*Ibid.*, p. 393.

⁷*Ibid.*, p. 394.

cises without any historical worth (Schmiedel, S. Davidson, Bacon). These men⁹ argue that the picture of Paul in the speeches in the Acts is contradictory and unlike that in his epistles. If Luke followed the method of Herodotus and Tacitus, we must not appeal to the speeches in Acts for the ideas of any one but Luke himself.

Gardner¹⁰ holds that

"Luke in his use of speeches stands between the ethical and dramatic tendency of Herodotus and Tacitus and the rhetorical tendency of Thucydides and Sallust."

That is to say that he ranks Luke above Herodotus, but below Thucydides. "In the gospel the rhetorical bent is far less clearly to be traced than in the Acts." That is to say, Gardner considers the birth stories in Luke, chapters 1 and 2, to be

"In a region of myth, . . . hymns, very beautiful and very Christian, but freely composed for the persons in whose mouths they are put."

Gardner¹¹ offers us the consolation that

"If so, we gain a very high view of the extraordinary versatility and literary skill of the evangelist."

He thinks that Luke is more of a compiler than a composer in the sayings of Jesus. In the Acts "the circumstances are different."

"It is impossible to deny the possibility or even the probability that the author may have built in some degree upon reports and rumors of speeches made upon striking occasions by the leaders of the Church. But the language is certainly Lukan."

Gardner¹² thinks it far more likely that a careless historian like Luke would freely compose the speeches than that he "would search out hearers of these speeches and make precise notes of their recollections? That is plausible, but it is wholly *a priori*, as one can see, and rests upon a theory of Luke's historical worth that has

been discredited by the researches of Ramsay. Moffatt¹³ holds that "the excellent historical sense of the author" restrained Luke

"Who, while following in the main the ordinary methods of ancient historiography in the composition of such speeches, was careful to avoid molding and shaping his materials with a freedom which should obliterate the special cast of their aim and temper. These materials were probably furnished in the main by oral traditions."

Certainly, this is a much more likely picture of the facts than that of either Schmiedel or Gardner.

But, after all, with Luke's own account of the sayings of Jesus in the light of Mark and the Logia, one can not help wondering why we are forbidden to think that Luke followed the same method in the Acts. If he consulted sources, written and oral, for the addresses of Jesus in the gospel (as can be proved), it is natural to think that he pursued the same careful research in the Acts. He made selections from the material in the gospel as he apparently did in the Acts. His reports in the Acts vary in the degree of completeness as in the gospel. We know that Luke heard some of Paul's addresses which he reports. He had abundant opportunity to consult those who heard others, as is shown by study of the sources of the Acts. Luke was in touch personally with James and Paul. Philip and Paul heard Stephen. Mark and Philip and Manaen heard Peter.

"The speaker in the earlier part may represent not untrustworthily the primitive Jewish-Christian preaching of the period."¹⁴

Besides, one can test the speeches of Peter, James, and Paul by their epistles. No one claims that Luke read those epistles and aimed to reproduce their style and teaching. It is admitted on all sides that the speeches of the different speakers in the Acts differ and have a striking

⁹See Schmiedel, "Acts," in *Encycl. Biblica*.

¹⁰*Op. Cit.*, p. 394.

¹¹*Ibid.*

¹²*Ibid.*, p. 395.

¹³Introduction to the *Literature of the New Testament*, p. 306.

¹⁴Moffatt, *Ibid.*, p. 305.

verisimilitude to the probable facts." If Luke composed them all, he was a remarkable literary genius. It is worth while to examine the facts and see if it is not true that, while Luke's own style appears in various ways in the condensed reports, after all, the reports faithfully represent the substance and the essential language of the original addresses.

III. THE SPEECHES OF PETER:

Fortunately there are a number of these, such as the address to the 120 concerning the fate of Judas and the choice of his successor (1:15-22), the great address at Pentecost (2:14-39), the speech at Solomon's Porch (3:12-26), three before the Sanhedrin (4:8-12, 19; 5:29-32), one to Ananias (5:3-4), and one to Sapphira (5:9), the address to Cornelius and his household (10:28-9, 34-43, 47), the defense in Jerusalem (11:4-17), the address at the Jerusalem Conference (15:7-11). Here we possess data sufficient for a comparison with First Peter, and Second Peter also if one does not reject it as a basis of comparison. Bigg¹³ in his excellent *Commentary* does not draw any comparison between the language and theology of I Peter and Peter's speeches in Acts. He thinks it likely that Silvanus polished up Peter's Greek in this epistle, and as Luke's own style appears to some extent in the speeches the comparison is not easy.

And yet the fundamental ideas in Peter's theology appear in his speeches. Peter's speeches reflect the new light and the new courage that came with Pentecost and that shine in his epistles. It is probable that Peter delivered all these addresses in Aramaic, as was his later custom with

Mark as interpreter, except that at Pentecost, where Jews from all over the world were present, and that at Cæsarea to Cornelius. These two were probably in Greek. Peter was bilingual as was Paul, tho he was far less at home in the Greek than Paul. If Luke made use of Aramaic sources for the gospel (chapters 1 and 2), he could do so for Peter's speeches when necessary. Knowling thinks that Luke had written sources for Peter's speeches, besides the benefit of the recollections of those who heard them. We know that Peter's addresses are not reported in full, for "with many other words he testified and exhorted them" (Acts 2:40). It is quite possible that Peter himself made brief notes of some of his more important addresses after they were delivered, or others may have done so at Luke's request. Moffatt¹⁴ quotes Overbeck as saying:

"To the doctrinal discourses of Peter we may in a certain sense grant that they faithfully represent the primitive preaching of the Messiah by the Apostles, and that so far they possess a certain originality."

That is a very cautious statement and far short of the whole truth. The Christology of Peter's speeches is primitive and is to be compared with that of Mark and the Logia. It is primitive in comparison with that of Paul's epistles and of Peter's epistles.

"It is clear that these early chapters give a picture of the primitive community which is quite different from what existed within the experience of the writer, and which is in itself probable."¹⁵

The speeches of Peter reproduce an early stage of development, just as the birth narratives in Luke 1 and 2 are the most primitive things in the New Testament. There is no doubt whatever about the primitive picture of Christianity in Acts 1-12, where Peter figures. It is natural to think

¹³Bliss, *Acta Apostolorum*, p. 11: "*Quo intuitus has orationes inspexeris, eo plura in eis reperies, quae cum sint temporibus personisque egregie accommodata, ad rhetoricam licentiam scriptoris referri se vident.*" The more intently you examine these orations the more you will find in them that which, (since it is so exactly fitting to the times and the persons), forbids one to refer it to the rhetorical license of the writer.
pp. 6.

¹⁴*Op. Cit.*, p. 305.

¹⁵Headlam, "Acts," in *Hastings' Dictionary of the Bible*.

that Luke drew this picture from actual data.

IV. THE SPEECH OF STEPHEN: This speech (7:2-53, 56, 59) has every mark of genuineness. It will not do to say that Luke could not have gotten a report of this address. Paul himself heard it (Acts 8:1; 26:10). Philip almost certainly heard it. Either could have reproduced the line of argument for Luke. Stephen, himself, may have made a full outline of his address in Aramaic since it was a formal defense or *apologia*. There are Lukan turns of thought in the report, but not more than is natural if Luke translated an Aramaic document. There are in the speech a number of variations from and additions to the Old Testament, some of which appear in Philo. Stephen disputed in Jerusalem in "the synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians" (Acts 6:9). He was a Hellenistic Jew like all the seven (6:5) and may have been from Alexandria, and probably disputed with Saul in the synagogue of Cilicia (6:9). It is not necessary here to survey the points where Stephen and Philo agree. Rackham¹ has presented them fully. They are chiefly extrascriptural details such as appear also in the Talmud and in Josephus. In the ministry of the angels in the giving of the ten commandments (Acts 7:53) Stephen is followed by Paul (Gal. 3:19). But the significant thing is that Luke preserves these items which are so different from the Old Testament and from the rest of the New Testament.

The speech itself fits in perfectly with the picture that Luke has drawn in the gospel and in the Acts. Jesus himself was arraigned before the Sanhedrin on the charge of blasphemy, because false witnesses were bribed to say that he was going to destroy the temple with the pretense

that he could build it again in three days. Jesus kept silent and confessed only on oath that he was the Messiah, the Son of God, but they crucified him. Stephen made a formal apology and they stoned him in a rage, lynched him like a mob, as they tried to do to Jesus several times and probably would have done if he had made a defense as Stephen did.

The inner connection of the spirit of Stephen with the history argues for the authenticity of the speech. The twelve apostles had trouble from the Sadducees because they proclaimed the resurrection of Jesus, while the Pharisees held aloof. Stephen, himself a Hellenist, was the first to see the wider reach of the mission of Jesus that not only included Gentiles and Jews but treated Gentiles as on a par with Jews. Stephen saw that Jesus thought the spiritual nature of worship independent of place or race, as Jesus expounded to the Samaritan woman in John 4. The Hellenistic Jews in the synagogues in Jerusalem saw that Stephen robbed the Jews of their prerogatives and privileges and bluntly charged him with preaching against Moses and God. Thus quickly Stephen had created a revolution of which he was the victim. He roused the Pharisees who turned on him as they had on Jesus, but more suddenly and more fiercely. Stephen's passionate speech is the longest in the Acts, as long as any three of Paul's sermons, and the space it occupies is justified, because of the importance and significance of it to Luke's narrative. Stephen's career marks the second stage in the apostolic history. "He, being made perfect in a short time, fulfilled a long time; for his soul pleased the Lord. Therefore it hastened from the midst of wickedness" (Wisdom 4:13f.).

Stephen is the bridge (Rackham) from Peter to Paul in the interpretation of Christ. Like Peter, Stephen

¹The Acts, pp. 99-102.

makes Jesus a second Moses, a prophet like unto Moses, but, unlike Peter at this stage, he saw beyond the temple and the law to the freemen in Christ among the Gentiles who would come to Christ without becoming Jews. Peter saw that later at Joppa and Cæsarea (Acts 10). Paul will one day become the great champion of Gentile liberty against the Judaizers (see Galatians). But now his soul raged against the man who had struck at the glory of Moses, as he thought. Some day Paul will find the true Israel in those very Gentiles (Rom. chaps. 9-11). At Athens Paul will expound eloquently to the cultured Greeks the very gospel that God dwells not in temples made with hands for which he helped to stone Stephen now. Stephen appealed to the covenant with Abraham before the law as Paul will do in Gal. 3:17. Stephen finally turned on the stiff-necked and uncircumcised Jews who always resisted the Holy Spirit (7:51) precisely as Paul will one day turn away from the Jews to the Gentiles at Antioch in Pisidia (13:46) and at Corinth (18:6). "If Stephen had not prayed, Paul had not preached." Paul finally took up the torch of Stephen and passed it on. Peter will preach the same glorious message also. Stephen was the man of vision who saw the full truth ahead of his time and dared to proclaim it.

Luke has given the trial and defense of Stephen a dramatic setting and has shown the historian's insight in the way that he has presented the whole story. The speech bears every mark of a real report. It is full of life and power. It left its mark on Paul. It blazed the way for the future expansion of Christianity. It broke the shackles of Judaism. It defied Pharisaism. It flashed before the Jewish world the heart of Christ's message and mission to the whole wide world.

V. THE SPEECH OF JAMES: In Acts 15:13-21 Luke has a speech delivered by James, the brother of Jesus, who presided over the Conference in Jerusalem. In 15:23-29 he gives the circular epistle drawn up apparently by James and adopted by the Conference and sent to Antioch by Judas and Silas along with Paul and Barnabas (15:22f.) and later carried by Paul and Silas to the churches of Galatia (15:4). It was common enough to send a formal epistle by messengers or "apostles" as Paul did (cf. 2 Cor. 8:23) and as the churches did. The Second Book of Maccabees begins with a letter about the purification of the temple. It was easy enough for Luke to obtain a copy of this circular epistle since so many were distributed to the churches. But this epistle embodied the resolution of James in his address and was almost certainly written by James and read to the Conference for their endorsement. In the epistle the order is "Barnabas and Paul" (15:25), for in Jerusalem it is still "our beloved brother Barnabas" who has more influence with the Christians than Paul. In Galatia and Antioch it had already become "Paul and Barnabas."

The style of the epistle and the speech of James is the same. James calls Peter "Symeon," the Aramaic form of Simon, seen also in 2 Pet. 1:1. James endorses the speech of Peter and proves by Scripture that Peter is right. James shows the kind of practical wisdom in his speech" which settles the controversy with freedom for the Gentiles and in harmony with the teaching of the Old Testament in a way to satisfy all Jewish Christians save the extreme Judaizers. It was a real *eirenicon*, but no half-way compromise, and is strikingly like the discussion in the epistle of James (1:5; 3:10-18).

¹⁷Rackham, *Acts*, p. 254.

Luke was with James (Acts 21:18f.) and would have no trouble in getting the speech of James and the circular epistle to which James refers (21:25), practically claiming to be the author of the letter: "We wrote, giving judgment." James may have delivered his speech in Aramaic but he knows Greek well, as his epistle shows. If Luke translated the speech and the circular letter, that would explain any Lukan traits discernible in them.

The epistle of James shows striking similarities to the speech of James and the circular letter written by James. Mayor¹⁸ says:

"I can not but think it a remarkable coincidence that, out of 230 words contained in the speech and the circular, so many should reappear in our epistle, written on a totally different subject."

It is possible that the epistle of James was written before the Conference in Jerusalem." If so, James has written the first epistle which has come down to us, unless Galatians comes earlier (which I consider quite unlikely). The circular letter, also written by James, would then be the second epistle preserved for us. The epistle of James bears a resemblance to the Cynic diatribe,¹⁹ but the Jews were long familiar with this form of literature." Once more the data fit all the known facts without saying that Luke made up the speech of James and the circular letter.

VI. THE SPEECHES OF PAUL: These addresses are the most important items on this phase of the subject. They are the basis of special treatises by Bethge,²⁰ Percy Gardner,²¹ and M. Jones.²² We may agree at once that these speeches of Paul in Acts must all be examined separately

and that they do not necessarily stand on the same level in point of proof as to authenticity. Bethge²⁰ argues that the speeches of Paul all show the marks of an eye-witness. We may agree with Gardner²¹ that the speech to the elders of Ephesus at Miletus (Acts 20:18-35) "has the best claim of all to be historic." But that admission does not discredit the others, as Gardner thinks. He holds the speech at Athens (17:22-31) to be "the least authentic of the Pauline discourses in Acts." That is precisely the point to be examined. It is plain that the speeches of Paul in Acts are only a small selection of an immense number of addresses made by Paul.²³ It is true also that Luke has chosen the occasions for the speeches which he does give so "as to bring into strong relief the various sides of his ministry and of his doctrine."²⁴ But it is just as easy to suppose that Luke, being with Paul in Rome when he wrote the Acts, drew upon Paul's memory and upon Paul's notes and outlines of his discourses as to imagine that Luke made a free composition of Paul's addresses for the purpose of representing Paul properly on various occasions. To me it is far simpler and more natural to conceive that Luke followed his usual plan of using all available data for his narrative. It is hard to see why he should pass Paul by in the matter of his own speeches in which he would surely wish to win Paul's sanction.

One must not make too much of Paul's reference to the charge of his enemies in Corinth that "his speech is of no account" (2 Cor. 10:10), as if Luke had to write out eloquent addresses for Paul on the set occasions in the Acts. Paul himself did make disclaimers of rhetorical oratory after the order of the Greek dialectic.²⁵ He

¹⁸Commentary on James, p. lii.

¹⁹Robertson, *Practical and Social Aspects of Christianity*, p. 85.

²⁰Rhodes, *Commentary on the Epistle of James*, p. 16.

²¹Cf. letters in 2 Chron. 21:12; 30:1; 32:17; Jer. 29:1, 25.

²²Die paulinischen Reden.

²³The Speeches of St. Paul in Acts" in *Cambridge Biblical Essays*, pp. 379-418.

²⁴St. Paul the Orator.

²⁵Die paulinischen Reden, p. 174.

²⁶Cambridge Biblical Essays, p. 401.

²⁷M. Jones, *St. Paul the Orator*, p. 8.

²⁸Gardner, *Op. Cit.*, p. 395.

²⁹Jones, *Op. Cit.*, p. 2.

preached the gospel "not in wisdom of words" (1 Cor. 1:17) and "my speech and my preaching were not in persuasive words of wisdom" (1 Cor. 2:4)—that is, from the standpoint of the false taste of the Corinthians, some of whom later made the very charges against him. But we have abundant proof of Paul's real power of speech in his epistles. There is no lack of passion and of power in them and, at times, Paul rises to the heights of real eloquence (cf. 1 Cor. 13; 15; Rom. 8; Phil. 3). There is variety in the style of Paul's epistles according to subject matter and time and mood. It is no surprise, therefore, to find like adaptations in his addresses to time and place and theme. Paul spoke, as he wrote, to the audience before him. He went after the verdict, tho he always applied the eternal principles of the gospel to the topic in hand.

Gardner²¹ thinks that two influences helped Luke to make a good report of Paul's speeches: (1) his close relation to Paul; and (2) his fine dramatic sense, which would keep him from grossly misrepresenting Paul. On the other hand, he thinks that Luke was handicapped (1) by his sense of the conventions of historic writing, and (2) by

"looseness and carelessness of statement, which almost obliterates for him the line between fact and rumor, between that which actually occurred and that which ought to have occurred."

It is pure hypothesis to shackle Luke with the conventional theories of Thucydides and Josephus when we can test his critical habit by his use of Mark and the Logia. The alleged "carelessness" of Luke lies in the imagination of Baur and Schmiedel. The facts of modern discovery have effectually disposed of those wholesale charges. The thing to do is to test the reports of Paul's speeches by the canons of criticism.

Gardner²² divides Paul's speeches into two classes: (1) those at Antioch and Athens, which were "free compositions of Luke"; (2) the later speeches, "which would naturally be largely affected by personal memories." Gardner denies that he has taken away the "value" of Paul's speeches, for Luke knew Paul's views so well that "his fine dramatic sense would render him apt at expressing Paul's usual way of proceeding." Chase²³ holds that Luke had actual data for all the speeches and retained Paul's original ideas, tho he may have given them "greater fulness and elaboration and a more distinctly literary flavor." *Per contra* one must bear in mind that the reports all bear evidence of great condensation. Hence Jones²⁴ is right in contending that

"While they betray considerable proofs of editing on St. Luke's part, in the way of summarizing and epitomizing, many expressions and phrases being undoubtedly Lukan, the utterances are, in the main, those of the apostle, and that through the major portion of their contents we are listening to the voice of St. Paul himself."

I feel sure that this is a very moderate statement of the facts. The voice of Paul is heard in these addresses as the voice of Jesus comes to us in Luke's gospel.

This judgment is reenforced by a consideration of the probable sources of the speeches of Paul. We know that Luke was present at Miletus: "We came to Miletus" (Acts 20:15). So he heard that notable address to the elders, the noblest of all talks to preachers save the many to the disciples by Jesus in the gospels. We know also that he was present in Jerusalem (21:17f.), where Paul spoke to the mob from the steps of the Tower of Antonia (22:1-21). There is no reason for thinking that he was not present in Cæsarea, where

²¹*Op. Cit.*, pp. 415f.

²²*Op. Cit.*, p. 396.

²³*The Credibility of the Acts*, pp. 108f.

²⁴*Op. Cit.*, v. 17.

Paul spoke before Felix, Festus, and Herod Agrippa II (24-26). Jones¹¹ argues that beyond a doubt the report of the address before Agrippa is "the work of an eye-witness, or a copy from an original source." We know that Luke was with Paul in Rome (28:14, 16) and so heard Paul's two addresses to the Jews there (28:17-28). Luke was also with Paul in Philippi (Acts 16), but he was not present in Thessalonica, Berea, Athens, or Corinth.

We do not know that he was with Paul in the first campaign in South Galatia. Jones¹² thinks that the extremely vivid narratives and reports of Paul's extended address at Antioch in Pisidia (13:16-41) and the striking speech in Lystra (14:12-17) argue for Luke's presence with Paul. But that is very uncertain. What we do know is that Luke was with Paul and had every opportunity to obtain Paul's recollections or notes of these addresses which he himself did not hear.

"The trustworthiness of the speeches is, therefore, in some measure, guaranteed by the fact, in the case of many of them, that they are reported by one who actually listened to them; and where this is not the case, they are reproduced from materials supplied either by the speaker himself or by his companions."¹³

It is hard to overestimate the value of the Pauline speeches.

"The primary Pauline gospel we owe almost entirely to the speeches, and from this aspect they are invaluable. By means of these we are able to trace the Pauline system of doctrine from its very rudiments."¹⁴

The genuineness of the speeches alone explains Luke's report of two addresses so much alike as those in Acts 22 and 26, and that cover the conversion of Paul already adequately told in Acts 9. Besides, there are apparent inconsistencies on minor points in these three accounts of

Paul's conversion that yield to plausible explanations on close study, but that are unnatural if Luke composed all three reports. The repetition is otherwise needless and the discrepancies are superfluous.

Ramsay¹⁵ calls attention to the marvelous adaptation of Paul's speeches to the local atmosphere, a coincidence hardly possible for a writer composing at a distance. He cites the address at Antioch in Pisidia, Lystra, and Athens as instances. Local color is reproduced precisely in each case. Ramsay notes a likeness of tone in the speeches in Antioch and Lystra and the epistle to the Galatians. The speech in Athens is attacked as unlike Paul in language and in spirit. But it is as unlike Luke as it is Paul. The Attic flavor can be proof of Paul's versatility. The appeal to natural theology occurs also in the speech at Lystra and is precisely in harmony with Paul's argument in Romans 1-2. It is not true that Paul surrendered his gospel message in the presence of the Stoic and Epicurean philosophers, for he accented repentance, judgment, and the resurrection of Jesus from the dead. He probably meant to stress other great doctrines if the whimsical Athenians had not cut short his address. Ramsay¹⁶ notes that the address at Lystra was more simple, while that at Athens before an educated audience took on a more philosophical turn. But Paul attacked idolatry as courageously in Athens as in Lystra. The sermon at Antioch in Pisidia is remarkable for its Pauline doctrine of justification by faith instead of by works, and for its grasp of the salient points concerning the life and death of Christ. By means of the speeches we see Paul the preacher as we could not otherwise know him.

There is no doubt that Luke has

¹¹*Op. Cit.*, p. 286.

¹²*Op. Cit.*, p. 19.

¹³*Ibid.*, p. 20.

¹⁴Jones, *Ibid.*, p. 21.

¹⁵*St. Paul the Traveler*, pp. 144ff.

¹⁶*Op. Cit.*, p. 147.

shown consummate skill in reproducing strategic and dramatic staging for Paul's various addresses. That was his task as the historian. But he has not been convicted of merely following the conventional practise of inventing the discourses for Peter, Stephen, James, and Paul, which cut so large a figure in his book.

The very diversity exhibited is more readily explained by the use of actual data for the various addresses. The short speech of Tertullus (Acts 24:2-8) was made in public, as was that of Festus in 25:24-27. The letter of Claudius Lysias in 23:27-30 was a public document. It is not so

easy to explain how Luke got his data for the conversation between Festus and Agrippa in 25:14-22. But Luke may have had resources of which we know nothing. It is really amazing, all things considered, how we can follow his tracks for nearly the whole of the many discourses that adorn the book of Acts.

"He chose rather to include the speeches as we possess them, with their many difficulties, their manifest inconsistencies on some points, because they represent the genuine utterances of his master."¹⁰

We may thank Luke for this fidelity as for his other gifts and graces.

THE IMPLICATIONS OF "OUR DAILY BREAD"

The Rev. J. L. LOVE, Toronto, Ont.

WHEN Jesus taught men to pray "Give us this day our daily bread," society was in a much less complex form than it is to-day. With the one great exception of Rome, most of the cities of that time were able to feed their population from the produce of the surrounding countrysides. Rome maintained an extensive fleet of grain-ships plying between Alexandria and the imperial city and bringing to her hordes the food which they could not procure for themselves at home.

Apart from this the problem of ensuring a regular supply of "daily bread" the civilized world was never very acute, altho there were periodical local famines due to natural causes.

When first spoken the petition, "give us this day our daily bread," was a comparatively simple one. Its response depended upon the natural revolution of the seasons, "summer and winter, seed time and harvest." To-day there are enfolded in the prayer vast and complex problems of industry and economics. The phrase that sounds as simple as it is brief is

in reality a tremendous request. It is asking God to exercise control over the almost immeasurable human organizations that produce and distribute the world's supply of food.

A good many years ago a genius for statistics calculated the number of workmen through whose hands a pin had to pass before it found a place in milady's pincushion. The small army of workers that he marshalled served to elevate the humble pin to a place of awe and veneration in the minds of magazine readers of that day. Were this statistical genius alive to turn his attention to a piece of modern bread and butter and estimate the processes that must be got into smooth working order, and maintained in that condition, before our "daily bread" is provided, his pen might be excused if it failed to limn the herculean task.

It is long since this request in the Lord's prayer could be met by the combined efforts of the farmer, the miller, and the baker. When Christ included the phrase in the master

¹⁰ Jones, *Op. Cit.*, 6. 291.

petition, many a man combined the functions of all three in his own person. To-day the production of a slice of bread involves far more than the field, the flour mill, and the bakery. In themselves each of these factors is faced with its own grave and growing problems. The farmer is harassed by the shortage of labor and his consequent dependence upon mechanical equipment. Bloated cities grow more and more, making greater demands upon the depleted countryside for "daily bread." The "jolly miller" of song and story has gone. His water-wheel rots in the stream, and if his successor keeps a brave heart, as he probably does,—if dividends be any index of animal spirits—he has difficulties to face which the Miller of Dee wot not of. The wolves of frenzied finance, speculating in wheat which they never see, keep him guessing during sleepless nights whether or not to buy. Even the baker has his worries incidental to modern conditions, of which the problem of a continuous and adequate supply of yeast in a dry and thirsty land, and the question of wrapt or unwrapt bread, are among the least. Both the miller and baker are face to face with the demands of union labor in their own industries and in those upon which they absolutely depend.

Take, for example, the question of distribution. Without adequate and quick transportation food, more than any other commodity, is as valueless as Robinson Crusoe's chest of Spanish dubloons on the desert island. When we pray, "Give us this day our daily bread," we are asking for far more than that "seed time and harvest shall not fail." We are petitioning God to take under his control the entire, vast, complicated system of transportation the world over.

The more we analyze this apparently simple phrase the more tremendous and far-reaching does its purport appear. It seeks the divine control of

the issues between capital and labor. It means the heavenly adjustment of the issue between master and man. It is no isolated phrase injected casually into the master prayer of humanity; it is vitally linked up with the words that precede it, "Thy kingdom come, thy will be done on earth."

How can God continue to give us our "daily bread" if capital and labor do not mutually adopt the Golden Rule? If class—any class—selfishness is to rule the world, it will mean that economics are to divorced from ethics and that ultimately anarchy must prevail. Trades unions and masters' associations are good when organized for defense. They war against the coming of the kingdom of God when they act on a blind and selfish offensive. "Blessed is he that eateth bread in the kingdom of heaven." Man can not live by bread alone, but he can not live in our complex civilization at all without brotherliness.

If seed time and harvest were the only factors in the provision of "daily bread" the problem would not be a complicated one. Taking the world over, these do not fail. The earth produces annually more than enough to feed its human inhabitants. Even in the abnormal conditions of this post-war period the problem of starving European countries is not caused by inadequacy of supply but by want of transportation facilities. It is a question of distribution. Even in America there is a phase of the same difficulty. Immeasurable quantities of foodstuffs perish because they can not be got to the needy markets. When to the congested condition of the railroads and the shortage of the merchant marine are added strikes, "outlaw" and "legitimate," the problem becomes still more acute. The One Big Union, the I. W. W., the "ca canny" labor unionist, the Shylock employer, are all in one powerful combine to nullify the prayer,

"Give us this day our daily bread."

Bread is a generic term that covers a multitude of human needs. It is doubtful if it can be confined to mean food of all kinds. The body needs clothing, shelter, medicine. A survey of all human physical needs must be sweepingly comprehensive even when all luxuries are eliminated from the review. Food, in this sense, does not include luxuries, and Christ did not teach men to pray, "Give us this day our daily luxuries." God does not guarantee the non-essential. Nevertheless the world to-day is straining every nerve to secure more and more the costly and dispensable things. The thousands of millions wasted in luxuries are the direct cause of idleness, unproductiveness, inefficiency, inertia, ignorance, disease, and direct loss. The craze for expensive non-essentials not only promotes waste but jeopardizes the supply of the essential. More than the O. B. U., I. W. W., or the "Bolsheviki" agitator, the modern orgy of unbridled extravagance is making it hard for God to answer the world-cry "Give us this day our daily bread."

There is a divinely logical sequence in Christ's phrasing of the Lord's Prayer more inexorable than any human logic. The kingdom of God on earth, the doing of the Father's will by men, the divine provision of the world's daily bread, are all bound up

as in a syllogism. The first and second must be prayed for if the third is to be obtained. "Thy kingdom come. Thy will be done on earth as it is in heaven." If we can not pray and work for these things, we have no right to ask for "daily bread."

The high cost of living has been explained on economic grounds. Such explanations are superficial and exceedingly elementary. No card index system can begin to contain the solution of the pressing and growing problems of to-day. Statistics are only a method of charting the situation. They plot the hidden rocks and shoals on which the body politic has already run, but they convey no power to lead into the deeper, safer channels. They scare but they do not sanctify. The root trouble is not one of economics. It is spiritual. It has less to do with political economy than with theology. The world has thought too much of *Politikos* and too little of *Theos*. Men have been praying a truncated prayer. They have importuned for bread and cake—chiefly cake—and not even wished the coming of God's kingdom and the doing of his will on earth. In our Father's house there is enough and to spare. When we ask his bounty in the name, in the spirit, in the logical sequence of Christ, and not merely in vain repetition of his words, he will give us full measure, prest down and running over.

JESUS AND THE TESTAMENT OF SOLOMON

Professor EDWARD CHAUNCEY BALDWIN, Ph.D., University of Illinois, Urbana, Ill.

A PERPLEXING passage in Luke (10: 17-18) becomes clear in the light of the extra-canonical work called *The Testament of Solomon*. The seventy "returned with joy," we are told in the gospel, "saying, Lord, even the demons are subject unto us in thy name. And he said unto them I be-

held Satan fallen as lightning from heaven." The obscurity of the phrase "from heaven" (*ἐκ τοῦ οὐρανοῦ*) as well as the apparent inconsequence of Jesus' reference in this connection to Satan's fall, has puzzled commentators not a little. The more ancient expositors, like Gregory the Great

(*Moral XXIII*. 6) understood the words "from heaven" literally, and maintained that Jesus referred to the fall of the angels alluded to in Jude 6. Modern exegetes have generally preferred the symbolic interpretation. Thus Rev. Alfred Plummer in *The International Critical Commentary* interprets the phrase "from heaven" as meaning from the height of his prosperity and power, and regards the whole vision as a "symbol and earnest of the complete overthrow of Satan."

Of these two, the earlier exegesis is more nearly correct. Jesus' assertion is to be taken literally, not symbolically. He unquestionably stated what he thought was a literal fact; and in so doing he was quite in accord with the current belief of his time. The most authoritative source of our knowledge of current belief regarding demons in the first century A.D. is the pseudepigraphic *Testament of Solomon*, the work of a Jewish-Christian, written in Greek. This book contains a long list of malignant spirits who are summoned by King Solomon by means of a magic ring provided him by the archangel Michael. Each in turn gives his name, mentions his particular activity, and the means by which he may be exorcised. Among them Orniās, the fierce (χαλεπὸν) spirit tells the king how the demons fly about among the stars and overhear the divine decrees which determine men's fate upon the earth. Upon hearing this, Solomon continues:

"I praised the Lord, and again questioned the demon saying: Tell me how you, being demons, are able to ascend into the heaven, and to mingle with the holy angels even in the midst of the stars. And he said: Just as things are brought to perfection in heaven, even so on earth are the types

of all of them,¹ for there are principalities (ἀρχαί), powers (ἐξουσίαι), world-rulers (κοσμοκράτορες).² And we demons fly about in the air, and hear the voices of the celestial ones, and we look upon all the powers. And having no place of rest (ἔδω ἀπαύσεως) we become exhausted, and fall as do leaves from the trees. And men, seeing us, think the stars are falling from heaven. But it is not so, O King; but we fall through our weakness, and because we have nothing anywhere to lay hold upon. And we fall as lightnings (ἀστραπαί)³ in the depth of night, and suddenly. And we set cities aflame, and lay waste the fields with fire. For the stars are firmly fixed in heaven, as also the sun and the moon."⁴

In this passage, persistently ignored by commentators, we unquestionably possess the key to the understanding of Jesus' assertion. The popular notion that a flash of lightning or a shooting star was really a falling demon Jesus seems to have shared with his contemporaries. Upon such natural phenomena he appears to have based his belief in the approaching downfall of the kingdom of Satan—a belief which the new power of his followers to cast out demons seemed to him miraculously to confirm.

The Pilgrims

"What sought they thus afar?

Bright jewels of the mine?

The wealth of seas, the spoils of war?

They sought a faith's pure shrine!

Ay, call it holy ground,

The soil where first they trod!

They have left unstained what there they found,

Freedom to worship God."

—MRS. FELICIA HEMANS

¹ The identity of the idea expressed with that found in Heb. 8:5 is sufficiently evident.

² These are the leaders of the malignant forces that would "separate us from the love of God" (see Rom. 8:38). St. Paul believed firmly in demons of the air.

³ The same word (ἀστραπή) is used here as occurs in Luke 10:18.

⁴ The Greek text may be found in Migne, *Patrologia Graeco-Latina*, Vol. 122. The passage translated is in column 1849, B.C.

COMMENT AND OUTLOOK

By E. HERMAN, OUR LONDON CORRESPONDENT

The Anglo-Catholic Congress

LONDON was astonished recently by the quite unique spectacle of over a thousand Anglican priests with twenty bishops marching in procession through the streets on their way to high mass at St. Alban's, Holborn, to mark the beginning of the Anglo-Catholic Congress. On they came, the priests in cassock, surplice, and biretta, the bishops in gorgeous capes and miters, each attended by two deacons of honor wearing dalmatics. The bishops were preceded by priests carrying thurifers from which smoke of incense ascended, and followed by priests bearing the crucifix. The high mass at St. Alban's was for priests and bishops only, but masses for the laity were simultaneously celebrated at various churches.

The strength of Anglo-Catholicism was strikingly demonstrated by the Congress—the first in its history. The movement, like so many others, has grown mighty by persecution. It has endured episcopal condemnation, "Protestant" attack, and "Liberal" criticism, and has gathered strength with each storm that burst over it. The secret of its vitality is not far to seek. Obscurantist in its theology, medieval in its moral theory, and Roman in its *cultus*, it yet possesses three qualities which appeal irresistibly to the mind of to-day. It is clear-cut and definite, it is constructive, and it stands for a life of devotion and self-denial. While one can not but regard it as a regrettable deflection from New Testament Christianity, one is forced to admit that as far as apostolic devotion and unreserved self-dedication go, it reflects the spirit of the gospel where other sections of the Church which have kept closer to gospel theory often fail. The popular success of the movement

may be gauged from the fact that the Congress took place in the Albert Hall (the largest in London), and was attended by 12,000 members.

"The Eclipse of Nonconformity"

It is not without significance that at the very time when the Anglo-Catholic Congress was giving a spectacular demonstration of the strength of the Church of England, the *Nation* opened its columns to a depressing correspondence on "The Eclipse of Nonconformity." The ball was set rolling by "F. A. A.," a well-known journalist and Christian worker, who contends that the war has left the free churches dim of vision and impotent. Instead of being made strong to succor the world, they need a physician themselves, and seem to be unable to recover for themselves the ideals they are supposed to preach to the masses. They suffer from "the apathy and timidity of their leaders, their newspapers, and their official assemblies."

Dr. Horton puts in a word for the Free Church leaders:

"I am sorry for them," he says; "they are confronted by the scorn of the world and the disloyalty of their followers. They are not appointed by the churches; they come to the front by gift of speech which by no means implies a gift of action. . . . They are reviled for the powerlessness which is inherent in all democratic leaders."

Principal Selbie, who writes a convincing letter, contends that the younger men within the free churches are rightly rebelling against a type of Nonconformity which lives on negations. It is, however, the older men who are in power, *hinc lachrymarum rerum*. He rejoices to know that the old smug middle-class type of Nonconformity is dead, and insists that the supreme need of to-day is religious education.

There is little doubt that the future of the free churches depends upon the scope they are prepared to give to their young men. To judge by the assemblies of the National Free Church Council, that scope is practically nil. At the last Spring meetings, extending over a week, the program was made up of the old familiar names, with only one solitary exception. One is sorry if the present leaders smart under the disloyalty of their followers; but so long as these leaders do not give their younger brethren a chance, one's sorrow remains a little perfunctory.

The *Koinonia*

What was the really new thing that came to the world at Pentecost? Professor Anderson Scott, of Westminster College, Cambridge, in his particularly fine contribution to the recently published volume of essays on *The Spirit*, edited by Canon Streeter, answers in one word: Fellowship of the type known as *koinonia*, or "unity." It is not merely a "togetherness," not only intercommunion, but the emergence of a new collective personality—a characteristic experience of oneness in Christ. Behind the *ecclesia* stands this *koinonia*—this realization of a corporate personality, the creation of an entirely new consciousness which became the organ of the Spirit. One feels that Dr. Anderson Scott has touched the very core of things here. The root of the present religious decline is that our leaders have substituted the *ecclesia* for the *koinonia*. We have discussed and debated, attended lectures and frequented services, without trying, in any real sense, to break through the limits of egotism and recapture the "fellowship." In Great Britain the Anglican and Free Church fellowship movements, with their insistence upon corporate praying and thinking and their experiments in corporate

spiritual experience, are showing the churches the way back. We have substituted "team-work" and camp fraternity for that fellowship of which there ought to be an expression. We have almost completely lost that corporate unity of a common life which includes all the individual lives that compose it but is far more than their sum. And the reason is fairly obvious. The *koinonia* does not come to those who seek self-gratification by means of intercourse with others, but to those who wish to give themselves to the whole. It is symbolized by the one loaf that must be broken; it is sacrificial—the ultimate sacrament.

Jesus the Workman

Of lay writers on the New Testament subjects none—excepting, perhaps, Dr. Rendel Harris—is so rich in stimulus and suggestion as Dr. Frank Granger, Professor of Classical Literature at Nottingham. Dr. Granger has written alluringly of the social and revolutionary implications of the logia of Jesus, the medical significance of the gospels, and many other interesting by-paths of New Testament inquiry. In the *Expositor* for June he treats of "Jesus the Workman" in his own characteristic fashion. He contends that the word "*tekton*," translated as "carpenter," should really be "mason," and that the utterances of Jesus are full of allusions to the mason's craft. In his opinion, Jesus worked on the synagogue buildings which had suffered in the wars, or on the new synagogues which were arising here and there. He cites a succession of sayings, from the comparison of Simon to a stone to the comment on the pillars of the Temple, to show that Jesus looked at everything with a mason's eye.

"Not the Galilean peasant of Renan," he concludes, "but an entirely different figure presents itself. The artisan who by long preparation becomes a rabbi enters into the current not only of Jewish life, but also of

Græco-Roman civilization. Jesus thus gives a meaning to the transition from pastoral life and agriculture to town industry . . . By the standard which he sets up we may measure the modern prophets of industry. He is indeed a modern of the moderns. The to-morrow of the Apocalypse is now a to-day."

Dr. Granger's conception is distinctly challenging. One has known scholars to argue on the basis of the gospel story that Jesus was (when grown to manhood) not a carpenter but a fisherman, and Professor Granger's contention seems to have as much support from the gospel narrative as that theory—and that is a good deal, but by no means enough to settle the question.

A Present-day Franciscan

There can be little doubt that Christian men everywhere are discovering the charms of Lady Poverty. We are ceasing to believe in what Frank Crane calls "the money-myth," and beginning to realize that truth can not be advanced, or true progress assured, or the hurts of the world healed, by money. The latest British recruit to the ranks of lovers of holy poverty is a young Scottish Presbyterian minister, the Rev. Douglas Muir. While yet a boy his ideals already diverged from those of the average Scottish lad, and when a student at the Glasgow United Free Church College he not infrequently excited the wrath of Principal Denney by his decidedly un-Presbyterian way of looking at things. As a matter of fact, he was already imbued with the conceptions which have recently led him to join the Free Catholic movement. However, he settled down to the ordinary work of a Presbyterian minister and made his mark as a preacher. But he had seen "the vision splendid" in his own way, and was determined to follow it. He gave up his church and all prospects of advancement, donned the brown robe of the Franciscan friar, and started on a preaching-tour

through the villages of England and Scotland. Like the Sadhu Sunder Singh, he refuses to own any money. If hospitality or food is offered, well and good; if not, he cheerfully goes without. Whatever one may think of the Franciscan way, it is surely significant, to say the least of it, that a young university man, of considerable intellectual attainments and with excellent worldly prospects, should choose the life of an itinerant ascetic. In the spirit behind such renunciation rather than in flamboyant "mass-movements" lies the hope of a great religious awakening.

A French Chautauqua

One of the most interesting religious movements in France to-day is the so-called "Social Week," an annual summer school in Catholic social science extending over a week. In sharp contrast to British and American summer schools, the element of play is entirely wanting at this Chautauqua. There are no games, no rambles, no athletic sports in the afternoons. Almost every hour of the week is given to lectures by leading Catholic professors, and hundreds of devoted Catholic men and women leave their families and their business to become enthusiastic students for a brief seven days. Only during the meals in the refectory do these earnest spirits relax and warm fellowship reign supreme. The mornings and afternoons are given to the lectures and to group conferences, the evenings are filled with public meetings or church services. Sometimes the family is the theme of the week; another year it will be the organization of labor or the cooperative movement. Started in 1903, these "Weeks" have become an institution. To-day they are taken notice of by the French press. The movement is spreading, in Italy, Spain, Belgium, Holland, Poland, Switzerland, and Uruguay.

Editorial Comment



IN a recent volume on prophecy Professor Kemper Fullerton of Oberlin defends the thesis that prediction must be eliminated from our idea of Biblical prophecy. For many years past Biblical students have been accustomed to the notion that prophecy and prediction are not equivalent and interchangeable terms. While the sanest Christian scholarship has always held that prophecy contains prediction, it has regarded prediction as only one element, and by no means the largest or most important element, in prophecy. Prophecy could exist without prediction and prediction might be and was practised without vital connection with what appears in the Bible as prophecy.

The Preacher and Predictive Prophecy

Modern exegesis, therefore, can not successfully attempt the elision of the predictive element. Moreover the prophet made predictions of two dissimilar kinds. One embodied the working out of general principles like the sovereignty of law and of God in the world; the other was what we might call individual, occasional, or emergential. Under the first the Hebrew prophet in delivering God's mandates to men felt authorized to foreshadow the result of obedience and disobedience; in estimating the results of good and evil behavior he felt entitled to say what would inevitably issue. In this respect the modern preacher's task is predictive in the same sense as that of the old prophet. He too can declare to men certain positive and inevitable consequences of their deeds. To the dishonest man he can say: You will surely lose the confidence and esteem of your associates; to the dissolute he can predict certain loss of health and happiness; to the peaceful and law-abiding citizen he can promise the love and approval of his fellow citizens. Indeed, the modern preacher can do this even more confidently and with minuter foresight into the details of the future because he has a larger experience out of which to draw and more precise scientific methods in tracing the results of moral courses to their full outlines. It is in this realm of prophecy that the modern preacher most fitly carries on the work of the ancient Hebrew prophet.

The second class of predictions employed by the ancient seer is well illustrated by such passages as Isa. 7:10-16 and possibly 9:6-7, though this class had the same ethical basis as the other. Here are specific pronouncements as to the future, imitation of which the wise preacher will avoid.

What then shall be the attitude of the preacher of to-day in utilizing the predictive aspects of the divine message delivered by his predecessors and embodied in the words of the Bible? Shall he pass it by as something that has no bearing on his own task or shall he make it of use, and if so, how?

One common way of dealing with prediction in the Bible is to assume that it was given for the purpose of informing the favorites of God as to the course of events they may expect on the face of the earth. Some advocates of this course do not hesitate to call prophecy "history written in advance of the events." This view is particularly alluring to those who are longing for the second coming of Christ and are watching for the signs of the times. These, however, forget that Jesus himself discouraged their type of expectation and urged the kind of preparedness for his coming that is independent of any knowledge of times and seasons. They also forget that all efforts to read history in the light of predictive prophecy have proved illusive and barren of practical results.

The preacher may indeed use predictions made and fulfilled in the past as the ground of God's faithfulness to his promises. Such incidents are illustrative of moral and spiritual principles which have practical bearings in the present-day world. But so far as the preacher to-day thinks he finds in the Bible predictions not yet fulfilled, he may wisely ask himself whether he has read his Scriptures aright. Are there predictions in the Bible aside from those which would have interested the contemporaries of the prophets? A reasonable, though not "rationalistic," Biblical interpretation would lead to the conclusion that there are none. The question is one of interpretation.



AN editorial in a recent issue of the New York *Evening Sun*, after describing for a questioning correspondent the meaning of the "light year" in astronomy, goes on to discuss the question: "Are not the stars and star groups in all probability as infinite as space itself?"

Theological versus Astronomical Magnitudes

"Infinite" is a convenient term when the mind in its outreach into the unknown comes to the end of its tether and, after some ineffectual straining, suddenly breaks away and escapes into—what? Is it into the blank of its own "benumbed conceiving," does it have recourse to a concept under which it may hide its inability to go further?

The term "infinite" is common to both astronomy and theology, but its meaning in the one science differs by a good many "light years" from its meaning in the other.

In popular astronomy "infinite" stands for the unlimited, the realm beyond the range of the mind to conceive; just as in mathematics it signifies an extension or a series which passes beyond the power of the mind to follow, in which, however, the same laws hold.

In theology, on the other hand, infinite, as applied to the Divine Being, means something quite different. Under the conception of the *Via negativa* of the middle ages it signified that which is non-finite or opposed to finite—that which remains after everything finite has been taken away. In modern theology it connotes something more positive, i.e., perfection, as contrasted with the imperfect, the partial, the finite. Infinite intelligence is not something which stands over against finite intelligence as different in kind—since all intelligences have something in common—but that which transcends the finite, includes it, and takes it up into a greater whole. From the view-point of theology, it is not so much space that is infinite as the mind that is able to comprehend it in all its implications and relations.

Now astrology, like other sciences, is intimately related to theology in that it inevitably leads the mind, by the sense of its own limitations, to the positing of an Intelligence great enough to comprehend its insoluble problems. This intelligence need not be alien to finite intelligence, or of a different kind. Its nature is rather that of an inclusive Intelligence. The Absolute Intelligence, in surpassing finite intelligence, takes it up into itself and fulfills human knowledge in a knowledge which is all-inclusive, universal. In it, e.g., time and space are not necessarily falsified or even dropt, but are included in a knowledge to which time and space are but the *a*, *b*, *c*. Just as a mature mind understands, comprehends, sympathizes with, yet vastly surpasses in its content, the knowledge of the child, so we may infer that the Infinite Mind comprehends our finite categories and regulative principles

which it has itself instituted, but also embraces them within a vastly greater and more inclusive order of knowledge.¹

Or, to change the figure, just as the astronomer of to-day sees the same starry heavens and understands them by the same mental operations as the astronomer of ancient Chaldea—yet sees them in the setting of a far vaster heaven and in the light of a far wider and better understood laws—so the Divine Mind may witness the same phenomena as we, and act according to the same eternal principles of rationality, yet possess a knowledge so much more inclusive and universal in scope than ours that his knowledge is justly termed infinite and our finite.



THE modern emphasis on experience as the only test of religious validity raises the question of the place of the Bible in the religious life. Can the Bible in any sense be a matter of experience and still retain its old place as the norm of the Christian's life? It is easy enough to understand the position of those who claim that the Bible is a rule of faith and practise imposed from above upon the mind and conscience of man; but what can be the use of a canon to him who believes that all truth validates itself in experience and all duty forces itself on the conscience by a categorical imperative from within?

In point of fact, those who insist on the emphasis on experience do not as a general rule discard the Bible. On the contrary they cherish it all the more sincerely and cordially. They do so because they find first of all that its content is verified by experience. It presents no truth regarding God or the Godward life which does not, when carried into expression, immediately find recognition on the part of the spirit of man.

Moreover, when they examine the circumstances of the origin of these representations they find that men at one time experienced the truth which was embodied in the Biblical data. The whole Bible is drawn from experience—the same wholesome experience of sober, God-fearing men. This is not at all inconsistent with the ideas of revelation and inspiration as taught in our standard theologies. It means only that when God inspired the prophets and apostles he led them to see in their experience his eternally valid Word.

Then again, the Bible begets experiences which commend themselves as valid from the spiritual point of view. "He that willeth to do the will of God 'knows' of the doctrine that it is from God." In other words, the modern experimental point of view lays bare the connection between the Bible's authority and power on the one hand and the source and seat of all authority. It neither supersedes nor nullifies the use of the Bible as a norm of faith. It shows that the spiritual intuition which singled out the Scriptures and adopted them as the standards of spiritual values was a genuine and true guide. The Constitution of the United States represents and expresses political wisdom experientially attained. Many, who uninquiringly accept it as the fundamental law of their lives as citizens, find out on reflection that at its base there lies experience, that it creates political experience as it is respected and obeyed, and that its soundness is verified by experience. Such as make this discovery do not cease regarding it as the organic law of the land. Nor do they dispute its value. The Bible will remain the clear, universal and permanent expression of the voice of God heard through the experience of men.

¹ See Josiah Royce: *The World and the Individual*.

The Preacher

MESSAGES OF AN OLD EPISTLE FOR THE NEW DAY

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THIS epistle of Paul written to the churches of Galatia (which Martin Luther loved and called "my own epistle" and reading which John Wesley said, "I felt my heart warm at the mention of Jesus") has too long been regarded merely as a master treatise on the doctrine of justification by faith, when as a matter of fact it is infinitely more than that, the revelation of the hunger of a great preacher's heart that his people might know Christ and obey the truth of the gospel (3:1). The Galatian epistle had its message for the churches of yesterday, but the modern preacher who will reread it will find it crammed and crowded with messages for the churches and Christians of our new day. It's an "up-to-the-minute" epistle, and the minister who preaches it through will not lack for timely, virile, varied, and soul-building themes, as will be shown by the following sermon subjects that were suggested to the writer after reading the epistle a number of times while in bed recovering from a case of influenza recently.

CHAPTER I

How Great Preachers are Made. Verse 1.—"Paul, an apostle (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead)."

A Benediction for To-day. Verse 3.—"Grace be to you and peace from God the Father, and from our Lord Jesus Christ."

The Gift of Gifts. Verse 4.—"Who gave himself for our sins."

The Place of Christ in a Reconstructed World. Verse 4.—"That he might deliver us from this present evil world, according to the will of God and our Father."

Fickleness in Religion. Verse 6.—"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel."

Blasting Away at the Rock of Ages. Verse 7.—"But there be some that trouble you, and would pervert the gospel of Christ."

No Other Gospel. Verse 9.—"As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."

The Perils of Pleasing Men. Verse 10.—"For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ."

Our Debt to the Jew. Verse 13.—"For ye have heard of my conversation in time past in the Jews' religion."

Persecuting the Church in the Twentieth Century. Verse 13.—"How that beyond measure I persecuted the church of God, and wasted it."

The Power of the Dead Hand in the Religion of Our Day. Verse 14.—"Being more exceedingly zealous of the traditions of my fathers."

The Christian as a Revealer of Christ. Verse 15.—"But when it pleased God, who separated me from my mother's womb, and called me by his grace," Verse 16.—"To reveal his Son in me, that I might preach him among the heathen."

In Conference with God. Verse 16.—"Immediately I conferred not with flesh and blood." Verse 17.—"Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia."

When Great Souls Meet. Verse 18.—"Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days."

An Honest-to-God Preacher. Verse 20.—"Now the things which I write unto you, behold, before God, I lie not."

Moral Miracles. Verse 23.—"But they had heard only, That he which persecuted the faith which once he destroyed."

Is God Glorified in You? Verse 24.—"And they glorified God in me."

CHAPTER II

Paul and His Friends. Verse 1.—"Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also."

Revelation in Every-day Life. Verse 2.—"And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles."

False Brethren in the Modern Church. Verse 4.—"And that because of false brethren unawares brought in."

The Liberty of the Christian Life. Verse 4.—"Our liberty which we have in Christ Jesus."

The Might of the Christian's Ministry. Verse 8.—"For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles."

Church Pillars Wanted! Verse 9.—"And when James, Cephas, and John, who seemed to be pillars."

The Right Hand of Fellowship. Verse 9.—"They gave to me and Barnabas the right hands of fellowship."

The Church and the Problem of Poverty. Verse 10.—"Only they would that we should remember the poor; the same which I also was forward to do."

The Mistakes of Peter. Verse 11.—"But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed."

¹This is the only use of this expression in the New Testament, and it makes a good text for an Interchurch World Movement sermon.

²Before preaching on this theme read Uhlhorn's *Christian Charity in the Ancient Church*.

When Church Members Go Wrong. Verse 13.—"And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation."

Salvation by Character in the Light of Scripture. Verse 16.—"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, for by the works of the law shall no flesh be justified."

The Great Comrade—Christ and You. Verse 20.—"I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God."

The Great Sacrifice. Verse 20.—"The Son of God who loved me, and gave himself for me."

Frustrating the Grace of God. Verse 21.—"I do not frustrate the grace of God."

CHAPTER III

The Lost Vision. Verse 1.—"O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?"

A Miracle-Working Ministry—The Miracles of the Holy Spirit. Verse 5.—"He therefore that ministereth to you the Spirit, and worketh miracles among you."

The Man Who Believed God. Verse 6.—"Even as Abraham believed God, and it was accounted to him for righteousness."

The Gospel in Genesis. Verse 8.—"And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."

The Doctrine of Doctrines. Verse 11.—"But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith."

The Lifted Curse—The Great Propitiation. Verse 13.—"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree."

A Brief for Foreign Missions. Verse 14.—"That the blessing of Abraham might come on the Gentiles through Jesus Christ."

How the Holy Spirit Comes. Verse 14.—"That we might receive the promise of the Spirit through faith."

The Text with 300 Interpretations. Verse 20.—"Now a mediator is not a mediator of one, but God is one."

The Futility of the Merely Moral Life. Verse 21.—"If there had been a law given which could have given life, verily righteousness should have been by the law."

The New View of Sin in the Light of Holy Scripture. Verse 22.—"But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."

Before Faith Came. Verse 23.—"But before faith came, we were kept under the law, shut up unto the faith which should afterward be revealed."

The Evolution of Religion. Verse 24.—"Wherefore the law was our school-master to bring us unto Christ, that we might be justified by faith."

How to Become a Child of God. Verse 26.—"For ye are all the children of God by faith in Christ Jesus."

*There may be significance in the fact that while the Old Testament closes with the word curse, the New Testament closes with a blessing. See Mal. 4:6 and Rev. 22:21.

F. W. Farrar is authority for the statement that there are no less than 800 different interpretations of this text.

What it Means to Unite with the Church. Verse 27.—"For as many of you as have been baptized into Christ have put on Christ."

What Makes Us all One. Verse 28.—"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus."

CHAPTER IV

The Christmas Miracle. Verse 4.—"But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law."

The Sweetest Name of God. Verse 6.—"And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."

Did You Know You Were an Heir? Verse 7.—"Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."

When a Man Knows Not God—The Idolatry of To-day. Verse 8.—"Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods."

Getting Acquainted with God. Verse 9.—"But now, after that ye have known God, or rather are known of God."

The Lament of the Modern Minister. Verse 11.—"I am afraid of you, lest I have bestowed upon you labor in vain."

A Minister as an Angel of God. Verse 14.—"Ye received me as an angel of God, even as Christ Jesus."

The Lost Chord in Religious Life. Verse 15.—"Where is then the blessedness ye spoke of?"

How Much of the Truth Should the Minister Tell? Verse 16.—"Am I therefore become your enemy because I tell you the truth?"

Christians in the Making. Verse 19.—"My little children, of whom I travail in birth again until Christ be formed in you."

The Allegories of the Bible. Verse 24.—"Which things are an allegory."

The Mother Country of the Soul. Verse 26.—"But Jerusalem which is above is free, which is the mother of us all."

The Irrepressible Conflict. Verse 29.—"But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now."

The Court of Last Resort. Verse 30.—"Nevertheless what saith the Scripture?"

CHAPTER V

Yokes. Verse 1.—"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

Lapsed Christians. Verse 4.—"Ye are fallen from grace."

Righteousness the World's Only Hope. Verse 5.—"For we through the Spirit wait for the hope of righteousness by faith."

How Faith Functions. Verse 6.—"Faith which worketh by love."

Barriers to the Better Life. Verse 7.—"Ye did run well; who did hinder you that ye should not obey the truth?"

What Christianity Is Doing. Verse 9.—"A little leaven leaveneth the whole lump."

Heckling the Church. Verse 12.—"I would they were even cut off which trouble you."

The Personal Liberty Plea. Verse 13.—"For, brethren, ye have been called into liberty; only use not liberty for an occasion to the flesh."

*Vincent's *Word Studies in the New Testament* says: "My little children" in this verse occurs nowhere else in the writings of Paul.

An Old Slogan for the New Day. Verse 13.—“By love serve one another.”

A Remarkable Digest of the Laws of God. Verse 14.—“For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself.”

A Warning to the Warring Classes of To-day. Verse 15.—“But if ye bite and devour one another, take heed that ye be not consumed one of another.”

The Victorious Life. Verse 16.—“This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.”

The Holy War. Verse 17.—“For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye can not do the things that ye would.”

Evidences of God in the Christian's Life. Verse 22.—“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith.” Verse 23.—“Meekness, temperance: against such there is no law.”

What Makes a Christian. Verse 24.—“And they that are Christ's have crucified the flesh with the affections and lusts.”

CHAPTER VI

When a Man Falls Down. Verse 1.—“Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted.”

Our Duty to a Burdened World. Verse 2.—“Bear ye one another's burdens, and so fulfil the law of Christ.”

Feeling Yourself. Verse 3.—“For if a man think himself to be something, when he is nothing, he deceiveth himself.”

Getting Acquainted with Yourself. Verse 4.—“But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.”

Every Man the Maker of his Own Destiny. Verse 5.—“For every man shall bear his own burden.”

The Laborer is Worthy of His Hire. Verse 6.—“Let him that is taught in the word communicate unto him that teacheth in all good things.”

The Inevitable Harvest. Verse 7.—“Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.” Verse 8.—“For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.”

A Message for Discouraged Christians. Verse 9.—“And let us not be weary in well doing: for in due season we shall reap, if we faint not.”

A Challenge to the Church. Verse 10.—“As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.”

Is the Martyr Spirit Dead? Verse 12.—“Lest they should suffer persecution for the cross of Christ.”

The Glory of the Cross—The Crucified Life. Verse 14.—“But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world.”

Reality in Religion the Acid Test. Verse 15.—“For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.”

“Before preaching from this text read John Bunyan's great allegory, *The Holy War*, in which he tells of the attacks of King Diabolus on the City of Mansoul.

The Israel of God. Verse 16.—“And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.”

The Marks of the Lord Jesus. Verse 17.—“From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.”

New Bible for the Blind

The New York Bible Society has just issued the first book of a new edition of the Bible for the Blind. This is in the new universal system of raised type for the blind, called a revised Braille Grade One and a Half, in the King James version.¹ The gospel of John is the first to be issued, and other volumes are in course of preparation and will follow closely, until the whole Bible has been printed.

It will be a source of great pleasure to many of the 75,000 blind people in America to have the Scriptures in the new form. This new system of raised type in Grade One and a Half, which is becoming the universal system for the blind in this country, is much simpler and easier to learn than any of the older systems. It has only 44 contractions, while Grade Two has 177. This has prevented many from learning to read. The new type, which can be easily learned, is becoming the one system for general use. The New York Bible Society issues this at a low price and gives away large numbers of books to those who can not afford to buy them. It is enabled to do this because of generous contributions, and it is suggested that many may be glad to provide free books, or the entire Bible, for one or more blind persons unable to buy.

A Blind Bible is different from one that people who can see are accustomed to, not only in raised type but in the fact that much larger books are necessary. The entire Bible consists of from eight to fifty-eight volumes, 12 x 13 inches in size, and the type is chiefly dots and signs embossed on a page so that the fingers resting upon them detect the letter or word represented. Editions of the Bible for the blind cost from \$25.00 to \$77.00, according to the kind of type. Necessarily, in giving a Bible or portion of it to a blind person, that style must be furnished which the person can read.

¹ It would have been gratifying to have had this issued in the more faithful American Standard Version.—Eds.

The Pastor

ANGLICAN AND NONCONFORMIST UNION

WHAT are the progress and outlook to date of measures for the closer union in "faith and practise" of Anglicans and the Protestant churches in English-speaking lands? At Mansfield College, Oxford, Jan. 7-9, a joint conference of "Church of England clergy and Nonconformist ministers" (the distinction between "clergy" and "ministers" is ominous) passed a certain resolution. The basis seemed broad in that the several "denominations" were recognized at the outset, as "within the one church of Christ." Then follows this part of the resolution:

"We agree that, in order to give outward and visible expression to this principle of recognition, the approach should be made along the following lines, as parts of one scheme:

"1. Interchange of pulpits, under due authority.

"2. Subject to the same authority, mutual admission to the Lord's Table.

"3. Acceptance by ministers serving in any one denomination, who may desire it, of such authorization as shall enable them to minister fully and freely in the churches of other denominations; it being clearly stated that the purpose of this authorization is as above set forth, and that it is not to be taken as reordination, or as repudiation of their previous status as Ministers in the Church Catholic of Christ."

This seems in itself a close approach to entire fraternity, exchange, and brotherly union between Anglicans and others. But in the covering letter by Anglican "clergymen" it appears that "the Reunited Church must be Episcopal." And the subcommittee on "Faith and Order" is supported in its conclusion as to the place "a reformed episcopacy" must hold in the "constitution of the reunited Church." Further Canon Lacey, who "had a hand in drafting" the resolution quoted above, interprets the word "authorization" as follows:

"So far as we (i.e., Anglicans) are concerned, authorization to minister in the congregation can be given only by imposition of the hands of a bishop with appropriate prayer. We should regard this as ordination. Others might regard it as a ratifica-

tion of their former status. This divergence of view can not be helped."

That is to say—Nonconformist "ministers" may, if they choose, accept the laying on of hands by bishops and regard it as mere "ratification"; we Anglicans look upon it, says Canon Lacey, as ordination and the acceptance of the benefits of apostolic succession, among which benefits is the change from the status of "ministers" to that of "clergy."

The "Evangelical" party in the Church of England, at a London conference in January seemed wholly at one with their more sacerdotal brethren in the matter of ordination of Free Church ministers. As to intercommunion of the laity they have the following:

"I. We desire to express our conviction that it is our duty to admit to Holy Communion baptized and communicant members of other Christian Churches which accept the first three conditions of the Lambeth Statement (1888) who may desire to communicate with us, and upon that conviction we feel bound to act."

But as regards exchange of ministries they add a "Note":

"We wish to make it clear that the above resolutions do not deal with the question of the interchange of ministrations between episcopally ordained ministers and those not episcopally ordained."

That our readers may have the entire situation before them we quote (from *The New Schaff-Herszog Encyclopedia*) the following summary of the "Lambeth Statement" referred to above:

"(1) The Holy Scriptures of the Old and New Testaments as containing all things necessary to salvation, and as being the rule and ultimate standard of faith; (2) the Apostles' Creed, as the baptismal symbol, and the Nicene Creed, as the sufficient statement of the Christian faith; (3) the two sacraments ordained by Christ himself—baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of institution and of the elements ordained by him; (4) the historic episcopate locally adapted in the methods of its administration to the varying needs of the nations and

peoples called to God into the unity of his Church."

Of course, "historic episcopate" to an Anglican means apostolic succession with its full implications.

In essence, then, the Anglican position is unmodified; interministration can be

brought about only by acceptance, explicitly or tacitly, on the part of non-Anglicans, of all the implications of apostolic succession and a sacerdotal ministry or "clergy." In fact this is the conclusion of the Anglican English monthly, *The Churchman*, for April, 1920.

MID-WEEK PRAYER AND CONFERENCE MEETING

Sept. 5-11—The Whole Home Mission Field

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New York City

THE whole home mission field includes, properly, every agency and every influence, whether religious, moral, philanthropic, or political, which affect in any manner the welfare of people, and help bring in the reign of Jesus Christ in America. The field may be defined, and described, in at least a half dozen ways:

1. Geographically, a line drawn around all of the forty-eight States, and then extended to include Alaska, the Sandwich Islands, Mexico, Guatemala, El Salvador, and the West Indies (meaning Cuba, Porto Rico, Hayti, and Santo Domingo), will mark the physical outlines. Mexico, Guatemala, and El Salvador are included because one Home Mission Board (the Baptist) works there. Other denominations work in Mexico, Guatemala, and El Salvador through their Foreign Mission Boards. The geographical extent is about one-sixth of the land area of the earth.

2. So far as races are concerned the home mission field includes the Indians, who have been rightly called "the first Americans," Eskimos, Mexicans (some of whom, of original Spanish stock, lived in New Mexico, Arizona, and Southern California, before any other white man came, and others of whom by the thousands have migrated into the States during recent troubles); the Orientals (including

Chinese, Japanese, Hindus, Koreans, and Armenians); "new Americans" of every stock; Jews, and Negroes, the last numbering about twelve millions with problems becoming nationwide.

3. All of these people present home mission problems arising from their various conditions. Some are crowded densely in great cities; others are scattered and isolated on the open countryside; others as laborers toil in huge industrial enterprises; some live in lumbering and mining camps; others are the roving hand-workers who follow seasonal occupations in the harvest fields; and so we have the urban, rural, and industrial problems; and the problems of the migrant groups, perplexing problems, fraught with good or ill, as they are solved by the Christian principles, which workers in the home mission field may apply, or are left unsolved.

4. Then the home mission field is divisible into the religious groups which are involved. Protestants, constituting more than one hundred denominations, pushing each its own propaganda, are nevertheless learning to cooperate in great interdenominational undertakings. The Roman Catholics, especially since the war, are showing missionary zeal and enterprise in new undertakings of a social and philanthropic character. Jews, both orthodox and liberal, have awakened to the need of ministering to their three and a half million of people in this country. Mormons send

out missionaries, two by two, in large numbers into practically all States of the union. And socialism, really a religion now to many of its advocates, has assumed threatening aspects. In the midst of all these the home mission worker seeks to make known the message of Jesus Christ.

5. The methods employed are various. Churches and Sunday-schools are established by itinerant preachers and colporters, and are sustained by missionary pastors. Mission stations and community houses seek to reveal the Christian life in foreign settlements and slum areas. Schools are founded; books, periodicals, and literature published; conferences held, and social services rendered of almost every description, with the intention of adapting the message of Jesus to every human need in every possible condition.

6. The agencies at work are almost beyond enumeration. Almost every church, as it seeks to build itself and ministers to its own neighborhood, is a home mission organization. Churches, combined as associations, conferences, conventions, presbyteries, synods, districts, and dioceses, carry on extensive missionary work of almost every kind. Denominations have national societies, bureaus, and boards, and these in turn unite in an interdenominational Home Missions Council and a Council of Women for Home Missions, to correlate and coordinate the diverse efforts for the greatest efficiency without conflict and waste. Then there has come into existence, usually on individual initiative, a host of interdenominational, or undenominational, bodies, working in the home field as an ally to the churches, aiming to improve conditions of health, or to relieve poverty and suffering, or to meet the needs of children, the aged, the unemployed, and other needy classes. These are all working effectively in the home mission field, as

are also organizations like the Young Men's Christian Association, the Young Women's Christian Association, the Women's Christian Temperance Union, the Salvation Army, temperance societies, educational institutions, and similar organizations.

The whole task is to make the United States as a nation and the people as individuals Christians.

Three aspects of this task are just at present prominent and urgent:

1. The principle of cooperation is taking the place of unlimited competition. Partisan cries may still be uttered, and sectarian advantages may still be sought; but the exclusive and selfish spirit is less winning and is winning less than ever before. The practise of cooperation which was compelled by the war has strengthened the passion for cooperative action which has been coming to expression for almost half a century. The Interchurch World Movement had its phenomenal growth, not because it was new, but because opportunely it embodied this leading desire. Men know that all well-wishers for humanity and all unselfish servants of mankind must be allies.

2. The discovery of neglected areas and of unperformed service has aroused the conscience of the churches. Townships have been found which are reverting to paganism, because in our sectarian zeal we have left them open to dissension and strife. City blocks have come to light which are as destitute of religious services, and in some instances of the ordinary moral and physical safeguards, as though they were in the midst of African jungles. Large groups of workers have been reported who, because cut off from the humanizing influences of Christian society, nurture convictions inimical to all forms of orderly government. It is becoming apparent that Christianity has not yet won the earth, and that

Christians here in America must be alert.

3. Then there is the important problem of living in right relations with races and classes. More than half a million of negroes have migrated from the southern cotton fields into northern industrial centers, seeking higher wages and better social conditions. The North has shown itself unprepared to receive them. Between Gentiles and Jews hatred exists; and each treats the other contemptuously. Labor and capital distrust each other. The rich and the poor fail of mutual understanding and fellowship. In a great city people who live on the same street, or even in the same apartment house, do not speak, because they do not care to know each other.

All this must change. Jesus was the incarnation of love amongst men. He had compassion. He showed sympathy. His life must be reincarnated in mankind. That is the solution of the problem of living in right relations with races and classes; that is the greatest present task in the whole home mission field.

Sept. 12-18—Living with Others

(Peter 3:8-16)

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There was a time when Robinson Crusoe, looking across his desert island, could say:

"I am monarch of all I survey,
My right there is none to dispute;"

but when Friday came upon the scene things were different. Here was one to claim a share in his possessions; one with whom he had to live as best he could; one with whom he had to bring himself into proper adjustment.

Man as a social being has to work out the problem of his life in association with others, and to make a

success of it he has to keep adjusting himself to things as they are, and to people as they are. Given a Christianized social order, the difficulty with people living well with one another would be lessened; but meanwhile what is to be done? It is with the present we have to do. Can we live harmoniously with one another with things so sadly out of joint? And if so, how is it to be done? To these questions religion assumes to give the answer.

There are those who maintain that it is impossible to live right under the wrong social or economic conditions which obtain at present. They attribute the social friction that exists to bad environment, and hug the delusion that human nature would respond automatically to a better environment. Consequently they lift from the conscience all sense of blame for wrong living. A prominent writer upon social questions sets forth this view thus: "Israel's national movement began in a labor movement by the people who felt that as slaves without possessions of their own they could not be religious." They felt nothing of the kind. However bitter their lot they still felt that they could worship and serve Jehovah, and live in right relations with one another.

It is the distinctive claim of Christianity that it enables one to live right under the most untoward conditions. The early Christians had this very question of slavery to face. How did they deal with it? Not by inciting its victims to a quixotic rebellion, but by planting in the hearts of men the seed of universal brotherhood; and until that came to the harvesting, doing all in their power to soften the lot of the slave. We see how the Christian spirit worked in the case of the runaway slave Onesimus, whom Paul sent back to his master Philemon, entreating him to receive him as a brother beloved.

The spring of moral action is within. Good living comes from loving, and man's love for his fellow-man comes from having the love of Christ shed abroad in his heart.

In the text quoted above, Peter shows that "burning love" (as Luther renders the phrase) among those who belong to the same household of faith, will enable them to live well with one another. Love will give patience under provocation; it will make a covering for all sin; it will keep the journals oiled, and cause everything to run smoothly. It will also enable them to sustain a right attitude toward their persecutors, keeping from seeking to pay men back in their own coin with compound interest; and by the manifestation of a forgiving spirit making them ashamed when they falsely accused "their good life" (literally, "their beautiful life") in Christ.

An historical illustration of an attempt to realize this Christian social ideal is furnished by a compact entered into by the Pilgrim fathers in the cabin of the Mayflower. Knowing that they had to live together in the new republic which they had come to found, they bound themselves in a solemn league to live under God in righteousness and love. How they succeeded in carrying out their ideal is another matter. They made a good beginning; but that they left much for their successors to do goes without saying.

Sept. 19-26—How the Bible Grew

(2 Pet. 1:21)

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In this verse the writer brings to a climax his thought of how Old Testament prophecy was given and how Jesus verified it. The words readily prompt us to ask how our Scriptures

as a whole came into their present form and meaning.

Because I have written a small volume on the subject, the HOMILETIC REVIEW has thought I can put the substance of the story into a brief sketch. Obviously in the space at command I can only indicate the facts without explanation. For those who desire reasons for the statements I must be permitted to refer to my book, *How the Bible Grew*.

In any sketch such as is here contemplated it is best to hold closely to the Bible statements themselves. In doing this, as a convenience to the reader, I indicate Bible passages for reference.

The Bible traces its beginning back to Moses. Moses wrote some account of the departure of the Israelites from Egypt (Num. 33:2). He wrote the words which were given to him by Jehovah (Ex. 24:4) and the law which is imbedded in our book of Deuteronomy (Deut. 31:9). He is introduced to us as a poet also (Deut. 31:20, 30). Six or eight such statements are the only specific references in the Pentateuch to Moses as an author.

As the period when Moses lived is about 1250 years B.C., the literary roots of the Bible are found at that time. For the two or three centuries from Moses to David the Bible furnishes slight literary information. It is important, however, to be reminded that the Israelites in occupying western Palestine came into possession of territory where one of the towns was already known preeminently as a "City of Books,"¹ this being the meaning of Kiriath-sepher (Judg. 1:11-12).

Beginning with the time of David, about 1000 B.C., we find references to letter-writing (2 Sam. 11:14); here poetry of the type quoted in the book

¹ Or, possibly, vocalized differently, "City of Scribes."—Eds.

of Samuel (2 Sam. 1:17-27) locates itself through its reference to its use by David; and a little later we meet, for the first time, reference to royal records (1 Kings 11:41). When the Israelitish kingdom was divided at the death of Solomon, about 935 B.C., each of the two resulting kingdoms began similar records, called for the southern kingdom the Book of the Chronicles of the Kings of Judah (1 Kings 14:29), and for the northern kingdom, the Book of the Chronicles of the Kings of Israel (1 Kings 15:31). The period is evidently one of considerable literary activity. In political affairs it was a time of rivalry between the two kingdoms. In historical writing similar rivalry, or at least difference in sources, was natural. Tho the literary inheritance of each nation, according to the Bible itself, began with Moses, each very readily desired a sketch of the national life from primitive times, and the prophetic historians became the means of gathering available material for such histories. As the sources of material were different for the respective writers, the literary form of the same incident varies. We know this because, fortunately, there have been preserved such variant accounts.

An outstanding example is that of the naming of Isaac. For this incident we have indeed three varying narratives. In one (Gen. 17:17, 19) the child is given the name Isaac, meaning laughter, because of the unbelieving laugh of Abraham; in the second form of the story (Gen. 18:12) the name results from the lack of faith in Sarah, and in the third (Gen. 21:5-6) the name of the child is explained from Sarah's laughter of joy rather than of unbelief. Thus the Bible itself happily reveals to us how it is a growth from various literary sources.

Similar facts concerning the growth of the Scriptures are exhibited by a

study of the prophetic writings as given to us in the messages of the prophets Amos, Hosea, Micah, Isaiah, and others. The beginning of prophecy is particularly suggestive. Among the earliest of the prophets were Elijah and Elisha; but tho the books of Kings tell much of their work, we have no writings from them. Up to their generation prophecy was merely oral. Written prophecy begins with Amos, about 750 B.C., and thus follows naturally the literary development for political purposes in the generations immediately preceding.

Out of such literary conditions, as early as the time of Jeremiah, about 620 B.C., arose the early form of Israelitish law found in the Temple (2 Kings 22:8), and in the period of Ezra and Nehemiah, about 450 B.C., the fuller form of Israelitish legislation much as we now possess it in the Pentateuch.

As we should expect, a literary life thus begun was further developed, so that about 200 B.C., the books of Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah and the twelve minor prophets also had assumed substantially their present form. This we are sure of from such highly enlightening records as the language found in the prolog to the book of Ecclesiasticus (written about 130 B.C.) now unfortunately one of the generally neglected books of the Apocrypha.

Interestingly enough the New Testament reveals similar facts. It contains frequent reference to the law and the prophets, that is the Pentateuch and the other eight books I have just mentioned, but there is only one reference (Luke 24:44), and that not certain, to the third division of the Israelitish Scriptures, the "Writings," or "Hagiographa."

In the meanwhile, as we learn from the Old Testament, especially from the long section of Jeremiah (42:13—

44:30), Israelites were removing to Egypt and coming into contact with Greek languages and literature as well as Egyptian. In the course of time this situation led to a desire for their Scriptures translated into the Greek tongue, and in the process of generations the Greek Old Testament, the Septuagint, came into being. Such was the literary situation in the days of Jesus and the apostles. Of it the frequent New Testament quotations from the Greek Old Testament are ample evidence.

As the Old Testament was a growth out of many literary sources, so was the New Testament. This is seen from the New Testament language, just as the literary history of the Old Testament is revealed from the Old Testament writings. For the gospels remarkable evidence in this direction is preserved in the first four verses of the gospel according to Luke, where we learn that already before either the third or fourth of our gospels there were "many" accounts of Jesus' life and work. Out of these were finally selected our Mark and Matthew, and with them were combined our Luke and John. Through kindred processes the many letters of Paul and the other New Testament writers passed into the selection now arranged in our New Testament. That there were such processes is evident from statements in Paul's letters themselves (1 Cor. 5: 9-10; 2 Cor. 2: 3-4; Phil. 4: 15-16; etc.), and the other New Testament books.

The apostles went everywhere telling the story of Jesus and carrying the letters of Paul and the other early Christian writings. These missionary journeys took them among Latin speaking peoples as well as to those who spoke Hebrew and Greek. Of course the Old Testament, and the New, were carried over into Latin speech. As early as the days of Jerome and Augustine, about 400 A.D., indeed

earlier than that, Latin had become the ordinary language of a large proportion of Christendom, and remained the usual medium of literary communication until the period of the Reformation in the sixteenth century.

The first translation of the entire Bible into English by Wiclif and his collaborators in the fourteenth century was naturally made from the Latin and included all of the books which had been inherited from the Greek Old Testament, which contained the Apocrypha as well as the other books. Only with the return to the study of the Hebrew in the Reformation days were the books of the Apocrypha reduced to a subordinate position, and in the course of time largely rejected by Protestant Christians. That same tendency left the Apocrypha entirely out of the ordinary edition of the Revised Version, and few now read the Apocryphal books except for historical purposes. For Roman Catholics, of course, no such subordination of the Apocrypha has occurred, and the Apocryphal books are distributed through the Catholic English Old Testament in the Douay Bible, just as they are in the Greek and Latin.

Sept. 26-Oct. 2—The Autumn Evening Sky

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The autumn evening sky is not so brilliant—as the astronomer of the seasonal skies points out¹—as the summer evening sky. Not that the flowers of heaven have faded, but many of the more brilliant gems of summer have gone to have "elsewhere their setting." There is also the effect of the autumn ripeness and tranquillity as it touches our sense of the sky itself.

"With universal tinge of sober gold."

¹ See *Round the Year With the Stars*, by GARRETT P. SERVISS, Chapter III.

And yet some of the most brilliant nights of the year come in the fall, when the air is clear and cool and one feels as he steps out under the evening sky as if all the lamps of heaven were lit to light him on his way. Planets, stars, constellations, seem fraught with a divine benignity and promise and every familiar star and galaxy seems to say: Your purposes, if they are pure, shall be undimmed and prevail, as surely as the stars of heaven prevail over time and change.

One of the conspicuous constellations of the autumn sky and one of the few which I learned as a boy—and no stars or constellations can ever mean as much to one as those he learned to know in childhood—is Cassiopeia. I only wish that I had also learned the rest of “the royal family”—all belonging to the one legend—Cepheus, Andromeda, and Perseus. There is something very fascinating about this magic chair of Cassiopeia and its gyrations, as if it were being tossed about by the celestial spirits. That Cassiopeia has been able to keep her seat in it is one of the phenomena of stellar society. This constellation is also of peculiar interest because in it there appeared, in the year 1572, the “new star” (now vanished), brighter than Venus, which Tycho Brahe, the famous Danish astronomer, described in his *De Nova Stella*. Tycho Brahe is of interest, too, as having advanced a theory of the heavens which was an attempt to mediate between the geocentric and heliocentric theories. He kept the earth in a fixt position but made the five planets revolve about the sun while the sun and its satellites in turn revolved about the earth.

It is difficult for us to put ourselves back in imagination into that pre-Copernican period, less than four hundred years ago, in which Luther and Calvin and our other Protestant

fathers, as well as the Roman Catholic theologians, conceived our earth as the center of the universe and all the heavenly bodies created to serve as its purveyors and attendants. That seems to us now too small a universe to be quite respectable. And yet there was a certain provincial homeliness about it which must have been hard to give up.

When you think what a beautiful and harmonious fabrication the Ptolemaic system was—as it was worked out by Dionysius, Peter Lombard, and Thomas Aquinas, and wrought into poetic form by the genius of Dante—it is not so surprising that Christians, Roman Catholic and Protestant, parted with it with extreme reluctance, not to say rebellion, and heaped anathemas and persecutions upon those who took it from them, by however honest means.

Those nine concentric crystalline spheres, revolved by the hands of angelic “Powers,” in the first of which was borne the moon, in the second Mercury, in the third Venus, in the fourth the sun, in the fifth Mars, in the sixth Jupiter, in the seventh Saturn, and in the eighth the fixt stars, the ninth being the *primum mobile* from which the whole was moved, while enclosing all was the Empyrean, serene, immovable, where sat enthroned God, “the music of the spheres” rising to his throne—could anything be more skilfully designed or more conducive to religious reflection! Only, it wasn’t so; that was the trouble. The universe was vaster and more outreaching than this, as a better induction soon proved.

It is not to be forgotten that it was a sincere servant of religion as well as of science, the humble and devout Polish priest, Kopernik (Copernicus), who turned not only the earth but the heavens upside down and scattered the Ptolemaic system to the winds when in 1543 he published

his "Revolutions of the Heavenly Bodies," a copy of which was placed in his hands upon his death-bed. Had he lived to witness its effects he might have died less peacefully.

It has been a difficult task for the religious mind to accommodate itself to this vaster universe, which has been growing ever more vast as astronomy has thrust farther and farther away the bounds of the star-filled spaces. It requires a far more ample religion to embrace a universe such as now confronts our amazed and almost stultified thought. No childish, circumscribed, faith will answer to this great demand.

But Christianity is more than large enough for the task, for the reason that its magnitudes are not spatial but personal. Its God is not the mechanical creator of a Lilliputian world; not a God in space at all, or above it, but one who taketh up space itself as a very little thing; for he is Mind, Spirit, Person, to whom space is primarily a mental construct, having no existence apart from him, existing, perhaps, for the exercise of his own mind or the training of finite minds—or both.

The autumn sky seems peculiarly the sphere and province of the moon. Her waxings and wanings and full-orbed splendors charm us at all seasons, but especially when the nights grow longer and she looks down upon teeming harvests, and shocks of ripened grain. Then do the riches of her reign seem most majestic and replete and she takes the imagination most completely captive. The sun has been Christianized. It is the natural symbol of the divine light and law. But the moon has a certain glamor

and sheen of paganism about it. Is it because of "your new moons and sabbaths" of sacred writ? or because the moon is so intimately associated with pagan rite and myth? And yet there is no bane nor blight in the moonlight—in spite of superstition. It has its own beneficence as well as its own beauty, supplementing the sun with a loveliness which we would be loath to lose. Even that golden gleaner in the fields of paganism, Keats, has more than half Christianized the old myth of Endymion and in the third book of his marvelous poem greets the queen of night thus:

"O Moon! the oldest shades 'mong oldest
trees
Feel palpitations when thou lookest in:
O Moon! old boughs lisp forth a holier din
The while they feel thine airy fellowship.
Thou dost bless everywhere, with silver lip
Kissing dead things to life. The sleeping
kine,
Couch'd in thy brightness, dream of fields
divine;
Innumerable mountains rise, and rise,
Ambitious for the hallowing of thine eyes;
And yet thy benediction passeth not
One obscure hiding-place, one little spot
Where pleasure may be sent: the nested
wren
Has thy fair face within its tranquil ken,
And from beneath a sheltering ivy leaf
Takes glimpses of thee."

In such lines as these one recognizes what the moon has done to enhance the poetry of our planet; and also what poetry can do for the moon—as much, perhaps, as astronomy itself.

Within the devout soul's hymn of praise for the covenant of the night there will surely be more than one line of grateful thanksgiving to him who hath given "the moon to rule by night"—lighting him to a truer appreciation of whatsoever things are lovely.

The Book and Archeology

EARLY LEADERS AND KINGS OF ISRAEL

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Sept. 5—The Building of the Temple

(1 Kings 5:1—8:66)

THE writers of the book of Kings were devout men who dearly loved the Temple; the building of the Temple, which was destined to play so large a part in the history and religion of Israel, was therefore the feature of Solomon's reign which attracted them most. This accounts for the otherwise disproportionate space which they assign to it—no less than five chapters (5-9) out of nine (3-11).

Chap. 5 is occupied with a description of the preparations for the building. It tells how Solomon made arrangements with Hiram, king of Tyre, to secure the material for the building and the skill which was necessary to work it, for there were great timber forests in Lebanon, and Hiram's subjects had exceptional skill in working wood. In return, Solomon furnished Hiram with compensation for their services and a treaty between the two was concluded. For a subsequent grant of money Solomon ceded Hiram twenty cities in Galilee. Further, to prosecute the work, Solomon raised from among his people an enormous levy which worked one month and rested two.

Chap. 6 is occupied with a description of the Temple. It had a porch in front and three stories of rooms built round about the wall on three sides. Within the Temple, at the back, was the oracle or Holy of Holies,—half the length of the Temple proper and separated from it by a wall. In many places, *e. g.*, on walls

and doors, rich carving was in evidence. The first twelve verses of chap. 7 deal with Solomon's palace, but with verse 13 the description of the Temple is resumed, verses 13-22 being devoted to the two great bronze pillars with ornamental capitals, and the rest of the chapter to the Temple vessels—the sea of bronze, supported by twelve bronze oxen, the ten lavers that ran on wheels, also pots, shovels, and basins, all of bronze.

For the men of to-day, however, these things are of little more than archeological interest. They have certainly nothing to do with the religion of Jesus Christ: the real interest of the passage centers in the great prayer of dedication in chap. 8, to which the first eleven verses are an introduction, which tells how Solomon, accompanied by the chiefs of the people, brought up the ark from Zion to the Temple and how, after the sacrifice of innumerable sheep and oxen, the priests set it in the oracle, whereupon the place was filled with the cloud of Jehovah's glory.

The real words of dedication (verses 12 and 13) preserved more fully in the Greek version, are in poetical form and run as follows:

The sun hath Jehovah set in the heavens,
He himself hath determined to dwell in
the darkness;
And so I have built thee a house to dwell in,
A place to abide in for ever and ever.

The reference is to the dark inner shrine of the Temple where the glorious God of the universe has consented to dwell. Thereupon the people stood to receive Solomon's blessing, and he offered the prayer of dedica-

tion, singularly noble, suggestive, and comprehensive, which should be carefully studied. Owing to the presence of unmistakable allusions to the exile which did not take place till between three and four centuries afterward, and for other reasons, scholars are agreed that this prayer, in its present form, is a late composition; but, as we have frequently seen in similar discussions, this does not affect its religious value as a fine expression of the spiritual mind of Israel. The prayer may be briefly summarized as follows:

"Blessed be Jehovah, the God of Israel, who hath chosen Jerusalem for his habitation, and hath this day fulfilled his promise—the promise made in 2 Samuel 7—to David, that his son would build him an house. May the faithful Jehovah further fulfil his promise by continuing evermore the dynasty of David!

Hearken, O thou that dwellest in heaven, unto the prayers that thy servant and thy people may direct toward this place (cf. Daniel's prayer toward Jerusalem in Dan. 6:10); and when thou hearest, forgive. When a curse is pronounced upon the transgressor; when the people are smitten in battle for their sins; when for their sin the thirsty land withereth; when any evil of whatsoever kind befall: hear thou in heaven when they cry in penitence to thee—they, or the strangers who, won by the story of thy might, will come to worship thee, the God of the whole earth—and when thou hearest, forgive. Should thy people be carried into exile, and there they with confession turn unto thee with all their heart and pray toward this city and house of thine, graciously grant that their enemies take pity upon them; for they are thine own people, the people of thine ancient choice" (8:14-53).

Then Solomon blessed the people,

entreating the God who had faithfully kept his ancient promise to be with them as he had been with the fathers, inclining their hearts to walk in his ways, and maintaining their cause, that all the world might know that Israel's God is the only god (verses 54-61). After this prayer he offered sacrifice on a stupendous scale, which was followed by a week of festival; and on the eighth day the king sent the people to their homes with hearts touched to gladness by God's goodness to them and to the throne.

From this noble prayer we may learn much about God and about the nature of true prayer: (1) The God whom we worship in prayer is an infinite God—the heaven of heavens can not contain him (27)—a faithful God (23f.), who knows the human heart (39), who defends (as we have seen in recent history) the moral order of the world (32), who can hear human prayer, and is able and eager to forgive the penitent. (2) The prayer begins with an ascription of praise (15ff.). The longer Biblical prayers, and many of the Psalms (103-107, 111-113, 117, 118, 135, 136, etc.) begin with praise or thanksgiving. "Enter into his gates with thanksgiving and into his courts with praise": This is a good motto for private no less than for public prayer—"giving thanks," as Paul says, "always for all things." (3) The prayer is throughout essentially a prayer for forgiveness, a forgiveness to be preceded by confession (47). "Give" is one of the petitions of the Lord's prayer, but so also is "Forgive." We can not understandingly enter the holy presence of God without feeling our unworthiness; but we may pray with confidence, for we have the assurance that, if we confess, he is faithful to forgive. (4) Very noticeable is the large unselfish comprehensiveness of the prayer: "moreover concerning the foreigner" (41). Prayer must not be

narrow or selfish, we must care for and pray for the welfare of those beyond our group or society or church or nation. Jesus taught us to pray to "our Father," and he is the Father of us all. There is nothing that the world more needs to-day than an unselfish and generous regard for the rights and needs of other nations. The war has immeasurably embittered national relationships, strengthened racial animosities, and aggravated national jealousies; and now that it is over, these evil tempers should be put away. If they are not—if something like a League of Nations and a genuine brotherhood of humanity be not speedily organized—nothing is more certain than that the world will plunge once more into chaos and horror on a scale inconceivably more tragic than that from which it has just emerged. But this will be prevented if we learn really to care for the sorrows, the sufferings, the interests, and the welfare of one another, and if with all our hearts we turn to God with the prayer, "Moreover concerning the foreigner we entreat thee, O Lord."

Sept. 12—The Glory of Solomon's Reign

(1 Kings 10:1-13, 23-25)

This chapter, with its brilliant setting and its worldly temper, makes a curious contrast to the prayer of chap. 8, with its spiritual insight and its profound and large-hearted piety. It introduces us to "Solomon in all his glory"; it is not a religious glory, but a very secular glory indeed. Chap. 9:26-28 describes Solomon's far-reaching commercial enterprise made possible by his navy, which the skilful Phenicians had helped him to build and man. With it he traded down the whole length of the Red Sea, and even as far as Ophir (apparently on the Persian Gulf), whence he brought back gold,

costly wood, and precious stones (10:11f.).

These facts may explain the visit of the queen of Sheba, which was a great commercial empire in southwestern Arabia. It would be important for her to be on good terms with the brilliant and enterprising king of Israel, whose ships skirted her shores on their way to yet more distant places. This motive appears to underlie the allusions in verses 4 and 5. It was not only Solomon's wisdom that took the queen's breath away, but his palace, his luxurious table, his magnificent retinue, etc.; the enumeration of these things is much more elaborate than the reference to his wisdom, and verse 7 explicitly says that it was his prosperity no less than his wisdom that stimulated her curiosity. But with the delightful naïveté characteristic of such stories, the motive actually assigned for her visit to Solomon is that she might "test him with riddles." The "wisdom" which his answers displayed would be wisdom of the shrewd type alluded to in the last lesson but one, and illustrated by the story of the two mothers who each claimed the living child (cf. 3:16-28). Solomon was able to answer all her questions—so the story runs; and so wonderful did he seem to her, for wisdom and wealth, that even his servants were to be envied the privilege of being so near him; and she broke into praise of the God of Israel for giving his people such a king.

It is tempting to connect this tale of the fabulous wealth of Solomon with the chapters last dealt with, which recounted his costly and elaborate arrangements for the building and the furnishing of the Temple, and to deduce from this connection the trite lesson that piety is rewarded by prosperity. But in the lesson of a fortnight ago we had a taste of

Solomon's moral quality in our study of the steps by which he reached the throne. The truth is that he was a great and impressive secular force, but hardly a religious force at all, or, to be more accurate, a religious force which boded ill to the purity and integrity of Hebrew religion, as we see clearly enough from 11:1-10. No, we must look for the moral elsewhere; and it is to be found, not by connecting chap. 10 with chaps. 6-8, but by connecting it with the story of his large harem in 11:1-8, with its concomitant evil passions, and with the story of the revolution which split the kingdom forever in two (11:26-12:20). Unhappily neither of these stories falls within the scheme of this quarter's lessons, so that the real tragedy of the picturesque and romantic incident described in chap. 10 is likely to be missed.

The tragedy is this: The passion for wealth, which assumes so naive and innocent a form in the story of the queen of Sheba's visit, exprest itself in costly ambitions, in building projects for example—we are told in 7:1 that his gorgeous palace took thirteen years to build—and these ambitions, by putting an intolerably heavy strain upon the property and the liberty of his subjects (4:7, 27; 5:13) bred a discontent which issued in revolution. Solomon's wisdom, whatever it was, was certainly not the wisdom of the higher statesmanship; it was that wisdom which, having no large grasp of those religious and moral qualities on which the security of men and states depends, could not ward off the inevitable ruin. The story of our chapter, taken with its sequel, really suggests the futility of a splendor and a wisdom which are merely earthly. They keep neither the heart true nor the State safe. The glory of Solomon has a baleful glitter for those who know what it meant and what it led to; and, quite apart

from its sinister significance, to the clear eyes of Jesus that glory was nothing to the glory of a simple meadow-flower (Matt. 6:28f.).

Sept. 19—Evils of Intemperance

(Prov. 23:19-21, 29-35)

"This paragraph," says Professor Toy, speaking more particularly of verses 29-35, "gives the fullest and liveliest description of drunkenness in the Old Testament." Perhaps the most disgusting scene of all is that painted by Isaiah in 28:8-10, where he shows us staggering priests and prophets, with reeling steps and reeling judgment, and "tables full of vomit and filthiness." The peculiar horror of that picture is that the men who so degraded and disgraced themselves were the professional leaders of the country's religious life. The interest of the passage in Proverbs is of a more general kind: it describes in a series of vivid pictures the helpless bewilderment to which indulgence in strong drink reduces a man.

Verses 19-21, which affectionately address the reader as "my son," as tho the words came from a loving and anxious father, constitute a warning not only against wine, but against gluttony; for

"Gorging and drink make men paupers,
And drowsiness covers with rage."¹

Often enough the book of Proverbs takes occasion to hold the lazy man up to ridicule (cf. 6:6-11) and to denounce indolence as one of the sins which lead straight to poverty and misery. But this is not exactly what is meant here: By "drowsiness" is meant that sleepy-headedness which follows in the wake of excessive eating and especially of indulgence in liquor. Habitual indolence tends to paralyze alertness and to destroy the capacity for work; and any form of indulgence

¹ I quote from my *Wisdom Books in Modern Speech* (Pilgrim Press), p. 145.

which creates or fosters indolence sets a man therefore on the road that leads to poverty—for the day is coming when, if a man will not work, neither shall he eat. The warning contained in these three verses is a valuable piece of social diagnosis which countries that do not wish to encourage parasites would do well to lay to heart.

The next passage (29-35) is more elaborate. Through verses 29 and 30 we get a glimpse of a banquet at which men are sitting late into the night over their wine, with dull red eyes, till they have developed the quarrelsome temper and come to blows, "wounds without cause"—that is blows which could have spared themselves had they had the sense to keep away from the wine-cup. Then follows the familiar warning:

Look not on the ruddy wine,
When in the cup it sparkles.
Smoothly it glideth down;
But at last it bites like a serpent,
And stingeth like an adder.

Strong drink has the same strange fascination and the same venomous and deadly power as a serpent. The point of the comparison lies in the silence and treachery, the suddenness and unexpectedness of the attack, and in the deadly issue of it all. The man who is stung by one or the other is poisoned, and, as poisoned, doomed.

The passage goes on to hold up to scorn the drunkard's besotted helplessness and bewilderment, his inability to direct his powers, his lack of control over his imagination, his reason, his speech. His head is giddy, gait uncertain, behaves like a man in a boat tossed upon an angry sea.

Strange things thine eyes behold,
Thy mind and thy speech go a-wandering.
Like one riding to sea art thou
In the throes of a violent storm.*

The last verse sets the drunkard in the most pathetic light of all. It represents him as just beginning to

wake up out of his debauch, but as still so steeped in his besotted stupidity that he is all unconscious of the blows with which he was beaten in the quarrel over the cups. So far is he from feeling any sense of shame at the bestial level to which his appetite has brought him that his one desire is to get back to his carouse again.

The passage, brief as it is, constitutes a vivid and eloquent indictment of the drink fiend. In unforgettable pictures and withering words it brings before us the awful power of drink to render a man lazy, incompetent, stupid, and helpless, to deprive him of his power of reason and coherent speech, and even of the feeling of remorse or the desire to do better. He stands before us as a nuisance and a disgrace to himself and to society. And the power that can reduce men to such a level must be fought with the same resourcefulness and the same relentlessness as we should bring against an enemy who would seek the ruin of our land: for this is ruin indeed, as terrible and tragic as any that can be wrought by the invasion of an alien foe. Until this enemy can be destroyed root and branch, it is idle to hope or plan for the reconstruction of our shattered world.

Sept. 26—Review: Saul, David, and Solomon Compared

Since the fourth Sunday of May we have been tracing the history of the Hebrew monarchy through the first hundred years or so of its development. By Hebrew historians, as indeed by most historians till recent times, the doings and the life of the common people were little considered. Thomas Davidson, the subject of the well-known *Life of a Scottish Probationer*, wrote when he was a school-boy: "We get tremendous drillings in history and geography: they have the dates of all the kings that have

* This translation rests in part upon the Greek text, which seems preferable to the Hebrew here.

reigned or battles that have been fought in England; nevertheless, if I am put down at a date, I generally re-take my position at the relation of facts." The theme of history, whether it was dates or facts that were stressed, was kings and battles. So it is in the Old Testament, one of whose chief historical books is actually called the Book of Kings. In the case of Hebrew history, however, this emphasis upon Kings is not without considerable historical justification. As a jumble of separate or, at best, loosely coherent tribes, the Hebrew people could never have played an effective rôle in history. It was the consolidation of those tribes into one compact people effected by the monarchy, in particular by Saul, David, and Solomon, that enabled Israel to rise to the height of her great opportunity, and to prepare the way for the unique contribution which she was later to make to the history and religion of the world.

The conventional estimate of Israel's first three kings needs, however, in some respects, to be drastically revised in the interest of historical truths. Saul was early vilified—we find the Chronicler maintaining that Saul met his end because he "inquired not of Jehovah" (1 Chr. 10:14) whereas the earlier source frankly admits that he did inquire but that Jehovah did not answer him (1 Sam. 28:6)—and David and Solomon were early idealized, David as "the man after God's own heart," and Solomon as the very incarnation of wisdom. The vilification and the idealization alike have persisted to the present day. Of course there are historical facts in the careers of these great men which help to explain these more or less distorted estimates: they do not hang, like the earth, upon nothing. Saul's career is stained by jealousy of his more attractive and versatile rival; over and over again. David touches the loftiest heights of magnanimity, and Solo-

mon is a mighty master of brilliant commercial enterprise: but they are all long removed from the noble figure sketched in Ps. 72.

The truth is that the first three kings of Israel, Saul, David, and Solomon, represent a swift and steady advance away from the simplicities of early Hebrew life, in the direction of the worldliness, licentiousness, extravagance, and cruelties of Oriental courts. Saul, *e.g.*, is recorded to have had only one wife (1 Sam. 14:50) and one concubine (2 Sam. 21:11); of David six wives are mentioned (2 Sam. 3:2-5) while Solomon's harem is said to have included seven hundred wives and three hundred concubines (1 Kings, 11:3). Again, David's methods were more violent than Saul's; Solomon's, as the story of his accession shows, more violent than David's. Noting these things, we begin to understand the fear expressed in 1 Sam. 8 of the dangers of monarchy. Solomon is the full-blooded Oriental despot, the incarnation, as his subsequent career shows, of that very secular spirit, against which the nobler voices of Israel uttered an earnest and continual protest; and one element of interest in the subsequent story lies in watching what became of the kingdom established by such methods and by such a man. When we think of the revolution which broke Israel into two kingdoms immediately after Solomon's death and sent each its separate way, and, when we consider the fate of modern empires reared upon force, we may say that the lesson of modern, no less than of ancient, history is that an empire established or maintained by violence is anything but stable.

There is of course, another side to all this. These three kings had difficult work to do, the work of creating and consolidating a nation, and on the whole they did it well. Their characters were marked by great blemishes,

nevertheless they were great men, and it will be worth our while to look at the redeeming qualities which give them a real claim to greatness. Saul's jealousy of David, which was undoubtedly aggravated by a predisposition to melancholy, was not without its redeeming nobleness: it was jealousy of a man through whom his own life-work was destined to be ruined. The idea that had haunted Saul's imagination and determined his activity, from the moment when Samuel whispered the first promise and raised the first hopes in his heart, was the idea of the kingdom—of the kingdom, however, not as an honor to be grasped at, but as a task to be worked out. To him this had been the supreme and dearest thing since the day when "his heart was changed." But any flickering hope he may have dared to cherish was as good as extinguished by the advent of David. How full of pathos then became the words: "What can he have more but the kingdom?" (1 Sam. 18:8). If David succeeds in taking that, then he takes with it the life of Saul, and that life which had begun with such enthusiasm and consecrated energy will appear to be but "cast as rubbish to the void." All that made Saul's life worth living will be ruined by David's success, and from this point of view his persecution of David becomes intelligible.

Saul seems, at the first glance, great enough to found a monarchy. A splendid man physically, he has impressive qualities of heart to match. He must surely have been a lovable man for whose dead body the men of Jabesh were willing to risk their lives (1 Sam. 31:11-13), and over whom the man he had hunted almost to the death sang one of the most touching elegies that ever celebrated human worth (2 Sam. 1:19-27). Yet the deliberate judgment of a later day was that God had rejected him, and a study of his character confirms

the relative justice of that view. His undoubted power was paralyzed by jealousy. He could not bear about him a younger man who was his match or his superior. "Saul hath slain his thousands, David his tens of thousands." Few men can endure without resentment a comparison like that. Jealousy bred suspicion; suspicion, malice; and this, working upon his undoubted predisposition to melancholy, led him to ruin.

David, on the other hand, despite his tragic faults, was yet a true prince of God. Tender as a woman to the friend he loves and even to the enemy who hunts his life, generous to his foes, fearless in every venture, and resourceful in every difficulty, master of war and song—all who come near him feel his strange charm. Brave men will lay down their lives for him, if need be (2 Sam. 23:13-17). Religion, too, is a great reality for this man—how great we can see from his eagerness to build Jehovah a house, and from the deference he pays to the word of the prophet who challenges his baseness (2 Sam. 12:13). His countrymen were right when they believed that it was he who was the chosen of Jehovah. It was he who by his genius both for war and peace consolidated the scattered interests of the people, recreated the nation, and gave them a not inconspicuous place among the peoples of the world.

Solomon, too, by his reputation for wisdom and by his genius for trade and commerce, enormously extended the prestige of Israel. It was not as a religious but as a secular force that he shines: even his great Temple is built doubtless on foreign models by the help of foreign architects and partly of foreign workmen—architects, and workmen of the nation that later gave Jezebel to Israel; and from this, as well as from his enormous harem of foreign wives, who necessarily brought with them into Israel

the worship of their foreign gods, we can see how little Solomon really cared for the traditional purity of Hebrew religion: indeed, from the religious point of view, it might be fairly said that Solomon was the most dangerous man that ever sat upon the Hebrew throne. But that he was a man of genius who, by his extensive commercial relationships and other enterprises, created a genuinely international atmosphere and lifted Israel into a position of undeniable prominence in the Oriental world, there can be no doubt. He did not win his reputation for wisdom and glory for nothing.

On a survey of the career of these

three great men who laid the foundations of the Hebrew monarchy which lasted in Israel for three centuries and in Judah for more than four, we can not help feeling what a strangely checkered thing human character is: with great evil much good may be blended, and with great good much evil. But blended as those characters were of good and evil, God used them to get his great work done. And he can use us, too. In this great new age he invites us all to share in his mighty task of creating a nobler world: and this we may do, in our humbler measure, if we be men of consecrated will and purpose.

THE PALESTINE ORIENTAL SOCIETY

IN an archeological direction the result of the war is already having effect, particularly in the Near East. This is especially true of Palestine. Under the rule of the Turks archeological investigation was carried on with the handicap of tiresome and discouraging disabilities and interference. It was difficult in the first place to obtain permission, and after that was obtained it was often difficult to have the conditions kept open. With Palestine swept free from Turkish control the first effect seen is the influx of scholars representing many countries, societies, and religious bodies. The advantage of an association affording to these an official means of common cooperation and criticism became increasingly evident. The result is that on January 29th of this year twenty-eight scholars met at the Dominican Biblical School in Jerusalem and organized the Palestine Oriental Society with the object of cultivating and publishing researches on the ancient East. Organization was effected with Père Lagrange as President, Professors Clay of Yale University, and Garstang of the University of Liverpool, as Vice-Presidents, Pro-

fessor Nahum Slousch of the Sorbonne, Paris, as Secretary, and the Rev. Herbert Danby of St. George's Cathedral, Jerusalem, as Treasurer. The immediate success of this society is shown by the fact that by the middle of May over one hundred and twenty members of international repute have been gained, and that at its first meeting, held on May 25th, 1920, nearly twenty papers were read on subjects that ranged from linguistic and text-critical matters to the realms of numismatics, archeology in all its branches, comparative religion, and anthropology.

It is intended that at least four meetings shall be held yearly during the season, which reaches from November to May. A brief constitution and simple by-laws have already been adopted. Membership may be obtained on application and by the payment of five dollars yearly or fifty dollars for life membership. American subscribers may send their applications and payments to Dr. Ettalein-M. Grice, Assistant in the Babylonian Collection of Yale University, New Haven, Conn.

Social Christianity



THE PRESS AND THE PEOPLE

Professor TALCOTT WILLIAMS, LL.D., Litt.D., Columbia University, New York City

Sept. 5—*What Is a Newspaper*

THE newspaper is a cooperative institution. It can not exist without a public. No public can have a conscious existence or act as a whole without the newspaper. The essence of a newspaper or of any periodical lies in the fact that some one wants to read it, and to pay for reading it.

If a man, with all the ability for creating a newspaper and all the means to pay for it, were to edit a daily newspaper of which only one copy were printed, this would not be a newspaper. It would be a daily pamphlet of which one copy existed. If he were to print such a paper and give it away, this would not be a newspaper. Within limited areas, this has been tried. The public would have none of it—and justly. The reflex of the reader desiring news and opinion is necessary in order to make a periodical, whether published several times a day, as many American newspapers are, daily, semi-weekly, weekly, monthly, or quarterly. An annual, anyone can see, is not in any just sense of the word a periodical, the interval is too long. It may be a better annual because it contains certain facts, and be taken yearly, like an almanac; but there is not present the essential factor of a body of people who wish this issue at sufficiently frequent intervals to create a consciousness of the general and mutual desire for mutual knowledge of their own city and the world without.

The "quarterly," published four times a year, was in England, for nearly half a century, from about 1800 to the mid-Victorian period, an important organ of opinion. But here again it was important because people wished to subscribe to it. English law recognizes this by statute, and American law by its decisions. The English "Newspaper Libel and Registration Act" of 1881 defines a newspaper as "any paper containing public news, intelligence, or occurrences or any remarks or observations therein printed for sale and published periodically or in parts or numbers at inter-

vals not exceeding twenty-six days." Here is recognition of two facts: that a newspaper must be a daily really to reflect public consciousness, and the additional circumstance that the newspaper began in magazines published at the interval of a month, later of a week, then of a day, and so on until, between eleven A. M. and six P. M., in an American city newspapers appear almost hourly.

This is the broad division between a newspaper and a book. A book is the author's work. Walt Whitman in 1855 had to set up *Leaves of Grass* himself in order to get it printed at all. In the forty years between its publication and his death there were many years in which he received only one hundred dollars a year from it, some years in which he received less in royalties. But his poems remain for all this a world influence, independent of whether people wish to read them or not. Even now the number of readers is not large. This is the difference between an author and a newspaper man. The author writes to satisfy his desire for self-expression. If people read him, so much the better; if people neglect him and he has a message, so much the worse for them; but whether he is read or unread has no effect upon his position in literature.

If a newspaper man is not read on the day his work is issued, even if it is good newspaper work, it is stale and useless in twenty-four hours. The whole weight and efficacy of what he has done turns upon the desire of the public to read it, and the circumstance that people do read it. What we call news has very little effect as long as it passes from mouth to mouth. This is for two reasons—the spread of the news in that way is never complete, and the utterance of the news in each repetition will vary. What makes a newspaper article strike like the hammer of Thor is not only because the article is timed to a particular juncture, is published at that juncture, and says what it has to say, right or wrong, with effect; but because each reader knows that a hun-

dred thousand, perhaps a million (or in the case of the United States, some thirty million) readers on the same day are reading the same fact exprest in the same language so that they are all receiving exactly the same message. This creates a common consciousness over a continent.

The functions of the newspaper man and the author are, therefore, wide apart. An author is expressing himself; the newspaper man is expressing the public. The author has won great success if for three hundred years a thousand people a year read him. The newspaper man prefers to take his three hundred thousand readers in one day. There are three hundred thousand people reading in both cases. The newspaper man is read because on the day he is published three hundred thousand people want that particular fact and are aware that they are a part of a living, vital, social whole. The man who is read by a thousand people each year for three hundred years is instead being sought by a select few to whom, for all the various reasons which make a book long read, he appeals. There may be, as was the case with Plato, hundreds of years in which his readers cease altogether. But when the Greek manuscript, which was laid aside for centuries in some monastery or royal collection of books, was opened again, the Plato of the Academy was there ready to teach as he taught in Athens.

The responsibility for a newspaper is therefore a social responsibility. The newspaper is a social product, a social creation. It exists for the same reason that government, judges, an executive, a legislature, laws, exist. These are created by society, because it is a necessity of organized society to have them. If organized society is to be a conscious society, it must have the means of consciousness. The newspaper furnishes this means. The government itself can not furnish this consciousness any more than a single sentient part of an organism can furnish consciousness. Consciousness is the sum total of all that impinges from without and all that acts within. Society is an organism. It needs an organ creating consciousness. If it were furnished by government it would inevitably be the work of those who at that time managed the government and it would be published without reference to the support of the public, as

many of the periodicals published by the United States government are, over two hundred in number. They are useful as a record of what the government is doing in certain fields, or more generally what that particular part of the government wishes to have people think the government is doing in certain fields—but these periodicals are published without the reflex of public demand, are supported by the government, and are consequently generally beaten out of hand by periodicals filling the same field.

All the moral issues, therefore, which center around the newspaper are joint moral issues. They are shared by the reader as much as by the man who publishes or who writes in a newspaper. If people stop reading a newspaper, the newspaper stops. There is nothing on which the public has a more complete veto power than the newspaper. When Matthew Arnold said that every people has the newspaper it deserves, he spoke without knowing what a newspaper is. What is true is that every people has the newspapers for which it votes. Every time you buy a newspaper you vote for its existence. Every time you insert an advertisement in a paper you aid to the extent of the profit on your advertisement in the support of that newspaper.

The newspaper is, therefore, a complex in which a man (with the kind of ability which leads him to learn or to divine by his own insight and instinct what the people want and will pay for), gives the public that for which the public will vote, by its members purchasing the paper and inserting advertisements. The responsibility in this case is mutual.

The responsibility of the man who publishes and writes stands against the responsibility of the circulation he secures, but with this broad difference—that the responsibility of the newspaper is the responsibility of the man or men who own and control it, few in number, while the responsibility of the public for its circulation is diffused through a large number of readers.

If the moral responsibility of the public for the circulation of 300,000 were exprest as to each individual, it would be, rudely and inaccurately but still visibly recorded by this fraction: 1-300,000. But if the responsibility of the man, or men who publish and write the newspaper were exprest by a

fraction, it would be 300,000-1. In one case the responsibility is immediate, direct, and personal; but in the other previous case the responsibility is diffused. A bad newspaper is a sin like any other wrong act, but nearly all of us stand with equanimity at 1-300,000 of a sin while we are ready to condemn without hesitation a sin 300,000-1.

Why do you read the newspaper you take? Have you ever felt a responsibility for it? If not, why not, since your money makes it possible for it to be published? Have you ever written objecting to anything in a newspaper? Have you ever thought about your responsibility at all? Do you turn at once to the newspaper that you like, or the newspaper from which you will learn? If a good newspaper is good in your judgment but dull, and another newspaper is bad in your judgment but bright, which do you take? As between magazines, do you take the magazine that will improve you, or the magazine that will amuse you, even at the cost of some demoralization? Is this right? If it is not right, is not your moral responsibility exactly similar, as far as you personally are concerned, to that of the man or men who produce the demoralizing magazine? Can you escape this responsibility as a good citizen? What have you done to discharge it, besides passing the buck by blaming the reporter, editor, or publisher?

Sept. 12—Who is Responsible for the Newspaper?

The moral responsibility of the newspaper is, as has already been shown, a joint responsibility, immediate and personal in the case of the newspaper, general and diffused as far as the public is concerned. In each case however, it is a tangible personal responsibility. The man who steadily buys or advertises in a newspaper whose effect is, he thinks, harmful is himself a partner in the enterprise, and from this personal responsibility he can escape as little as the publisher or writer can escape from his responsibility. The responsibility is essentially and ethically the same in both cases. The value of the newspaper or of any periodical rests on the extent to which it accurately records the events of the day, accurately interprets and expresses the consciousness of the community, and uses both these powers in order to help to better the community. This is a

responsibility which every citizen shares. Our own lives are misspent unless we are consciously using all that we do, say, and are in order to improve the community of which we are a part. When a citizen votes this responsibility is concentrated, immediate, and conscious, but it is a responsibility which exists through all of each day. If you throw a piece of paper down in the street, you are voting for dirty streets. If you waste water, you are voting for dearer water and bad government. If you fail to report a contagious disease, you are voting for pestilence. So through all the acts of the day everything you do is part of a public standard of public ethics and of public responsibility.

The newspaper man has this responsibility for his own personal life; but he has in addition the responsibility that the possession of certain powers and facilities have made him part of the organism by which the consciousness of the community comes to be recorded, visible, and of reflex influence on the daily life of a community. This responsibility is recognized by the newspaper, by the law, and by the public, but the public has always been far more quick (and this is true equally of the individuals who make up the public) to recognize the responsibility of the newspaper at this point, and of the law, than to recognize their own personal responsibility.

The improvement of the newspaper has gone on during the last two hundred years of periodical publication in England. Newspapers began three hundred years ago, but it was a century before they came to be periodically published. Until this came about, the newspaper was really a short pamphlet. It might give news and events, it might give comment on an event, but the responsibility ended with the issue of a single news sheet, of which there were hundreds of news sheets published in succession for a week or two, while news was active, then dying away. These newspapers were inaccurate, altogether careless in their statements of fact, printing rumors without verifying them and without sense of responsibility. When periodicals came to be regularly published, and especially when they came to be published daily, a continuous responsibility existed. As long as only about one-tenth or one-fifth of the population could read, the newspaper talked only to a small frac-

tion. The common school found populations in which only five in a hundred could read a newspaper; it created populations in which ninety-nine in a hundred could read a newspaper. When this came, the newspaper reflected the entire community.

The first effect of this reflex of the public on the newspaper and the newspaper on the public was that the periodical became more accurate. Up to thirty years ago the American daily in most cases (practically in all) printed only the speeches that were delivered during a campaign supporting the candidates which the newspaper was supporting. Horace Greeley was a great editor, but he flatly refused to publish speeches opposing the party which *The Tribune* was supporting. Once a newspaper was embarked and the support of a party and a candidate obtained, no one expected from it anything but a one-sided view in the period which is often alluded to as the golden age of American journalism—when Bennett, Greeley, Raymond, Dana, at the North, and Prentice Rhett, and Daniels at the South, were the great figures in American journalism.

The newspaper educated the public and the public educated the newspaper. Both learned that accuracy in news was essential. Both learned that each needed to give and to hear both sides. So far as the news is concerned, the press has become a platform in which essentially the same news appears in all newspapers and is generally expressed in the same way. Only the comment differs. The essential facts needed in order to create public consciousness are more accurately published than they ever were, and appear more accurately with each successive decade. The Great War which has just passed was chronicled more accurately in the newspapers as it went on from day to day than any war that ever was.

Charges are constantly made against newspapers and against both the Associated Press and the United Press that they combine to suppress news. Except in cases where direct business interests in the publication of a newspaper have their effect on the publication of the news (and this will be taken up later in a lesson by itself) the press in its news is less open to criticism in the accuracy of any particular statement than in the selection of news. This practically amounts to a charge not that the newspapers are

suppressing news, but that their judgment is bad. The proof that their judgment is bad is to start a newspaper which will give the news which has been asked. *The Call*, in New York City was published in the belief that the public wished to have the news in regard to unions, strikes, and socialism which was excluded from the other papers, and *The Call* is constantly drawing attention to the fact that it is printing what the newspapers suppress, the implication being that the newspapers show bad judgment as newspapers in not printing what *The Call* thinks ought to be printed. The highest circulation *The Call* has ever reached in the city whose newspaper area has about seven million population has been 43,000. Most of the time it has only been a little over 20,000. At the same time, newspapers which were following the judgment which *The Call* and its readers condemned were having a circulation of from 350,000 to 450,000, up to 800,000. Going back to the basic fact of the newspaper—that it is a complex which exists because there are facts and opinions which the public wants, and that the public decides which facts and opinions it wants by buying a newspaper—this fact is a tolerably clear proof that the newspapers as they stand are supplying their share of the news; and the public on its side by an overwhelming vote, more complete and democratic than any other vote can be, because it is repeated daily, is the spontaneous act of individuals buying papers and by buying showing approval of the course of the newspapers. *The Call* meets a special public and that public has a right to its class consciousness, but the general public does not want its news as *The Call* prints it.

This verdict and this demand are, however, constantly changing, and changing under the joint influence of the knowledge of the men who are making newspapers that something else is needed and the knowledge of those who buy newspapers that they want something else. The newspaper began as a purely political organ, for up to forty years ago most newspapers could not live without the aid of a political party. The bulk of their editorials and their news was political news or news that bore on politics. As the common school multiplied readers, as higher wages enabled a wider share of the public to buy the newspapers and, in addition, as the advance in the arts made

paper cheaper (a factor which has vitally changed), and printing cheaper (another factor which the union has now changed), the newspaper grew both in bulk and in the variety of the news which it presented.

This increase of readers and of purchasers guided by advertising brought in entirely new spheres of news which had not before been touched upon. Just at present the increase in the reading public, the decrease in the current yearly addition to the product of paper, and the great increase in the cost of issuing a newspaper due to the increase of wages have seriously reduced the space which newspapers can give, and much is now left out which was given in the past. This will probably right itself, but in criticism of what the newspaper does at any given day the question which has justly to be considered is whether on that day the public as a whole would or would not have preferred in its voting for its half in this partnership the news that was printed to any news that could have been printed.

When you blame a paper for leaving out a particular piece of news, have you taken the trouble to see what you would have left out in order to give room? If you have made up your mind as to omitting a piece of news, in proposing to leave it out are you acting on your own personal preference or on your belief that the readers of the newspaper as a whole want what you want? If you feel that whether they want it or not it ought to be printed, would you wish your preferences, especially if you are one of the majority of those who read the paper, to be overridden in the same way because someone of the minority thought that you needed the item whether you were interested in it or not?

What particular section of the newspaper do you read first and most constantly? Is this the part of the newspaper which you think is the most important to you as a citizen? If you read it simply from your own preference and neglect that part of the paper which you feel yourself is better for the community, your responsibility differs in degree from that of the man who put it in, but does not differ in kind so far as you are concerned.

The weight of a newspaper in the community depends upon the number of thinking people who read the paper. Would the preferences you feel about what ought to be

put in and left out increase the number of thinking people who read the newspaper—"thinking people" including all those who for individual, personal, or business and occupational reasons want a particular kind of news printed?

News is divided into certain broad lines and the question as to what should be printed can be determined only by reducing those to which space is already given. Which would you reduce: sports or markets or social news or society news of all sorts or business news or political news or foreign or domestic, i.e., news inside of the place in which you live?

Why in each case, for personal preference or the public good, would you put in the topic you select and prefer?

Sept. 19—What is the Newspaper Man's Share?

The responsibility of the man or men who make a newspaper—as owners, managers, or writers—for all that is in it is immediate, personal, direct. Accuracy is the first responsibility. Of all things human, accuracy is the most costly and difficult to secure.

A committee of army engineers endeavored accurately to measure the platinum yard, which is the standard yard of the United States. They spent two years in experiments, they published a report half as big as Webster's dictionary and decided that an absolutely accurate measure was impossible. Under any possible conditions, there were variations.

This is true of every fact recorded. Hear both sides in a court room. The witnesses are as honest as men go, yet about a single issue or occurrence the testimony of these utterances under oath never agrees. The newspaper has no subpoenas, it can not swear its witnesses, it has no means of punishing perjury. In the nature of things, it must gather its information at second hand. In years of experience in reporting there were very few events which I was able to describe from having seen them. If you wish to see how reporters vary, read the four accounts of the Resurrection. These variations trouble no newspaper man. His only surprise is that a group of sorrowing and devoted men and women, earthly instru-

ments of the divine will, recounting their recollections of a memorable event years later, and having them written by four or more different persons, came as near each other as they do. If they were absolutely alike it would, to any newspaper man, be a proof of forged news.

Relative accuracy is the best any newspaper can secure. In measuring this accuracy the law first asks whether there is malice in anything which is said; second, whether reasonable pains were taken to secure the truth, and third, whether a public interest is served. The laws of our States differ in this last point, but all the Eastern States and most of the Western States have by law and in their courts established a principle that a newspaper has no right to publish anything to the injury of a person unless there is a public interest involved. The largest public interest involved lies in the election and service of public officers. A *prima facie* interest exists here, and a newspaper is justified in publishing in regard to a proposed or actual candidate for office—and still more in regard to a man in office—statements based on evidence which would not be sufficient to justify the publication in the case of a private citizen. The English courts have held that it is so important that the facts in regard to men in office or running for office should be known; that in these cases, and in these only, a newspaper can not be compelled to tell the source of its information.

The American newspaper has a wider field, tho this principle has never been accepted here because the American public is more willing to have publicity extended in all directions. Every newspaper man believes, and rightly, that the world would be better if universal publicity existed, and everything that is hidden was revealed and all that is spoken in the chamber, often in chambering and wantonness, were proclaimed on the house-top.

A newspaper has every day more news than it can print, first for space, second for public reasons, third for personal reasons. Space has already been dealt with here. Public reasons for suppressing news exist where more harm would be done by publication than by suppression. Every newspaper in the course of a year sup-

presses information which would injure the cause of religion by reflecting on its ministers; injure public confidence in fiduciary institutions by leading to a run and preventing orderly liquidation, and on subjects which are likely to demoralize the public. When Dana said that a newspaper got only half the news and not the best half, he had in mind his own convictions that none of these limits should be respected. The majority of newspaper men do not agree with him, and his own newspaper never lived up to the standards which he expressed as his preference, tho he admitted frankly the necessity of restricting publication on these subjects. Charles A. Dana and Joseph Pulitzer did more to bring in universal publicity, in which everything spoken in the chamber is proclaimed from the housetop, than any two men who ever lived. They did more by extending publicity for public morals, Mr. Dana in public matters and Mr. Pulitzer in social, personal, and pecuniary matters, than any men of their day.

At the same time, the longer the experience of a newspaper man the more careful he becomes in publication. I once found, as a reporter, hunting around in the County Clerk's office in New York City, that four members of a private banking firm had, in the same week, transferred their houses and other property to their wives' names. I wanted to publish it and the chief editor flatly refused. I was heartbroken. But I was inexperienced. Thirty years later, the chief executive officer of a great financial company, on which a run had begun, came to me and showed me that if the publication of damaging facts was suspended for three days, it would be possible to raise the money necessary to save the depositors, the shareholders, two banks, and a trust company dependent upon this institution. Between 7:45 p. m. and 1 a. m. that evening I used every means known to our day to secure suppression in all the newspapers of the United States of facts already in a number of offices outside of the place in which this institution was, but I insisted on having a full statement of the exact condition of the bank, the sources from which money could be raised, and permission to check this off so that there

would be no suppression simply to save individual losses. The news was suppressed, all the institutions were saved, and the guilty punished. I know now that what ought to have been done with the banking firm thirty years earlier was by delaying publicity to force its members into a friendly liquidation instead of the disastrous bankruptcy which left hundreds of travelers in Europe with their letters of credit worthless.

The following broad reasons exist for the suppression of news, which are justifiable: First, the interests of the State; second, the prosecution of justice; third, the good of society, human or moral. All admit these reasons to be justifiable causes for the suppression of news. What about crime? Why not suppress crime and report the peaceful, beneficent, and harmonious activities of society? For the same reason that nature has arranged that when a man's digestion moves smoothly he hears nothing of it, but when it goes wrong pain awakes him to his peril. Crime is reported because by publicity crime is reduced and prevented. Publication is for hosts of possible offenders a stronger deterrent than punishment. Divorce is lessened by the publicity that attaches to it. A host of offenses not amenable to the criminal law are prevented only by publicity. Lavish expenditure, the foolish pranks of the idle rich, sharp practise, advantage taken of the weak, exorbitant profits—a whole world of social offenses are prevented by publicity. A reporter the day before New Year's was sent out to ask a number of distinguished men in a large city what they expected to do for the public good during the coming year. "Not a ——— thing," responded the foremost man in the bar of the city, and instantly added, "but don't put that in the paper." He was willing to do it, but not to have it told.

The life of public and private individuals is hedged about from temptation by publicity in directions apparent only to the newspaper man, who is perpetually discovering that there are a great many things people are willing to boast of in private which they are unwilling to have known to the public. This is democracy. This is the all-seeing eye. This is the way in which divine Providence itself has

made social consciousness a social deterrent. It is almost invariably the case that the people who object to meddling with private affairs in newspaper publicity have been doing something on which their consciences were asleep until the consciousness of public knowledge awoke the social conscience within them, far more sensitive and more powerful than the personal conscience.

On the newspaper man there gradually grows, year by year, an increasing consciousness that what a man doesn't want to have known he had better not do. Instead of too much publicity there is too little. Christianity itself, in the voice of its Founder, is perpetually calling men to a pitiless publicity in which all things shall be known and nothing shall be secret or hid, but in which the whole moral universe is marshalled as the witness of every moral being.

In nearly all newspaper offices a strong tendency exists to avoid publicity on subjects which will arouse anger in large classes of the community because these objects and subjects are related in various ways to the lives of those who object. Ought this objection to be accepted, or ought the newspaper to go forward without reference to subsidiary arguments of this kind?

Take a person who has had more than one conviction but has succeeded in securing a place of trust which surrounds him with the temptations which he has shown by previous offenses are strong in his case. What is the duty of the newspaper? Ought it to let the man alone; ought it to require his resignation and departure without publicity; or ought it by publication to make the path of life harder for those who have sinned? Which is best for the individual in question, for those who know him, and for society?

Sept. 26—Business and the Newspaper

Henry Irving once wisely said of the theater that it could not exist as an art unless it succeeded as a business. A man may be a good lawyer, a good doctor, a good clergyman, and have no economic ability either to manage business for himself or for others. The publisher of a

newspaper or a successful editor who controls his own newspaper must have the economic gift and capacity needed to manage a successful business or he can not have a successful newspaper.

The margin of profit in the case of a newspaper, as in the case of a theater, is very large when success comes. In the case of the theater this success is over-balanced by risks so great that few theater managers, if any, have died prosperous and solvent in the last hundred years in either London or New York. Similarly, there are no dailies in either of these cities which in the past two generations have not been at one time or another in serious financial straits. Competition is necessary to an impartial press, but competition has brought it about that in all our large cities the number of newspapers which, being weak financially, are unable to live up to the best standards of the profession is large enough seriously to interfere with the best standards of the calling. A government newspaper, for reasons already given, is no remedy.

Nor is this the only difficulty attendant upon the fact that the newspaper is a business institution which must succeed as a business, or it can not exist as a newspaper. Much stress in criticism of the newspaper or periodical is caused by the interference of the business of the newspaper with its opinions and its publicity. The problem is not one easily decided. Many issues are those on which men honestly differ. Take the case of a man who has built up a newspaper and has associated with him an editorial writer—an editor who it may be is part owner of the paper, joined to it by every tie. An issue comes such as was raised by the approach of war with Germany. These two men differ pointblank as to the national and public duty. Has the man who owns a majority of the shares controlling the newspaper the right to put aside his convictions and let his property be used for ends which he believes harmful both to his country and to humanity? Has the editor the right to ask this of him? And, on the other hand, can the editor in any way accept the change of policy in which he does not believe? These cases very rarely occur, but they are always possible on small issues if not large ones,

and they raise a question to which no one, so far as I know, has made a satisfactory answer.

A man believes in a certain line of policy which may or may not be good for the community, and he spends money lavishly in order to circulate and distribute a newspaper which advocates that policy. The swift remedy for this is that the cost of maintaining a daily newspaper when it is unprofitable is so great that few men will take the risk, but it is plain here that with good intentions a community may have presented to it what is harmful. In a particular city a certain group of advertising, such as is furnished by the department stores, may become so necessary to the life of a newspaper that if these stores withdrew together the newspaper is ruined. This situation very infrequently exists. In watchful work as a journalist for forty-seven years I have known but two or three such instances. I have heard more reported, but wherever I was able to make an investigation I have found that the facts have not been correctly given. Still, such cases exist. The only remedy for them is a strong newspaper supported by a public stronger for truth than for convenient advertisements; and the only way strong newspapers are created is by men of high and exceptional ability. When such men have the unchallenged control of a newspaper, this control is never long exerted without proving that sometimes social justice and wisdom depend upon a balance of social forces and not upon the will of one man.

No one can doubt that a brilliant newspaper man (now dead) in a western city, who by an extraordinary combination of business ability and editorial prescience had built up a newspaper with which while he lived competition in its city seemed impossible, at times worked the gravest injustice. A convict had become a clergyman. When he took charge in this city he confided his real history to the governing board of the church in which he preached. The editor in question on Easter morning published all the facts in regard to this man and drove him from the church and ministry. For myself I would prefer to have been the clergyman rather than the journalist, if I had to choose between either career.

I have cited these cases because they illustrate the extreme difficulty of dealing with the issues presented by the newspaper. These issues, in criticizing a paper or the press in general, are often forgotten. No better proof could be presented of the broad social fact that the newspaper is a public agent.

The editor and publisher are the guardians of the interests of society; and the newspaper as a whole, both in business and in editorial management, in opinion and in news, is one of the functions of organized society. To discharge this function society looks to the men who have the special gifts of being able to manage a newspaper as a business and to conduct a newspaper as an organ of news and opinion. Sometimes these capacities are in the same man; sometimes they are divided between two men; sometimes the editor controls the publisher or the publisher the editor, but in most cases their relation is not one of control but of supplementing each other's lacks and a mutual use of each other's ability, so that business is guided by the ideals of the editor, while ideals, which are liable to degenerate into mere theories, are brought into the sober light of day and tested by the common sense of business experience on the part of the publisher.

But the public justly holds to a high responsibility this complex, this strange organism into which so many men pour their lives, their ability, their very souls, in a passionate desire to serve the public, or in order to use it and abuse it for ambitious purposes or to oscillate between moments of exaltation in which sacrifices are made and moments of temptation in which concessions more or less criminal are permitted. This organism, the organ of society, the creator of its common consciousness, the revealer of its desires, its purposes, and its inner nature, is judged by society with a rigorous standard unknown in any other walk. No one challenges a business simply because it conceals its condition so long as no harm is done to others. No one is surprised when a lawyer sells his opinions and furnishes a view of the law which will fit any desire of any man, good or bad; but the public instantly challenges the journalist whose opinion is for sale. No one is sur-

prized when doctors in a consultation always agree that the doctor who has had the case has done exactly right, and camouflage as best they can the complete change they advise from the previous treatment of the patient.

But if a newspaper conceals or fails to publish the lapses of another newspaper or its own lapses, the conscience of the public rightly holds it to a responsibility unknown in other fields. Every business man expects to extend to his best and largest customer a treatment different from that which he extends to other men; but if a newspaper omits any news relating to its largest and best customer, it is instinctively tried and judged by the public by a rule never enforced against other mercantile enterprises.

In a great crisis men change their political opinions, as many did in the period when slavery was an issue and during the greenback craze and on the silver fallacy, or on the issues which centered around the Great War just over. Such a change is accepted, if honest. But if a newspaper changes its opinion, it does it at the cost of risking ruin. Each of the newspapers which has changed its party relations in New York City in the period since the Civil War lost its profits almost overnight. I do not know one of the papers which left the Republican party to support Greeley in 1872, or left Blaine in 1884 to support Cleveland and the Democratic party, which did not sustain a loss in profits so severe that years passed before the losses were made good.

The judgment which the public metes out to the newspaper and the newspaper man is severe but just. The newspaper stands in a different position from all other callings and all other enterprises which serve the public. Its history is the history of steady and cumulative progress in the accuracy of its news, the impartiality of its judgment, and in the increase of its economic strength, so that each generation has seen an improvement in its economic independence.

It is true of every journalist of position and long service that he has made sacrifices, often unknown, on behalf of the public which would be asked of no other man. But sacrifice is his privilege. To service he is called, and whether his name

be known to all who read or he carry a nameless pen, it still remains true that the work and task of journalism itself tends to develop in a man a social responsibility, a willingness to serve and to sacrifice, which is denied other men and brings the silent and secret joys of public service, the consciousness of the privilege of building one's self into that unconscious organism which the newspaper serves, joys denied to other pursuits and professions.

What mutual responsibilities exist in social enterprises like the theater and the newspaper? What are the responsibilities, social and economic, of a church. Who should have the last say as to the social doctrine preached in a church, the clergyman or the pew-holder? Should a pew-holder remain when he thinks a pastor is doing harm and is wrong? If a number of pew-holders conscientiously leave on this ground, are they right or wrong? What is the clergyman's duty?

What is the editor's under like conditions? What is the publisher's? What the subscriber's? Why is the public more severe on the newspaper than on the church or the theater, when any social evils pass unattacked?

What have you done to expose evil and reform it? Have you ever made any sacrifice to do either? Why have you not?

The leading newspapers of the land united in April, 1917, in the determination that whatever evil might apparently call for exposure, they would publish nothing which would discourage a great people in a great duty. Were they right in this concealment of evils? Why? Did you spread discouraging gossip during the war?

List of Books on Journalism as a calling and on its history:

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Essentials in Journalism, by H. F. Harrington and T. T. Frankenberg. Ginn & Co., Boston, 1912.

Art and Business of Short Story Writing, by W. B. Pitkin. Macmillan Co., New York, 1913.

Journalism and Literature, by H. W. Boynton. Houghton, Mifflin Co., New York, 1904.

Steps into Journalism, by E. L. Shuman. Correspondence School of Journalism, Elgin, Ill.

Editorials from the Hearst Newspapers, Albertson Pub. Co., New York, 1914.

Casual Essays of the Sun, Robert Grier Cook, New York.

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Writing of To-day, by J. W. Cunliffe and G. R. Lomer. The Century Co., New York, 1915.

Writing to Sell, by Edwin Wildman. Wildman Magazine and News Service, New York, 1914.

News Writing, by M. Lyle Spencer. D. C. Heath & Co., New York, 1917.

The Story of a Page, by John L. Heaton. Harper Bros., New York, 1913.

The Newspaper, by G. Binney Dibble. Henry Holt & Co., New York, 1913.

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The Art of Newspaper Making, by Charles A. Dana. Appleton & Co., New York, 1895.

The American Newspaper, by James Edward Rogers. Univ. of Chicago Press, 1909.

The American Newspaper, by Charles Dudley Warner.

The Press and Public Service.

Neurotic Books and Newspapers on Factors in the Mortality of Suicide and Crime, by Edward Russell Phelps.

Sermonic Literature



CLOUDS

The Rev. GEORGE E. BISHOP, Brooklyn, N. Y.

Dost thou know the balancings of the clouds, the wondrous works of him who is perfect in knowledge?—Job. 37: 16.

No study is more fascinating to the lover of nature than that of the clouds, concerning which so much and yet so little is known. Man has always noted the dependence of nature on the clouds as well as on the sunshine. The Greeks, great lovers of nature, express this dependence in the myth concerning the marriage of Uranus and Gæa. In this union they saw the essential to nature's life and fruitage and beauty.

Clouds have all too often been held in ill-repute when, in truth, they are expressive of the true balancings of nature and are of earth's greatest blessings. They make dull the glare of the burning sun; they give their waters to revive the earth; they feed the souls of men with expressions of divine beauty. No men see nature like the great painters. Study their works and you will very quickly be impressed with the place of prominence given to the clouds. One can not look skyward and not feel, in a real sense, the psalmist's meaning when he sang, "The heavens declare the glory of God, and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." The clouds feed the soul with loftiest thoughts whether we behold the morning mist with its damp or the high-piled, cumulus clouds with their ten thousand shapes and colors; whether we meditate upon the lingering cloud that drapes the pine at sunrise, or the long-drawn cirrus clouds, wildly playing with the wind; whether we behold the dark gray nimbus clouds spread over the entire heavens, or the swiftly moving inter-struggling hurricane in the distance; whether we follow the lone cloud in the clear blue heavens, or the flocks of Apollo driven across the sky. These have all fed the souls of men with beauty and stirred them to deep thoughts of the power and providence and life of God.

We are impressed with the suggestive words

in Genesis concerning that second day of creation, "And God said, Let there be a firmament in the midst of the waters and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so. And God called the firmament heaven. And the evening and the morning were the second day." After the creation of light came the essential creation and dividing of the waters. In the following chapter we have the most beautiful poetic picture of the Garden of Eden. In this picture the writer is most careful to describe the river which "went out of Eden to water the garden." Now, if we turn to the last chapter of the Revelation we read: "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month, and the leaves were for the healing of the nations." This river proceeding "out of the throne" carries the elements by which the spiritual life of the restored Eden is fed and nurtured. So, throughout Scripture, we find the fact that life is dependent upon water, used to express the deep flow of the spiritual life of God to the soul life of men. It is no wonder that in the most marvelous of nature books, that of Job, we find the meaningful words of the text, "Dost thou know that the balancings of the clouds, the wondrous works of him who is perfect in knowledge?"

Have you ever watched the "balancing of the clouds?" With what perfect precision they are balanced, tho ever changing? Have you ever thought how the heat of the sun is balanced by clouds and storm? Remove those balancings and there could be no natural world. And in the moral and spiritual world—the awful accuracy of those balancings of God! The balances of eternal

justice. My hearer, they are absolutely correct. And we to the men weighed in those balances and found wanting. Belshazzar trembled when God's words were read, "Thou art weighed in the balances and art found wanting." Yet there need be no fear of divine justice to the men of sincere heart. For the very reinforcement of divine justice is God's eternal love. It is not an "awful thing" for a sincere and just man to fall into the hands of the living God. Nay, but one may long, knowing the misjudgments of men, to be weighed in the balances of God. Hear Job, the writer of our text: "Let me be weighed in an even balance, that God may know mine integrity."

In truth, I can not understand why one should not delight in the knowledge of divine justice. There is just enough sunshine and cloud in the natural world for life and growth and fruitage and beauty. So in the spiritual. We must think of God as weighing, with infinite care, the experiences of our lives. And where evil enters by our own follies or by those of our fellows, God causes even them "to work together" for the good of the sincere in heart. One of the great comforts of the soul lies in the consciousness that God is interested in all the details of human life.

How often during the past five years have we been calmed by and rested in the assurance of God's guidance of human affairs. In many a dark day, when we might have despaired, our faith that our cause and God's were one has comforted our hearts. As one mother whose boy was leaving said: "God knows our cause is right and tho I can not be with my boy, he will be." This was the faith that sustained us. By it we came with stout hearts to the altars of our country and offered our wealth and our loved ones for the battle of democracy and justice. And to-day the faith that we have in the unchangeable interest of God in human affairs gives rest and poise to the soul. Never were the deceptions of men more manifest than to-day. As never before, we hear the national lie, the political lie, the social lie, the economic lie, the business lie. Yet, in contrast, there is a universal sincerity of heart and a yearning for better life. Man is everywhere struggling upward, trying to grasp the better things. And God will not be unmindful of this human struggle, but will answer the heart prayers of

the world. Had I been without faith before the war, the history of the past five years would have brought me to a true faith in God and the acknowledgment of the deity of our Lord. The very contrast of what the world would be without the Christ and what it could be if men but followed the teachings of our Master would have kindled a lively faith. By the war, God has ordained a new order. The world can never be as it was. It has literally bounded forward. France, England and America—yes, every nation, friend and foe—have passed through a struggle out of which they will emerge renewed and with a consciousness that righteousness alone can endure. The days are yet dark, but the storm is clearing and God will turn chaos into order and curse into blessing. He will so balance all things that the nations of to-morrow will be far in advance of yesterday or to-day. He will turn the "wrath of man to his praises," and the nations of the world will become more closely like unto the kingdom of his Son.

The bounding growth of our nation is one of the wonders of history. After every period of depression, social, economic, or financial, we have leapt forward toward a greater life. In our deprent moments we very often cry for the old days. Memory always paints in charming and bright colors. But each succeeding epoch in our history has been one of tremendous advance. To-day we lead in the van of the world's progress. And our responsibility is great. These are most critical days. The economic and social unrest is only a part of a moral revolution, which confuses us because we are in the midst of it. And the moral revolution is not simply local nor national, but worldwide. Humanity has been so shocked that it has reacted and is demanding its moral rights. Out of world suffering and pain is a new day of higher morals being born. And the nations are now and must yet pass through the dark clouds and violent storms.

Ah, yes, they must be cast into the fiery furnace and the fires will burn. Even now we see the burnings and scent the consuming dross of the nations. Some day our children will ask the why of our present conditions and study their causes. And in that day they will leave no stone unturned, and where condemnation belongs it will be placed. Not even the Church will escape. It can not. Where the Church has been

an existing lie they will not hesitate to condemn. But, better for us if we wait not for them, but in the midst of the confusion try to find ourselves and where there is sin have the Church purify herself. We need not fear for the beauty and truth of the gospel. That will not be changed. It can not be. But in contrast to deformity and falsity the gospel will shine forth in all its white light purity. And we need not be fearful for these days. God will take care of the balancings.

"Gates of hell can never
'Gainst that Church prevail;
We have Christ's own promise,
And that can not fail."

We must rise to our great privilege and duty. We must quit ourselves like men. These are dark days and stormy days and sad days, but they are not bad days. They are full of hope. They are the transition to better days. . . .

And, in our personal experiences, the great Father of love balances the light and the dark, the day and the night, the sunshine and the cloud. The Christian religion does in no way lessen the human struggle. It does change our attitude toward the world and its battles. And, by faith we can in the midst of the tempest sing, "Praise the Lord." We can not think of the Christian of these days as a man of less than giant heart. Faith must not be depicted as simply clinging to a cross, but as a brave sailor in the midst of the storm, with 10,000 dangers about him, standing unflinchingly to his post of duty. Love must not be expressed in some domestic relation, quiet and undisturbed, but it must be shown in the soldier with a sea between him and the home for which he longs, battling and suffering for the principles on which that home is builded. We must think of the Christian as one who for love of truth and of his Master treads, with Christly tread, to his Gethsemane and Calvary. Self-sacrifice, yea, total self-abnegation, are the virtues that must shine most clearly in the Christian character to-day. We must sing, in our struggle, such hymns as:

"A charge to keep I have," and
"The Son of God goes forth to war," and
"Awake, my soul, stretch every nerve,
And press with vigor on."

There is no fear to the men of strong faith. Clouds are essential to every life,

and storms make sailors and battles make soldiers. The clouds which so often seem to bode destruction burst with blessings and from them fall the life-bearing rains. Once I stood on the top of a ridge when over it was sweeping a heavy thunderstorm. With deep delight I was able to see the power and the glory of God. With what a rush came that storm. In a few moments, from a delightful but warm summer afternoon, we found ourselves in a storm so heavy that all was dark. How the wind howled and the very elements seemed in a death struggle. I watched those clouds as they battled with the wind while they madly rushed on. The lightning was incessant and the thunder rolled and echoed and reechoed among the near-by hills. But as I watched I was overwhelmed with the thought that every wrestling cloud and every rushing wind and every falling drop was held in its place and all were balanced by the divine hand. The storm seemed bent on deluging the earth. But after a little that storm passed and the sun once more shone. And the earth was better for the struggle. How green and smiling and refreshed and happy was nature! The storm was over and all had been balanced by the divine hand. Even the revived blades of grass seemed to sing their hymns of praise. My heart, too, rejoiced, for I had seen God and felt God and knew God as never before. So there have been storms in all our lives. But when they are over who would have it different. And all the clouds and storms are needed for the completed life. When his life was completed would Joseph or Daniel or Paul or Luther or Wesley take the storms out of his life? The Hebrew children passed through the fiery furnace, but in it they saw the form of the Son of God. Who fears a fiery furnace if the Son of God is with him? Paul and Silas learned the power of God while in the Philippian jail.

Would you take the storms out of your mother's life? How beautiful she becomes with the years of struggle. Not with the soft beauty of a hothouse plant, but with the rugged beauty of a mountain laurel. Every hair on her silvery head was worth more than the king's crown of gold. Yes, we all love mother because we have seen her wearied with the toil, and patient in her trial and true in her love and unflinching in her faith and godlike in her self-sacrifice.

Mother's prayers have, times without number, made God to throw the ladder down to a wearied and worried and wayward son. Thank God for the clouds in mother's life.

And our Master's life! Take not from that life the temptations and the storms of his ministry. Gethsemane's struggle I have watched with a sense of its awfulness, yet of its matchless grandeur. And I am glad to tarry in the garden to watch him as he vanquishes in stupendous battle the powers

of hell. I love the scarlet robe and the crown of thorns—borne for me. Calvary, oh, Calvary, with its "It is finished"—here we could stay forever. Out of that cross, his death cross, our life cross, beams the "hope bright with immortality." Take, if you must, some of the bright things out of that perfectly balanced life, but remove not one cloud or storm, or one moment of suffering, or his perfection could not have been complete.

NEW PATHS

PROFESSOR LEWIS H. CHRISMAN, West Virginia Wesleyan College, Buckhannon, W. Va.

For ye have not passed this way heretofore.
Josh. 3:4.

It was a momentous hour in the history of Israel. The long years of wandering in the wilderness were over. They were now where "fair Canaan stood and Jordan rolled between." Joshua's command had gone forth: "When ye see the ark of the covenant of the Lord your God, and the priests, the Levites, bearing it, then shall ye remove from your place and go after it. Yet there shall be space between you and it, about two hundred cubits by measure. Come not near unto it, that ye may know the way by which ye must go; for ye have not passed this way heretofore." Old things had passed away and Israel stood upon the threshold of a new land and new experiences. Across the river was the goal of their long, long journey. The hour to which most of them had looked forward since the dawn of memory had at last come. They stood upon one of the mountain peaks of life. Their hearts must have beat high with hope as they heard the march of the coming years and caught the vision of future opportunities and future achievements.

In every life come those tensely dramatic hours when we stand where the old and the new meet together. In Tennyson's *Locksley Hall* the poet makes us feel the throbbing of a heart aglow with the zest of coming adventure:

"Yearning for the large excitement that the coming years would yield,
Eager-hearted as a boy when first he leaves his father's field,
And at night along the dusky highway near and nearer drawn,
Sees in heaven the light of London flaring like a dreary dawn;

And his spirit leaps within him to be gone before him then,
Underneath the light he looks at, in among the throngs of men;
Men, my brothers, men and workers, ever reaping something new;
That which they have done but earnest of the things that they shall do."

Life is the passing from experience to experience. Every day brings us into contact with new light and new truth. Within the last six years we have seen a world made over.

"Beat down that beetling mountain,
And raise yon jutting cape.
A world is on the anvil;
Now smite it into shape.
Whence comes that iron music
Whose sound is heard afar?
The hammers of the world smiths
Are beating out a star."

Idols before which yesterday men abjectly bowed have been crushed to earth. Hoary empires have been blotted from the map of the world. New democracies have proudly taken their places in the sun. Century-entrenched falsehoods have crumbled to dust. In some future day the poet of our generation can say,

"Bliss was it in that dawn to be alive,
But to be young was very heaven."

It is certain that in many ways in the years that are immediately before us we shall tread paths along which man has not passed before. Mighty is the challenge of the future.

But even in the most tranquil years the everyday prosaic life is full of glorious adventure. No great master of literature has ever been able to chronicle the pathos, the romance, and the thrilling interests of man's

journey from tender childhood "with no language but a cry" to the days of the sear and yellow leaf. The greatest of all lessons are those taught to us by "the ripening experience of life." Every day we stand in the presence of new realities. "Fresh fields and new pastures ever gleam before us." "I take all knowledge to be my province," said Lord Bacon. The man who to-day would make such an utterance would be displaying anything but wisdom. At the best in the realm of the intellect we can gather only a few pebbles by the seashore while the great ocean of truth rolls unexplored before us.

To few people did books mean more than to Macaulay. In a letter to his niece he once said, "I would rather be a poor man in a garret with plenty of books than a king who did not love reading." He who has such a satisfying love of good books has in his possession a pearl of great price. The height, the depth, and the length and breadth of his life do not depend upon time, place or circumstance. The noblest thoughts of the great and good of all ages can illumine the darkest night and glorify the roughest road. Through the printed page man can keep his finger upon the great throbbing pulse of the age. Every year are new acts added to the great drama of history. To learn in the widest and truest sense of the word, to read, is to add zest and joy to life. Long ago a world-sick philosopher said, "Of making many books there is no end." What would he say to-day when even to know the titles of the best volumes which come from the press is almost impossible, even for the specialist. But this all means that the field for intellectual achievement is immeasurable and boundless. Above the grave of John Richard Green are the words: "He died learning." As long as life lasts man can find fields of truth to conquer.

Perhaps Alfred Tennyson never rose to greater poetic heights than he attained in his poem "*Ulysses*." He pictures the old wanderer pining with discontent in the narrow confines of his sea-girt Ithaca. Again he longs to battle with the breaking waves and yearns for his old life of tumult and adventure. And through him the poet expresses these winged thoughts:

"I am a part of all that I have met;
Yet all experience is an arch wherethro'

Gleams that untravelled world, whose margin fades

Forever and forever when I move.

How dull it is to pause, to make an end,
To rust unburnished, not to shine in use!
As tho' to breathe were life. Life piled
on life

Were all too little, and of one to me
Little remains; but every hour is saved
From that eternal silence, something more,
A bringer of new things; and vile it were
For some three suns to store and hoard
myself,

And this gray spirit yearning in desire
To follow knowledge like a sinking star,
Beyond the utmost bound of human
thought."

Every experience is an open door to other experiences. Every mile that we travel along this path which leads through time to eternity brings before us that which we have never seen before. The trivial tasks of the common day are never the same as those of yesterday. As upon each morning we take up the burdens of life we can be confident that we are going to tread a way along which we have not passed heretofore.

But there are those who have eyes and see not. There are those who have closed hearts in the presence of life's richest experience. The disciples slept upon the top of the mountain of transfiguration. It was not until they were awake that they beheld the glory. It is easy for ignorance and prejudice to close the senses and the soul of man. To educate a youth means to open the windows of his mind to the light and truth around him. The more a man knows the bigger the world in which he lives. The greater the number of his interests the greater his joy of life. Edward Everett Hale once wrote a book called *Tarry at Home Travels*. Happy the man who has learned the art of travelling without leaving home. One individual journeys around the world and learns practically nothing. Another walks down a country road and finds almost countless objects of interest which to his alert mind suggest thoughts as high as the stars and as wide as the universe. Henry David Thoreau built his little hut by the side of Walden pond, and without travelling five miles from home found material for one of the most vital and thought-provoking books of the century. Robert Browning in a stall upon the streets of Florence bought "an old yellow book," containing the sordid story of a seventeenth century murder case. He "fused

his live soul with that inert stuff," and in *The Ring and the Book* gave the world a work which it will not willingly let die. William Dean Howells is responsible for the vividly true sentence: "The way to be universally interesting is to be universally interested." In one sense of the word education is the enlargement of a man's interests. This always means the enrichment of his life through the widening of his sympathies.

Just as in the days of Rome's preeminence all roads led to the golden milestone in the forum of the imperial city, every road of intellectual effort which is worth the traveling leads to a wider and deeper knowledge of mankind. Any scholarship which circumscribes one's interest in his fellow men is a miserable travesty. The gerund-grinding peasant whom a witty woman described as "a dried bladder to rattle peas in" was not an educated man. The pseudo-aristocrat by his very exclusiveness imprisons himself in the narrow cell of his own pettiness. With an understanding of and a sympathy for mankind, erudition is but sounding brass and tinkling cymbal. And as Carlyle has said, "A loving heart is the beginning of all knowledge." In speaking of Agassiz Lowell used these words to express the secret of his power:

"His magic was not far to seek,—
He was so human."

Human sympathy is the most potent factor in the acquiring of a real knowledge of the realities of the universe. The self-centered life shuts itself away from the truths which are most fundamental. Shakespeare stands supreme among the children of genius because he had the power of entering into the lives of all sorts and conditions of men and women. In words as true as they are beautiful Landor says of Browning:

"Since Chaucer was alive and hale,
No man hath walked along our roads with
step
So active, so enquiring eye, or tongue
So varied in discourse."

Browning lived a full life and a happy life. Every day was to him "a bringer of new things." His journey through the path of the years was a perennial revelation. No wonder he could say:

"How good is man's life; the mere living!
How fit to employ
All the heart, and soul and the senses for-
ever in joy."

But we miss some of life's sweetest and richest experiences because we are content to live upon the surface. Getting and spending, struggling and achieving, monopolize all of our energies, and the "spiritual verities," which after all are the ultimate realities, are crowded from our lives. To sacrifice the eternal to the temporal means tragedy. Sometimes what a man is counts infinitely more than what he has. The vanishing of ideals, the debasement of a soul, always indicates the sacrifice of God's best gifts. Gold has been given for tinsel, diamonds for clay. It is easy to utter pious-sounding words. But without religion life has no durable satisfactions. He who runs the race of existence without a clear consciousness of the reality of the invisible has not come into contact with the most precious treasures of the universe. It is insight into the spiritual which makes a soul great. He who can not get beyond the world of the senses lives something less than a "half-life." No one can entirely dominate his surroundings. It may be that we must meet with much that is prosaic, sordid and base, but in the realm of the spiritual we can pass from promised land to promised land. Each day before us looms new paths to new life.

We see but through a glass darkly. No man can know what the future holds in store for him. What burdens we must bear and what battles we must fight in the coming years time alone can tell us. It is perhaps true that none of us will entirely realize our ideals. Some of our brightest hopes may vanish like a mirage in the desert. "But always the best days are those which are to come." The man who lugubriously laments the departed glory of "the good old times" has lost the right perspective. I once heard a man say, "I have no especially pleasant memories of my college days. I paid for an education and I got it. That's all there is to it." But not many feel that way. Life's golden days are never in the past. Manfully to bear the burden and the heat of life's day, to do one's share in the work of the world, means glorious opportunities. It is a privilege wisely, skilfully, and manfully to "play the game." The fields that stretch before you are resplendent with hope.

On one occasion a son of "the emerald isle" who in this "land beyond the bars"

had won distinction and honor went back to his old home across the sea. Among other spots of interest he visited the little schoolhouse which he had attended as a boy. Of course the distinguished visitor from America was asked to make a speech. In the course of his remarks he asked the boys and girls to tell why they came to school. Naturally, he received divers answers. But one little girl, speaking wiser than she knew said, "We come to school so that we can learn to read the signs along the road." Happy the man or woman who has learned to read the signs along the highway of life, who knows just what paths to take and what ones to avoid. In the old story, Hercules met at the parting of the ways two women, Pleasure and Duty. Each of them offered him gifts. The gifts offered by Duty were the choice of Hercules. And the road which he decided to follow was not the path of pleasure, but that of duty. A wise man of old once spoke of two roads, "But the path of the righteous is as the dawning light, that shineth more and more unto the perfect day. The way of the wicked is as darkness: they know not at what they stumble." No man is really educated unless he has the power to make right choices; unless he can clearly distinguish between the road of light and that of darkness. Amid

the tumult and confusion of our modern times some of the old ethical barriers have apparently been swept away. We are not nearly so certain as our fathers were in regard to what is right and what is wrong. And taking it all in all this increased tolerance is not an unmixed blessing. We need to remember that there is after all a clear demarcation between vice and virtue. No matter how "broad" we may call ourselves, sin is still sin and it is true that the soul that sinneth must die.

"Whatsoever a man soweth that shall he also reap." The great elemental divine laws of the universe have not been repealed. It is still the old path of duty which leads to the shining heights above. To miss that road is to walk in darkness. But life is not a matter of blindly groping in the mist. God ever keepeth watch above his own. Even if the future is hidden we can "greet the unseen with a cheer." Whatever the new experiences which we may be called to face, with the gentle-spirited Quaker poet of New England we can say:

"I know not what the future hath
Of marvel or surprize,
Assured alone that life and death
His mercy underlies.
I know not where his islands lift
Their fronded palms in air;
I only know I can not drift
Beyond his love and care."

CAPITAL IN THE LIGHT OF CHRIST

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CAPITAL has acquired, in the minds of many of the workers, a sinister and baleful meaning. We propose to bring it to-night into the light of Christ in order that we may understand it and moralize it and Christianize it; and I shall try to bring it before you in seven positions, which can be briefly stated. The first position is this: That capital is necessary for production, especially if we are aiming at something more than the production of the bare necessities of life, and that in a complicated society like that of the modern world capital on a very large scale is necessary—and not only on a large scale, but on a scale of intelligent mobilization and application. For what is capital? It is simply that portion of wealth which is kept by the self-control and the abstinence of men to provide the wages, the material, and the im-

plements for further production. This, then, is the basic fact that we have to grasp, that capital is necessary, and it immediately shows that the odium which some minds blindly display toward capital is applicable only to those who hold capital and use it wrongly.

The second position is this: There is nothing to hinder a state of affairs in which the workers themselves would be the holders of capital. If they conceived the notion that by proper saving they could bring about that state of affairs, the whole aspect of the world would rapidly alter. Fortunately wages go up. When I was in South Wales the other day I was astonished to find that many workmen are earning hundreds of pounds a year. If they chose to put their earnings into productive industry they would rapidly be masters of the sit-

uation. They prefer on the whole, however, to spend their wages as they get them on extravagant living, and frequently they are content to work two or three days a week only, because with the high rate of wages prevailing they can earn enough for their families by so short a term of labor. But if the workers chose they could rapidly be the holders of capital. I see it is estimated that during the war the workers put more than £400,000,000 into the war loans. If they continued that process in time of peace and put similar amounts into industry, they would rapidly be the capitalists of our country, for capitalists are only those who save and devote to industry what others are either too idle to earn or too careless to keep.

The third position is this: As capital is necessary for production, there must inevitably be holders of capital. The term "capitalist" has become almost a term of abuse in some men's minds. But there must be holders of capital. Whether they hold it for themselves or in trust for others, they are a necessary part of the great machine. This has been brought out in a striking way recently in Russia, where the object has been to get rid of capitalists, but on the one hand the result has been such a diminution of production that Trotsky is about to mobilize his army for industrial purposes and to force men to work, as he has forced them to fight, under the penalties of courts martial; and on the other hand the result has been that there has immediately emerged a new type of capitalist in Russia. In city and country, food speculation, which the dictatorship has thus far confessed its inability to suppress or even to control, is fast developing a new capitalist class right under the communists' noses. Some pale, thin, tottering old woman paying out more than she can earn in a week for a few lumps of sugar bought from a well-fed trader from the country in the Soukharevka, Moscow's open-air market-place, is a common sight, we are told, in the country that has presumably destroyed its capitalists.

The fourth position is this: Capital is necessary and there must be holders of it, either for themselves or in trust, and it is also necessary that the capital should be held by those who have the ability, the insight, and the enterprise to make the right

application of it. Labor is necessary for production, we say, but for labor itself there is need of organization, direction, invention, the material, and the implements or machines by which labor can be made fruitful. It is, after all, the enterprising and capable directing mind which gives labor its large opportunities. I see that in Russia one of the difficulties of the moment is this: The régime there established has either killed or alienated those directing minds which are necessary for effective industry. It is dangerous to repress that energy or to restrain that freedom, or to withdraw those motives which provide us with the needed directorship of industry. Capital must be in the hands of those who can use it for productive purposes. You can see that we are in danger to-day of treating as selfish those who, by their industry and energy, make for the well-being of the community, because in benefiting all they retain a large benefit themselves. It is quite easy to repeat the folly of the fable—to kill the goose that lays the golden eggs in order to increase the output.

The fifth position is this: When we begin to see this matter clearly and to bring to bear upon it the light of Christ we soon discover that what is needed is neither to get rid of capital nor to get rid of labor, to treat neither the capitalists nor the laborer as an enemy, but to bring them together in harmonious cooperation, because, rightly understood, when the matter is thought over it is seen that their interests are identical and their union is in the interests of the whole community. It is just because Mr. J. H. Thomas sees this clearly and expresses it bravely and unflinchingly that he will probably live in history as one of the makers of the better order that is coming. The Whitley Councils, we hope and believe, have silently brought in a great revolution. I was in an industrial center the other day where a Whitley Council has been established, and that council of workers and employers has produced not only peace but prosperity all around. To my great joy I learned that there are already fifty-one councils of fifty-one industries established in the country. This hopeful working of a principle which has been quietly introduced should be watched with eagerness by all who desire the welfare of

their country. The employer has to learn to treat the employee as a fellow laborer; the laborer has to learn to treat the capitalist as a fellow capitalist. The economic bridge between capital and labor has to be widened so that there is free interchange between the two. They must learn to use the words spoken in a religious sense, but not in a more religious sense than they may be spoken in this connection; they must learn to say and to feel:

"We are not divided,
All one body we."

The sixth position is this: We are puzzled by this difficulty: If capital is necessary, and if there must be capitalists, why do men regard capital with suspicion and capitalists with hatred? Why does Socialism ask for their elimination and Bolshevism proceed to eliminate them? That is the question which we have before us to-day, and the answer can only be this. It is because the use that the holders of capital have made of their advantage in holding it has brought the whole position into suspicion. We must not speak as if those who hold capital are all one undifferentiated class. There are the greatest varieties of intelligence and good-will amongst the holders of capital, but we are obliged to say that, broadly speaking, capitalists have assumed that they are justified in making as much as they can for themselves and in using labor as a means and an instrument to be paid just as little as it is willing to work for. We have to recognize that capitalists as a whole have not recognized hitherto their responsibility for the well-being of those whom they employ, nor have they even recognized their responsibility for the public good. They have supposed, no doubt quite honestly, that all their concern is with themselves; they have not seen that their concern is with those they employ and with the country as a whole. Thus we have had the spectacle again and again of some great capitalist enterprise working with the disastrous results of war and degradation. The armament firms combine and make war; the great drink firms combine and force the sale of drink, and the whole position of capital is rendered the object of suspicion by these disastrous or deleterious influences of capitalist enterprises upon the community. And this also must be added. When

capitalists form rings as against the community; when they combine in great financial companies, irrespective of the real needs of the country and of the world, they bring to pass a situation which fills men not only with alarm but with anger. It is possible to show that some of the worst diseases in the modern world are due to financial corruption, the result of capital being used by those who hold it without concern for any results at all except the rewards and returns which the capitalists are seeking. I came across this extraordinary fact the other day in the north of England—I quote it only as being typical: A mill owner in a large industrial town was asked to subscribe to a school which faced his works. He refused to do it, and was even angry at being asked, tho I understand that he was a good churchman and was asked by his own vicar. But the ground on which he refused was this—that he did not want the people to be so well educated. What was wanted in his industry, he said, was hands, and good education spoiled them for their work. He even went so far as to say that the industry was being ruined by the better education of the workers. And this poor ruined mill owner, very shortly after he had said that, retired from business and sold his mill for £2,000,000. Yet he could not endure that the workpeople should be educated, and should have their chance of the good and the beauty and the glory of this human life that God has given to all. That is the kind of action that has brought capital into disrepute and made capitalists as a class at once dreaded and hated by many of their fellowmen. That is the attitude. I dare not attempt to depict it in adequate language, but let us simply say that it is the attitude of capitalistic selfishness, the attitude of men who conceive they are justified in getting whatever they can at the cost of their fellow men. It is the attitude which produced that epoch-making work, *Das Kapital*, by Karl Marx, and that led Lenin to give effect to it in the practical administration of modern Russia. No, capital is good, capital is necessary. It is just as indispensable to labor as labor is indispensable to it. On capital and labor depend the progress of the world and even the provision of the necessities and comforts of our daily life. But capitalists have not yet understood their duty or their privilege; they have not perceived that they hold

capital essentially and necessarily in trust for the community, that their position involves them in a responsibility for the whole condition of their country. They have used their capital not with an eye to the ultimate good of all, but with an eye to personal aggrandizement, and they have, therefore, led the laborer to think that he is regarded merely as a tool or a machine, and not as a brother man. So far as they have done that they have wrought infinite mischief to themselves and to the laborer, for when man exploits his brother man or dares to treat the sacred human being as if he was a mere machine or tool, the image of God is defiled in the man who oppresses as well as in the man who is oppressed, and we produce that miserable and terrible situation that is only too apparent to-day—that the image of God has been practically wiped off a vast mass of humanity.

Now I come to my seventh position. It is, of course, not only the climax but the all-important conclusion that I want to urge upon your thoughts to-night. The great mistake has been and is still that capitalists as a class have not let the light of Christ play upon their motives or their methods or their operations. They have not let the light of Christ in. Many of them are Christian men, many of them are members of churches, but it has not yet occurred to them that the same Christ in whom they trust for their salvation must be Lord of their industrial enterprises. It is only that which will change and save the world. All who work with their hands and all who work with their brains must alike be under some supreme authority if the world is to progress, and there is no supreme authority but Christ. It is that supreme Personality with the perfect knowledge of man and the perfect knowledge of God that stands as the mediator in our industrial life as well as in the salvation of our souls. It is the spirit of Christ that is needed to bring about the harmony that we demand. No reform will ever change the world unless the kingdom of God comes. Man has it not in his own power to make this world a paradise. It rests in the hands of God; and we who hold capital and we who work with our hands are alike dependent upon him. It is only when we learn to use each his own ability and his own opportunity as under the great Taskmaster's eye—only when we have come to admit into

our life, industrial as well as social, the authority and the light and the power and the redemption of the spirit of Christ, that we can have a community that will justify us in calling ourselves a Christian nation. Whoever owns capital should be particularly careful because there are certain sayings of Christ which bear upon the situation. If a man is in any sense a capitalist, if he holds money for the good of the world in his hands, he should read constantly Christ's parable of the fool who stored up his wealth and congratulated himself upon its growth, and that night his soul was required of him. He should read also that other parable in which the Lord described the rich man clothed in purple and fine linen, faring sumptuously every day and leaving at his gate Lazarus, full of sores; and presently he lifted up his eyes in hell, being in torments. And everyone who owns capital and uses it should lay to heart, and if possible learn, the whole of the passage that was read to us to-night, beginning: "Lay not up for yourselves treasure upon earth, where moth and rust do corrupt, and where thieves break through and steal."

Now men in the situation that has been created by the growth of capitalist enterprise, a growth which has been conditioned by the larger, ever-increasing use of machinery, and in face of the difficulty created by our modern industry, have turned restlessly and eagerly to some new social constitution which is called by a vague term, "Socialism," and we see there in the east of Europe men turning eagerly and hopefully to the application of Socialism in its extreme form to the organization of industry. What I want to say to-night is this—that we should examine Socialism as critically as we examine religion. Is Socialism unselfishness? Can it produce unselfishness? That is the vital question. We see that what has produced all the disorder and misery of our life is that root disease of our human nature—selfishness. The question that has to be considered all along is what can produce unselfishness. Is the proposed organization of society based upon a principle that can produce unselfishness? Is it something that can transform the egotist into the altruist, the man who is thinking only of himself into the man who thinks chiefly of the good of all? Can that transformation be effected? I am very glad to see that

little book called *The Meaning of Socialism*, by Mr. Bruce Glasier, issuing from the National Labor Press, for in it he says something worth noting.

"Socialism in truth," he says, "consists, when fully resolved, not in getting at all but in giving; not in being served, but in serving; not in selfishness, but in unselfishness; not in the desire to gain a place of bliss in this world for oneself and one's family—that is the individualist and capitalist aim—but in the desire to create an earthly paradise for all. Its ultimate moral and its original biological justification lies in the principle, human and divine, that as we give so we live, and only in so far as we are willing to lose life do we gain life."

But this is Christianity. This is the kingdom of God. This is what Christ taught, and this, as we understand it, is what Christ alone can effect. This, as we believe, is the divine power at work in the world through Christ to produce unselfish-

ness and to make society rest upon this principle; not he that gets, but he that gives is blest; not he that is served, but he that serves; not he that lives for himself, but he that gives himself, is truly blest. It is Christianity. It is the very spirit of Christ. Why call it Socialism, a name that is already tainted, a name devoid of divine power, a name that is associated in its extreme form with hatred of spiritual things, antagonism to God and even antagonism to Christ Jesus our Lord? Why call it by that name? Why not call it by the name of Christ, for from Christ it certainly came? It is a great transforming thought. Why not turn with faith and love to that invisible Lord, the Son of Man, who is yet among us by his Spirit, that now at last in this new day that is breaking he may take to himself his power and reign, and that he may fulfil the ideal that he gave us of the kingdom of God upon earth?

THE MAN WHO DISAPPOINTS HIS FUTURE¹

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Howbeit he attained not—1 Chron. 11:21, 25

One of the sad things which strike a man in mid-life, as he looks back on the friends and comrades of his youth, is this—how many men there are who disappoint their promise. As a professional man, for example, looks back on school or college days and thinks of the brilliant men who carried off the medals and prizes of his time, he is tempted to ask himself the question—"Where are they? What has become of them? What is the result of all the brilliant promise they gave in the spring-time of life?" Too often there is no answer to that question. You never hear of them now. With but one or two exceptions, they have disappeared altogether. They have not "attained."

The same, I am told, is true of mercantile life. A distinguished citizen, in a great commercial center, once gave it as his opinion, that only three out of every hundred who entered on mercantile life became successful men. The other ninety-seven were not indeed all failures, but "they attained not to the first three." They failed to reach the goal of their ambition. They belonged to that large class of which I

want to speak to-night. They were "men who disappointed their promise."

And let us look first at our text as it brings them before us. I think it does so in rather a striking way; for the examples it gives are of men whom we might naturally expect to have attained to the very first positions in life. As we read the record of their mighty deeds, we feel that for valor they deserved a place amongst the "three mighties." Some of them did deeds far more valorous than they. Benaiah, e.g., "went down into a pit and slew a lion in a snowy day." Not a very useful deed, perhaps, for the lion might well have been left in the pit, where it could have harmed no one but itself. But a deed certainly of great courage, stamping the man who did it as emphatically "a mighty man of valor," beside which the deeds of the three mighties pale to commonplace. And yet of him and the others it is said, "Howbeit he attained not to the first three."

What was it kept them from attaining? What prevented them taking their place among "the mighties" of David's host? We do not know. Perhaps they were unreliable men. Good enough to do a piece of

¹From *Bible Types of Modern Men*. George H. Doran Company, New York.

reckless daring on a snowy day, but not men you could trust on a day of commonplace drizzle; good enough to make a grand show on parade or battle day, but not men you could trust in the long campaign and the tedious march. Perhaps some fatal weakness—intemperance, dishonesty, untruthfulness—destroyed “the promise of May.” At all events, the story of their life is this: that spite of all their deeds of splendid heroism, they never emerged out of this obscure corner in the book of Chronicles. They were “men who did not attain.”

Our subject then to-night is “the man who disappoints his future.” In speaking of him, I shall dwell only on those “who do not attain” for moral reasons. Of course, I am not unaware that many fail to do so for physical ones. “Envious death,” in many cases, nips the bud of promise. I do not touch on these, save to suggest that the doctrine of immortality is the only true solution of these mysteries of providence:

“The high that proved too high, the heroic
for earth too hard,

The passion that left the ground to lose
itself in the sky,
Are music sent up to God by the lover and
the bard,

Enough that he heard it once: we shall
hear it by and by.”

What we want to deal with now is the moral problem of life's frustrations—“the man who does not attain” because of his own unworthiness; the spiritual disappointments of life.

I. And first of all I would say that the presence of one unconquered sin in a man's character is often the secret of life's non-attainment.

As I have indicated, it may have been so with these men whose prowess is recorded here. He who slew the lion in the snowy pit may have had a tiger lust in his own heart which he could not conquer. So, at least, is it with many promising lives. Many a young man, full of ability, fails to attain just because of the presence of one unconquered sin in his soul. A “harmless indulgence” at the first, it grows as his character grows, digging its tendrils into the solid masonry of his life, and at length destroying the whole.

That is a commonplace, you will say. Yes, but the commonplaces of thought are the tragedies of experience. If you knew

the number of men and women that any man who comes to mid-life does know whose splendid promise has come to naught just because of one “little rift within the lute,” you would not turn contemptuously away and call it “commonplace”; men like Hartley Coleridge, who seemed so brilliant in youth that it looks as if they “could do anything,” and yet men who were able at the last only to write their own epitaph—

“For I have lost the race I never ran;
A rather December blights my lagging May,
And still I am a child tho I be old,
Time is my debtor for my years untold.”

Yet they carried all before them at the start. Like Benaiah they excelled David at the first, for they not only killed their lion, but they killed him “in the pit and on the snowy day.” Nevertheless, spite of all, the record of their life is this—“they attained not.” The presence of one fatal weakness marred the promise of early days. If not absolute failures, they are far from what they might have been. Their friends say regretfully of them, “We expected great things of them once, but somehow they have fallen behind.” Somehow!—if you knew the secrets of the prison-house, that “somehow” might be less difficult to explain. In the case of Hartley Coleridge, the sin is so flagrant, so open, that it needs no explanation. But in the case of others, it is buried secretly in the grave of a soul. And yet it is there, if you knew all, that is to be found the secret of that weakness, that ineffectiveness, those dead ambitions and frustrate purposes that so often sadden and surprise.

Spanning a wild cataract in the Scottish Highlands there rises an old bridge, built by General Wade at the Rebellion to overawe the Highland clans. It is a massive structure, such as a soldier might build; and so high does it rise above the rocky defile that it is known in the district as “the High Bridge.” Till within recent years it has been open for traffic, and seemed one of the strongest bridges in the country, but now it has been pronounced unsafe, and closed for heavy traffic. In a few years the central arch will probably fall in, and the destruction be complete.

What has done it? It is a little seed, a tiny birch-tree seed, that has done it. A gust of wind caught that seed and lifted it into a fissure above the keystone of the

bridge. It sank into the moldy lime. It germinated in the winter rain. It grew into a sapling, so small at first that a child's hand could have pulled it out. But there was no child's hand to do it. It was allowed to grow into a tree, and now digging its deep roots into the mortar, it has wrenched the solid masonry aside, so that its ultimate ruin can only be the question of time.

And so that bridge over which armies have tramped in the past and cannon thundered, that masonry which has defied the tempest of nearly two hundred years, has at length succumbed to a seed so small that it could be lifted by a gust of autumn wind! "Sow a deed and you reap a habit! sow a habit and you reap a character; sow a character and you reap a destiny."

II. Another reason why men disappoint their promise is because of the lack of concentration. They dissipate their energies in a thousand petty schemes and plans, and thus fail to accomplish anything great. This is the temptation of versatility. When you hear of a minister who is "a great doctor," "a wonderful artist," or an "author in his way," you do not expect of that man that he will be a pulpit genius. Of course, there are exceptions: men like Rossetti who "can paint as well as they sing," "and sing as well as they paint." But these exceptions are so few as to prove the rule. If you want to succeed, you must make Paul's motto yours: "One thing I do." "Most men," says one, "achieve greatness, not by doing many things as well as others, but by doing one thing better than others." As the stream which flowing through inland hills makes quite a considerable brook, but comes at last to the long sands at the seashore and there dissipates itself into a marsh so shallow that you can hardly trace its track, so it is with many a life. It begins in a noble burst of enthusiasm, and for a while rushes onward in one steady current of strong endeavor. But the disease of instability, fostered perhaps by indolence, seizes it. It fritters itself away on one trifle after another, until at last it perishes in the sand. "It does not attain."

Are some of you like that? No one would perhaps call you absolute failures in life. But are you doing with life what you might? With talents and opportunities such as you possess, you might easily reach positions of influence and power in the com-

munity. Are you doing that? Or are you a disappointment to yourselves and to all who know you? God was calling you to become one of his "mighty men," and for a while it seemed you were to be that. You fought and killed your lion "on the snowy day." But what have you done since then? Nothing. It has melted away like the snow of that day, and sooner or later you will drift into the class of moral and spiritual failures, "men who do not attain."

There is one great cure, and one only, for this instability of purpose. It is to have our souls overmastered by a great ideal; something so beautiful and compelling that it draws us on like a magnet, and unifies the aimless wanderings of what else were a scattered life. Any great ambition or affection may of course perform such a service, tho it can not assure us that the end to which we concentrate our energies will be a worthy one. It is the one Paul thought of when he said, "This one thing I do." In one of his letters to his wife, Charles Kingsley gives a description of the noble spire of Salisbury Cathedral. The lower part is broken up in the wildest confusion of tower and minaret, until "its self-willed fancies exhaust themselves, and it makes one final struggle upward in a vast simple pyramid, and when that has dwindled to a point, it ends in a cross." It is a picture of the life of man, fretting itself in many a wayward striving, dissipating its energies now here, now there, till catching sight of the cross it concentrates itself in one glad upward effort.

III. Another great reason why men disappoint their future is because they are too contented with what they have done in the past; they think they have "attained" already.

It may have been so with some of the men who are represented here as not attaining. I should not wonder, for example, that what kept Abishai (the second of those of whom our text speaks) from emerging into the ranks of real greatness was the splendor of his first achievement. One can at least imagine it so. One can fancy him going about afterward in a kind of perpetual swagger, saying: "Do you remember that day when I met the three hundred 'in the parcel of ground,' and smote them hip and thigh? Was not that a great achievement?"

But there were no other noble deeds after

that youthful victory. The years went on, and Abishai did no more. The very grandeur of his past was the rock on which his future was shattered. So at least is it with not a few—men who at school or college win a lot of prizes, and it is the ruin of them. It makes them self-satisfied prigs. They come to think that the whole of life is summed up in a college prize. They rest on their past. They have no outlook to the future.

A modern writer mentions somewhere that he once had a conversation with the manager of a large engineering shop in Liverpool, from which young men went out as engineers in ocean-bound steamers. Often there were six or more of these, and they rose from post to post by examination and seniority. But the curious thing was that the place where they most frequently failed was at the top. So long as they were rising they were steady and earnest, but when they became chief they often fell into carelessness or, became the victims of intemperance. They had gained their ideal. They were resting on their laurels. They thought they had already "attained," when life was only half done.

How different was it with him to whom I have referred already as the great contrast to the man who disappoints his promise!

What is Paul's language about his life's attainments? "Not as tho I had already attained . . . but this one thing I do, forgetting the things that are behind . . . I press toward the mark for the prize of the high calling of God in Christ Jesus."

Not attained? No, tho he had the grandest attainments to look back upon that any man could have. Not attained? No, tho he could point to the very marks of the Lord Jesus in his body. Not attained? No, tho he had won trophies of grace in every land, and written books that would never die. Not attained? No, tho he had borne bonds and stripes and imprisonments and perils for Jesus Christ. Not attained? No, for he had his eyes fixt on something far above his own poor attainments. He had his eyes on Christ. That was the secret of his unresting progress. That was how he ever kept on the banner of his life, "Excelsior." "That I might be found in him." "Not as tho I had already attained."

Let this be our ideal; Christ and no less. Then we shall never be satisfied with our own past poor attainments, but pressing ever onward and upward shall at last be counted worthy to stand among those, the mighty men of God's host, who have come to the measure of the stature of a perfect man, the perfection of Jesus Christ.

THE FINAL EDUCATION

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But grow in the grace and knowledge of our Lord and Savior Jesus Christ.—2 Peter 3:18.

THIS text has a great setting, whether we view it from the standpoint of vision or of thought. Laying its hand upon the whole physical frame of things, its inward reach penetrates to the eternal mind and heart. Two of the great philosophic schemes are here—uniformism and catastrophism. One reads an orderly, evolutionary unfolding of the universe; the other discerns the changes and forward-movements incident to sudden upheavals of cosmic energy. It may be a kind of mental shock to mention the names of Huxley and Peter in the same breath. Nevertheless Huxley, a thoroughgoing evolutionist, says: "For millions of years our globe has taken the upward road, yet, sometime, the summit will be reached and the downward route will be commenced."

"But," says Peter, "according to his promise we look for new heavens and a new earth wherein dwelleth righteousness." And J. Arthur Thomson exactly expresses the apostle's underlying thought in his memorable words:

"The indestructible matter and energy will doubtless pass into a different expression, but a particular thought will have completed itself."

Thus, it would be interesting to dwell upon these doctrines of uniformism and catastrophism, not only in their relation to modern thought, but in their relation to New Testament thought also. However, my present purpose is more immediate and practical. For every older and younger generation, as you are aware, has mutual obligations to each other. Age tends to conservatism, while youth is progressive. Too often the hoary head thinks the skull of youth is sure to get cracked, just

as youth gaily asserts that age is hopelessly fossilized, and that the sooner its wisdom perishes the better it will be for mankind. Both attitudes are unwholesome, unjust, disproportionate, and ungodly. Age should remember that this is God's world and youth is God's opportunity of getting his truth a new and deeper foothold in the human consciousness. Youth should consider that truth unfolds itself very slowly, that it has required many generations to receive and nourish virtues and principles which are priceless. Where is the secret of a creative and constructive medium to be found? My text contains it. I like to think of it as holding the formula of life's final education: "But grow in the grace and knowledge of our Lord and Savior Jesus Christ."

I. The law of growth in life's education.—"But grow!" Apply it as we may, here is an exhortation that challenges us to consider one of the supreme facts of the universe. Growth is the key to the house of being. Is it not a many-roomed house? There are doors upon doors, rooms upon rooms, with infinite halls and confusing corridors. Yet, if you hold the key of growth in your hand, and know how to apply it to all the bewildering locks, you will go far through this house of wonder. To begin with, growth is the clue to the physical world. The astronomer gives his first chapter the title, "The Birth of the Earth." How did the seeds of life first get into the furrows of our world? An old question, it is of perennial interest. Wise men claim that the original life-germs were brought hither by meteors or aerolites. But however and whenever they came, those microscopic entities were astir with the genius of growth. Stars grow, rocks grow, crystals grow—not even the inorganic realm can escape the law. Our earth represents a tremendous growth, from the moment of its birth in the cradle of immensity on to the epoch when its present form shall have been changed into molds of matter of which we are entirely ignorant. Hurrying on to the world of intelligence, a thousand voices are commanding: "Beware lest ye fall back into the pit of animalism, lest ye be devoured in the jungles of wickedness, lest ye fall from your own God-called steadfastness. But grow—and grow—and keep on growing!" What a singular fact is this to which

the late Doctor William Hanna Thomson calls attention. Of the two cerebral hemispheres of the human brain, the mind uses only one. Moreover, if you are left-handed, you think through the right hemisphere, while, if you are right-handed, you think through the left hemisphere. Just why this is so—well, now, just why is it so? What we do know, however, is this: The brain, the house of the mind, wondrously grows. "It is simply," says the anatomist, "the anterior termination of the spinal cord." Simply? Why not say "simply simple" and be done with it! The growth of the brain—that whitish house of soft matter which God leases to us for an uncertain tenure—is so marvelous that, in pondering it, the futility of words is pathetic. Again: Why does every species of organism, passing from cell-life into highly complex forms, resemble one of its parents? Here is a universal fact, says Alfred Russel Wallace, that does not excite even wonder or curiosity among most people. "Yet," he adds, "it is to this day absolutely inexplicable." Furthermore, if we are going to visit the profound realms of moral being, we must get into the chariot of growth. "The earth beareth fruit of herself," says the Master; "first the blade, then the ear, then the full grain in the ear." We accept this as pure fact, but we strangely overlook the preceding thought which called it forth: "So is the kingdom of God." Ah, we dare not stand still and watch the worlds and angels go by. We must morally march or morally retreat. We must leap over the shell-holes of iniquity or be engulfed in their stenchful glooms. For does not life teach us that physical and mental growth is easy as compared with forthright moral and Christlike advance? Surveying the law of growth in general, we find that it completes itself in its social bearings. "The universe is a system of social forces," says William Wynne Peyton, "a living majesty of society." There are no isolated physical forces; they are all in definite relation, from atom to star, from star to heliotrope's fragrance.

"The life on our globe is the work of physical, chemical, psychological, psychical forces of many kinds, working in correspondence, sternly opposed, finely balanced, delicately adjusted."

Now, if this is true of the physical, how are peoples to remain separated as in

former world-schemes? Why, you might as well try to separate the breath of spring from the throat of a bird. Wickedness infernal is stalking the earth to-day; chaos is boiling up from the blackest depths; the devil has momentarily discarded kaiserism and disguised himself in bolshevism, a sinister aspect of the human brute. But neither brute nor devil can triumph, because the Lord God omnipotent reigns. What if this world-tumult should prove, under the guidance of God, to be a blind, groping, even a horribly wicked struggle of the peoples to get together? America, my friends, is in no danger of losing her national identity, if she sets her face toward the right; she can manage the menace, black as it is, of bolshevistic internationalism, if she will nerve her soul unto Christian righteousness; but if she refuses to do this, neither her noble dead nor her patriotic living can save America, or any other land, from ultimate doom. We must nationally grow in righteousness, justice, and truth, or nationally perish. It is just the irrevocable fiat of God, the powers of self-destruction organized in the structure of the worlds, the good or evil of a humanity that must either accept Christ's way or destroy itself.

II. The law of growth in its supreme manifestation.—Seizing the suggestiveness of Peter's counsel to grow, I have barely skirted a realm of thought which is boundless in its dimensions. It were picayunish to debate whether the apostle understood the large implications of his fertile world; that may safely be left in the hands of all dextrous hair-splitters. The fact is, he has not only set a spacious mental gate ajar, but invited us to walk in and inspect spiritual landscapes that are unique, magnificent, and inwardly satisfying. "But grow!" Yes, he says it distinctly, resonantly; but he says much more than that; he says you must grow after a certain type, according to a specific pattern: "Grow in the grace and knowledge of our Lord and Savior Jesus Christ." So, if you count life, with Browning, just so much stuff "to try the soul's strength on, educe the man," you will find a vast deal of that heavenly stuff locked up in these two words—grace and knowledge—and their peculiar setting here. I think they are enchanting, refreshing, enriching.

Grace, as you know, is a beautiful old pagan word. In classical Greek it meant

the giving of joy or delight, hence charm, winsomeness, elegance, favor. There were three graces in Greek mythology. They were called Euphrosyne, joy; Thalia, bloom; and Aglaia, brilliance. Sprung from Zeus and Hera, they lived with the Muses on Mount Olympus. Perhaps the word *charis*, from which comes our word grace, originally signified external beauty mainly, tangible loveliness. But Christ has transfigured the word, deepened it into unfathomable depths, shot it through and through with the splendor of God's heart. Therefore, in its Christian value, grace signifies: The love of the Eternal released in his passionate energy of redemption through Christ, making it impossible for God or man to be satisfied with mere beauty of form, driving the soul back upon the ultimate source of beauty—God himself.

It is evident, therefore, that to grow in the grace of our Lord and Savior Jesus Christ, means that the soul has found the road which leads finally to the absolute beauty. Beauty without and beauty within—the life hid with Christ in God knows the accessible homes of beauty, dwells in them, and is inspired by them, even as it hurries on to possess larger mansions of loveliness. Clearly, the practical bearing of this truth upon the final education of a human being is inescapable. What a corrective it is to all the polite hypocrisies that curse our modern world! How it shames the chameleon character that thrives on hearsay! How it rebukes the compromises men are constantly making in the interests of popularity! How it drags into light skeletons grinning in the closets of religious tricksters, showing that while the original skin of the exposed skeletons was thin enough, the present supply is incapable of covering the ghastly bones! How it smites down, with wholesome iconoclasm, the thousand and one false idols set up in the name of God but in reality blinding us to the simplicity which is in Christ! I was recently talking with a tree-doctor over in Hoboken. While the men were pruning the trees and applying tree-tar to the wounded, bleeding parts, this arborist said that some trees would grow if planted upside down. "That tree," he said pointing to one close by, "would flourish if the roots were put up in the air and the branches down in the soil." Somewhat incredulous, I tried to match his

statement by reminding him of the scientist who says that "nineteen-twentieths of a tree's life comes out of the atmosphere." Both may be right and both may be wrong, for aught I know. What flashed through my mind while he was talking was this: Multitudes of men and women seem to have been planted upside down! Their feet are kicking at the skies of reality while their heads, and all they contain, are thrust deep into the muck. Worse still, they are soullessly content with their attitude, their position in the scale of being. Nor am I thinking altogether now of those vice-driven creatures whose violation of the moral law renders them physically repulsive. For sin does not confine itself to the wearing of loathsome clothes; it may be most fatal when least obvious. The cloud of scorn may darken a classic brow; the poison of hatred may spurt from an eloquent tongue; the demon of unchastity may dwell in a bosom adorned with sparkling gems. Oh, yes! Sin bedecks itself in gorgeous raiment; it readily adopts philosophic cuts, scientific poses, artistic shapes. What is the most beautiful, graceful creature in the animal kingdom? Doctor Scully thinks that it is the South African green water-snake. Gliding sinuously through clear, still water, he affirms that it is probably unequalled for beauty in the entire brute creation. "The liquid medium," he says, "enhances its gloss, until it resembles a living emerald. Its rhythmic curves weave patterns graceful almost beyond the possibilities of imagination." Yet, no matter how rich their attire, how incomparably beautiful their olive, green, pink, and velvet black; no matter how rhythmic their motion as they coil and swim, leaving, as Coleridge sang, every track a flash of golden fire—they are still slimy, wriggling, creeping, repulsive snakes, some deadly, all loathsome. Nor is it otherwise when sin puts on dazzling raiment. It may wear the grace of Venus even while it conceals the very deadliness of death. The sting of death is sin; the strength of sin is the law; and the law exacts its pound of flesh in time and in eternity.

But to grow in the grace of Christ! That is the supreme beauty, because it is inner, moral, and spiritual. "If I had but two loaves of bread," runs a phrase in the Koran, "I would sell one and buy hyacinths,

for they would feed my soul." The grace of Christ is richer far than the food of angels or hyacinths; it is God's answer to the psalmist's prayer: "Let the beauty of the Lord our God be upon us." It is God's handsome fulfilment of the ageless promise: "In the beauties of holiness, from the womb of the morning, thou hast the dew of thy youth." It is the spiritual realization of Swedenborg's golden mysticism: "In heaven the oldest angels are the youngest, for they are continually marching toward the springtime of their youth." To grow in grace, then, is to "put on the Lord Jesus Christ"; it is God's method of keeping our souls from growing gray and wrinkled; it is the divine secret of opening wells of inner vitality that rise to all eternity; it is the beauty that abides after the fashion of the world is frayed and faded. "The habits of the mind form the soul," said Balzac, "and the soul gives expression to the face." Naturally, faces vary in their expression, as well as in the quality they express. Facial tones and tints are as diversified as sky-tones and sky-tints. Yet, if Christ dwells deep within the soul, the face, that visible map of our invisible world, usually confirms the truth. "Whom not having seen ye love"—Christ somehow inhabits the invisible sanctuaries of being. He looks through the eye, he feels through the touch, he listens through the ear, he speaks through the voice. Hidden behind all outer horizons, the Lord Christ suffuses human nature with a glory excelling twilight skies enkindled by flames from altars of the infinite beauty.

"He came and took me by the hand
Up to a red-rose tree:
He kept his meaning to himself,
But gave a rose to me.

I did not ask him to lay bare
The mystery to me:
Enough the rose was sweet to smell,
And his own Face to see."

Is it not the grace of our Master that endows homely people with exquisite loveliness? Look at Paul, in bodily presence weak, in speech contemptible, a diminutive hook-nosed Jew, a human wart on the face of creation. But when that Damascus light burned into him, when that brightness brighter than the noonday sun pierced the substance of his being, Paul was henceforth inflamed by unearthly lusters, a human peak quivering with the dawn

of immortal mornings. "We all," he says, "with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit." Looking long into the face of God through Christ, Paul's homeliness was gradually merged into the everlasting fairness. Look at Abraham Lincoln, long, gaunt, ungainly. Nature nominated him for the office of physical coarseness, but in due season he became God's candidate for distinguished character, elected unto gentleness, courtesy, refinement. It is this, and this alone, which explains that mother's tribute. Her boy had been sentenced to be shot for falling asleep at his post. Championed by Thaddeus Stevens, the mother sought and obtained an audience with the President. After looking into the case, Lincoln pardoned the lad and sped a messenger with the news to the boy's regiment. Going up to Stevens, the mother said, between her sobs: "You told me Mr. Lincoln was ugly. How could you say so, Mr. Stevens, for I think he has one of the most beautiful faces I ever saw." Hearing of the mother's tribute, Lincoln "laughed his sweet, soft laugh, as merry as a boy, but there were tears in his eyes." And what, I wonder, were those tears but the joy of God in the grace and beauty of one of his illustrious sons. One night, recently, I was rushing through a blinding rain-storm to a neighboring church. I caught, amidst the downpour, the perfume of flowers borne upon the night winds. I think the memory of that fragrance will evermore keep me grateful for the storm. You know it is easy to forget the breath of flowers carried on the gentle wings of the west wind, but when it comes riding by in the chariot of the storm, both the tempest and the fragrance are treasured in the temple of memory. Abraham Lincoln was a human storm wafting the redolence of celestial gardens across the world. He was so inwardly beautiful that we thank God for his outer homeliness, lest we love and venerate him more than mere mortals deserve. And to the last hour of his life, he grew in the the grace of our Lord and Savior Jesus Christ.

Here, also, is a second great word: "Grow in knowledge!" Suppose we stop there, and what is the result? Europe in ruins is the

result; a world transformed into a cemetery is the result; homes, schools, cathedrals, factories pounded into dust—that is the result; wounded bodies, shattered nerves, broken hearts by the million—that is the result. One day as the Master left the temple, an enthusiastic disciple pointed to that splendid pile and exclaimed: "Teacher, behold what manner of stones and what manner of buildings!" But the Teacher, acquainted with the ways of eternity and unbribed by the gauds of time, made answer in the thunder-tones of fate: "Seest thou these great buildings? There shall not be left here one stone upon another, which shall not be thrown down." Now, think your way back to August, 1914; then let that red month be the point of departure for a still further backward view. Did not the builders of the modern world point to their stupendous pile and say: "Behold, the great temple of modern civilization! We ourselves, heirs of the ages and modern men, have builded it! Our own hands got us all this wealth of learning and material grandeur!" But that eye—that old eternal eye that neither slumbers nor goes blind; and that voice—that honest, faithful voice that speaks in terms of doom—ah, that eye and voice were relentlessly seeing and saying: "Seest thou this great building? There shall not be left here one stone upon another!" Yet the world was too blind to see, too deaf to hear. Architecture is no substitute for the knowledge of God in Christ. Both an epoch and a man may be expert in many kinds of knowledge; but if they are destitute of the knowledge of Jesus Christ, they are, in the wider area of things, only mental jackstraws, effigies to be consumed in the fierce heats of unquenchable reality. True, knowledge is power, but thought is more than knowledge, and life is more than thought; for life is the breath of God in the souls of his children. But if they have not that breath divine, they are the hiding-places of the cyclones of destruction and the tempests of death. Fiercer than evening wolves, degenerately godless men have as much of the milk of loving kindness as a male tiger.

Wherefore, to grow in knowledge is not enough. History demonstrates it and individuals prove it. To turn the human brain into a cash register which, every

time you press the button, registers the cash of material facts only is to possess a monster while you operate an engine of devilry; it is to do business with a jeering, scornful Mephistopheles, who sneeringly short-changes you in matters of destiny. God has never yet made a man big enough to grow in knowledge only and permanently thrive. Look at the two Bacons—Roger and Francis. Grand old Roger Bacon lived more than three-fourths of the thirteenth century—one of the longest, most fertile furrows in the field of time. His was one of the generative, conceiving minds of history. His children of intellect may be likened in number to Abraham's children of faith—innumerable as sands and stars. He undertook to comprehend learning within three domains: memory, which retains the facts and movements of history; imagination, which flowers forth in poetry; philosophy which is the coronation of reason. The Admirable Doctor's intellectual scheme, which I have but dimly hinted, was amazing. More than two and a half centuries later, another Bacon is knocking at the mysterious world-doors. And it is well that the Destinies admitted him; for the trunk of his soul was packed and jammed with essential goods for men. Strangely enough, both Bacons were the sworn foes of Aristotle. They held that the intellectual shadow cast by the majestic old Greek had already rested too long and too darkly upon the human mind. So, with the advent of Francis Bacon, deduction gave way to induction. He taught us that you can not make a syllogism and require nature to verify it. Theoretically, your major and minor premises, together with the conclusion, may seem irrefutable. But life, like Hamlet, knows not seems; it reckons only with is. Thus Bacon insisted: First get your facts; then you may make a true syllogism. Yet neither of these gigantic men, exploring in all realms of the ascertainable, crunched the crusts of knowledge alone; they were nourished on the Bread of Life. Lord Bacon was like a huge galleon, loaded with precious stones and sunk in oceans of iniquity. But at last heaven's wrecking-crew raises the splendid vessel and sets it full sail toward the ports of Christian redemption. "First," he says in the dying whispers of time soon to be lost in the tuneful silences of eternity,

"First, I bequeath my soul and body into the hands of God by the blessed oblation of my Savior; the one at the time of my dissolution, the other at the time of my resurrection." It is true that he speaks, in the same paragraph, of leaving his name and memory "to men's charitable speeches, and to foreign nations, and the next ages;" but not "First!" A soul in the presence of the Holy God has a strange power of setting things in their true relation. Then do fame, name, and memory recede into the background; but "First!"—ah, it is the knowledge of our Lord and Savior Jesus Christ!

Evidently, the apostle is not emphasizing mere knowledge. Evidently, also, the souls of men do not emphasize knowledge only in the crises of life. Neither hearsay nor information nor superficial guesses nor false convictions are adequate. Then do we require the knowledge of Christ, which is a very different thing from knowledge about Christ. We may mentally bulge with as much information about the Master as the brilliant Renan himself and still be none of his. Knowledge of him is won by mental sweat not only; it is knowledge received by a willing will. It is the knowledge supreme, eternal, supernatural; it is the knowledge that guides through those awful realms which lay between the infinite brain and the eternal heart. None can sustain the soul in those high altitudes but the Lord of Glory. For sin binds the soul upon a wheel of fire. Unforgiven, tears of remorse must scald it like molten lead. Therefore, not the least of the benefits of the divine forgiveness in Christ is this: the heart is melted in streams of penitence rather than congealed into a shape of ice—a frozen, lifeless thing wrought, as Burns said, by "the hazard o' concealing." Certainly, many a man may wish that, when his brains are out, he is dead and done for. But the wish is only father to the blistering desire; it can not alter the fact. Stars may and do burn out, but man is doomed to burn on in glory or shame. "Why," asks Hamlet, as he handles Yorick's skull by the graveside, "may not imagination trace the noble dust of Alexander, till he find it stopping a bung-hole?" Why, on the contrary, may not imagination, fired by faith, trace a Christlike soul, till we find it clothed in the white of eternal life?

To-day we are turning one of the great bends of history. We can not see what lies around the corner. Philosophy, according to one of its own disciples, "is aware that the Absolute is escaping her grasp, and that in making every effort to define it she is running the risk of clasping only a shadow."

Then what a new, glorious, golden day for the preaching of Christ! Oh, philosophers, preachers, scientists, sinners,—everyone and all—what therefore ye worship in ignorance, this declare we unto you: life's final education is to grow in the grace and knowledge of our Lord and Savior Jesus Christ!

THE CHILDREN'S SERVICE

V. HEART HIDDEN SECRETS

ROBERT SPARKS WALKER, Chattanooga, Tenn.

NATURE has many secrets. They remain secrets because man has failed to employ his intellect to understand her mysteries. The secrets of nature yield readily to intelligent research, and the revelation always leaves an added blessing to humanity. It was a wonderful moment in the history of civilization when science superseded superstition. Citizenship has been raised higher, and the beauties of the laws of nature are proving more fascinating.

One of the common secrets of nature is the worm in the chestnut. A person may gather brown ripe nuts, that fall from the opening burrs in autumn, which are apparently as sound and perfect as could possibly be grown, yet on being opened expose a small white worm which has destroyed the kernel. That there is not a single puncture in the husk of the chestnut to indicate just where the worm gained entrance to the nut is to the average person the perplexing phase of the wormy chestnut problem. So for this reason there are many people who, having seen with their own eyes and without making further inquiry, declare that the worm is born within the chestnut. The problem, however puzzling it may appear, yields to a ready solution. In the springtime, when the chestnut burrs are young and tender, a beetle that carries a long snout walks over the young chestnut burr and punctures a very small hole in the tender surface and drills a hole through the thin husk. Into this small opening she pushes a tiny egg. Since the chestnut burr grows rapidly, the injury soon heals over,

and not even a scar is left to indicate that the chestnut has been visited by this little insect known as the chestnut weevil. The egg soon hatches into a grub and the little animal works its way into the kernel and eats the nut and grows into a full grown larva.

When the worm has reached the proper stage of growth, it gnaws a hole through the chestnut husk and crawls into the ground, where it forms a cocoon and is transformed into a weevil. Not all worms of the chestnut have become full grown when the nuts mature, and the chestnuts that contain these have the appearance of being sound and good. The cracking soon reveals the worthless heart or kernel.

These heart secrets of the chestnuts and other nuts are much like the hidden secrets of the human heart. The evil thought is the mother that with a long snout sinks the germs of wickedness into the human heart, and there they grow and devour all that is good and noble in humanity, while the outward appearance of the individual may be so camouflaged that the heart seems true and pure. This evil is the root of hypocrisy, and, like the wormy chestnut, the hypocritical appearance may win for a while, but sooner or later the true revelation will come when the heart will be called upon to prove itself, and it is found unable to stand the test. Germs of heart secrets and character are as cunningly deposited in the human hearts as the eggs of the weevil are thrust through the tiny opening in the chestnut burr.

THEMES AND TEXTS

Our readers will find a good supply of this material on page 197 of this number.

OUTLINES

God's Banqueting Table

Thou preparest a table before me.—Pa. 23:5.

Depend upon it, that if God prepares a table, it will be well-prepared. God has a reputation for spreading liberal tables ("Thou openest thine hand," etc. Feeding of the 5,000). He is the God of the open hand. What kind of table was this to which David was invited?

I. It was a banqueting table. "Thou anointest my head with oil." Oil stood for festivity. It was bad etiquette in the East for the host not to provide his guests with "oil." That David was anointed with oil signified that God had called him to a real festive spread. Christianity is a feast. "He brought me to his banqueting house, and his banner over me was love." Banquets and banners! What more festive symbols. Yet Christianity is alleged a kill-joy. Christianity is gladness, music, jubilation—"joy in the Holy Ghost." God's is a banqueting table par excellence.

II. It was an all-satisfying table. "The Lord is my Shepherd, I shall not want." The one phrase is the complement of the other. If the Lord were David's Shepherd, then the "provisioning" was bound to be right. It's at the world's tables where the lack is. The world's provisioning is never satisfying. As one has said: "There is no true smile, no radiant joy, no sincere laughter, no satisfaction of the soul in the whole range of unrighteous and unspiritual enjoyment." Sweeping, yet true. The fact is, the world can not "deliver the goods." All its apples, are "apples of Sodom." Its flowers, artificial flowers; its cisterns, leaking cisterns; its tinctures, deceiving tinctures. Did the prodigal get from the world's tables all he hoped? Was not his plaint at length for his father's tables, where there was plenty and "to spare"?

Jesus, Thou joy of loving hearts,
Thou fount of life, Thou light of men,
From the best bliss that earth imparts,
We turn unfilled, to Thee again.

III. It was an all-abounding table. "My cup runneth over." Literally: "My cup—abundance!" And others repeat the testimony.

"Plenteous grace with Thee is found,
Grace to cover all my sin."

Abundance! "There's a wideness in God's mercy, like the wideness of the sea." Mercy—in abundance. "There is a plentiful redemption in the blood that has been shed." Plenteous in grace, mercy, redemption. The cup runs over.

Conclusion. Be guests at the Lord's table. Partake of the dainties of his grace. All that Satan gives is "husks." Don't grovel at the troughs of the world; sit at the Lord's tables where is luxury and all that is liberal. Cultivate the highest tastes. Come where the "fatted calf" is and the provisions of his love, and "let your soul delight itself in fatness."

The Anchor of the Christian Hope

The hope set before us: which we have as an anchor of the soul, both sure and stedfast.—Heb. 6:18, 19.

What may we predicate of this hope stated in the text?

I. It is the hope of an eternal life yet to be revealed. This epistle is an epistle of contrasts. These contrasts are between shadow and substance, the visible and the invisible, between copies and ideas, fleeting phenomena and eternal realities. Verse 19 speaks of "behind the veil." As in the Temple a veil separated the Holy of Holies from the common precincts of the building, so a veil divides this life and the next. On this side is the earthly life; on the other, the heavenly. Wordsworth speaks of "heaven lying about us in our infancy"; if there be only a "veil" between this life and the ether life, may it not always be round about us? Surely, it can not be very far if it be only tissue from us in this way. It only needs the rending of the veil, and then we step out into the larger and the fuller life.

II. It is the hope of the re-union of all life's broken human threads. Listen to what Paterson Smyth says:

"Think of your boy as serving at one side of the veil, and you at the other—each in the presence of Christ. Think how he is being lovingly trained and disciplined; how all his abilities are being used in self-sacrificing deeds for others. . . . When your death comes he will be waiting for you . . . and together in Christ's loving presence, side by side, you will work and wait, and help your brethren."

That this does not cover the sense of present, immediate loss is true, but what a happy prospect it supplies. Thank God for having brought this hope into the hearts of men!

III. Notice the function and influence of this hope. "This hope"—of eternal life, of re-union—is as an anchor. What is the function of an anchor? It is to "steady." Let the boat be tossed about in some mad sea, let the waters, panic-stricken, threaten the vessel, how well it is to let down the anchor, to steady and to quieten it in its tossings. That is what the Christian hope does. It steadies men in the panic of earthly loss and bereavement, of the grand hope of re-union to be. Notice, too, the abiding nature of this hope. "It is sure and steadfast." It is not every hope that holds.

Some hopes elude and fail. Some but grip sand; this hope moors to the very throne of God. The throne of God stands sure; and the grip is strong, and the anchor is strong. A woman once said: "she trembled on the rock, but the rock did not tremble under her!" That makes all the difference. The Christian hope is the hope that is ever steadfast, because laßt and moored to the unshakable throne of God.

Mistaken Silence

Then they said one to another, We do not well: this day is a day of good tidings, and we hold our peace: . . . now therefore come that we may go and tell the King's household.—2 Kings 7:9.

The context refers to terrible famine conditions, when Samaria was held captive by the Syrians. Outside the stricken city sat four lepers who argued as follows: "If we sit here, we shall die; if we enter the city, we shall die also; why not dispose of ourselves to the Syrians?" So they made for the Syrian camp, when lo! these had fled. Discovering this, they just exploited the booty, and had rare feasting. Then it dawned on them: why not report the matter for the benefit of others? This is a day of good tidings, they argued, and we say nothing about it. Let us tell the news, lest mischief come upon us. So they woke up to the policy of spreading good tidings, and from continuing further along the lines of mistaken silence.

We can be too silent about matters of

vital interest. True, some things are for the secret counsels of the life, but there are others for the public welfare, and concerning these we may be mistaken in maintaining too discreet a reserve. Let us notice when silence may be mistaken.

I. When we have news affecting others' welfare and do not tell it. The lepers' silence was a wrong silence. We should tell out the things that will be for the blessing of other people. There is the gospel, for instance. It is good news for all, and a blessing wherever acclaimed. Tell it out! And talk up Jesus and his saving grace and goodness. And his forgiving love.

"O brother, have you told how the Lord forgave?" Talk up the Church. If you have gained benefit from her, tell it to others. Some silences can be not only mistaken but sinful.

II. When we can honestly praise, and we fail to give it. Not mere flattery, but encouraging praise. Such a thing is quite apostolic, "I praise you" (1 Cor. 11:2). If husband, wife, child, friend, employee, has done something really well, then speak the word of praise. It will hearten, and inspire to do even better next time. A cold praiseless disposition, which is nevertheless given to criticism, is a depressing thing. How many have gone under, one wonders, for lack of a cheery word. Your cheery word may make all the difference between success and failure, in some career. It can be a huge mistake not to praise, when the word is the one thing deserved and needful.

III. When you have in the heart a strong, deep love, and you fail to tell it. The way to keep affection warm, is to express it. Dinsdale Young says: "love that is never uttered dies. Repression destroys the intensity of affection." Dr. Miller beautifully puts it:

"We are too cold in our love for each other. There is something wondrously beautiful in the way Jesus loved his disciples and friends. Not only did he love them, but he let them know that he loved them . . . We have more love for each other than we express. We seem to be afraid to show our love."

If you never tell your love, don't be surprized to wake up one day to find you

have lost it. Above all, tell Jesus your love toward him. Keep it warm and deep and strong by telling him.

In none of these ways let the text be a rebuke. "We do not well; this day is a day of good tidings, and we hold our peace."

ILLUSTRATIONS

Confidence the Measure of Strength

I asked three men to submit themselves to test the effect of mental suggestion on their strength, which was measured by gripping a dynamometer. I tested them (1) in their normal waking condition; (2) after suggesting to them under hypnosis that they were "weak"; (3) after suggesting under hypnosis that they were "very strong." In each case the men were told to grip the dynamometer as tightly as they could—that is to say, to exert the will to the utmost. Under hypnosis the mind is very suggestible, and the response to the suggestions of weakness and strength gave very remarkable results. In the normal waking condition the men gave an average grip of 101 pounds. When, under hypnosis, I had given the men the idea that they were very weak, the average grip was only twenty-nine pounds, one of them, a prizefighter, remarking that his arm felt "tiny," just like a baby's." My suggestions of strength produced an average grip of 142 pounds as against the 101 pounds which was the best they could do in their normal waking conditions. A second test, measured by the time occupied in holding out a weight, gave similar results. In brief, when I suggested "weakness," the full flood of energy was checked and the men were capable of only one-third of their normal strength, whereas by suggestion of "strength" latent powers were liberated and their normal strength increased by half as much again.

Such an experiment shows us that, when our minds are deprest with the idea of weakness, our strength may be diminished by two-thirds; whereas if we have the stimulus of a great inspiration our strength may thereby be increased by one-half. It is a conclusion of the utmost importance for practical life. The weakness that overtook the men when they felt they were weak is exactly what we observe in those suffering from neurasthenia. In these men there was produced an artificial neurasthenia. The neurasthenic, whose tiredness makes him a burden to himself and to every one else, is in the same case as these three men when

their minds were obsessed by the idea of weakness so that they could grip only twenty-nine pounds. He, like them, is physically strong, but he is overmastered by the feeling that he has no strength, and therefore is easily fatigued. The radical defect, both in the neurasthenic and in these three men when weakness was suggested, is in the mind. They believed they were weak and fatigued, and this belief produced the reality. According to their faith was it done to them. Once let the mind lose confidence in its strength, and its energy flows away like water.

On the other hand, the condition of the three men when, being obsessed with the idea of strength, they could grip 142 pounds illustrates the cases of men of whom we have given examples, who were possessed of an abnormal energy for which they themselves could not account, but which made them capable of almost incredible feats of strength and endurance.

It would seem, then, that the limits of possibility in our daily lives are defined less by the body than by the mind, and that the resources of power are psychic rather than physical in character.—Captain J. A. HADFIELD, in *The Spirit*.

Reclaiming Weeds

"I consider my most important contribution," said Mr. Luther Burbank, "the statement and recognition of the great principle in botany that a plant born a weed does not have to remain a weed, or that a plant down and out does not have to remain a down-and-out."

"That sounds as if it might apply to human beings as well!" I said.

"It does," responded Mr. Burbank quickly. "It certainly does apply to human beings."

"Heretofore, in the plant world, when we have found a dwarfed or stubbed plant or a weed or a fruit that seemed to have degenerated until it was worthless we have assumed that God meant it to remain so, or it would never have gotten into such straits. So we have allowed it to remain a weed—a useless down-and-out tramp, a parasite on

plant life, an obnoxious, ill-smelling outcast—but I have enunciated and proved the principle that there is no plant so great an outcast that it can not with skill and care be reclaimed.”—W. L. STIDGER, *Association Men*.

Child Labor in 36 American Cities¹

Percentage of children from 10 to 15 years of age, inclusive, “gainfully employed” in industry, 1910:

1 Minneapolis	2.8
2 Portland, Ore.	3.9
3 St. Paul	4.1
4 Washington, D. C.	4.4
5 Omaha	4.5
6 Salt Lake City.....	4.6
7 Seattle	4.9
8 Los Angeles	5.6
9 Milwaukee	6.4
10 Denver	6.6
11 Buffalo	7.1
12 Springfield, Ill.	7.2
13 San Francisco	7.3
14 Boston	7.4
15 New York City.....	7.5
16 Kansas City, Mo.	7.8
17 Chicago	9.1
18 Pittsburg	9.3
19 Newark	10.2
20 Cleveland	10.5
21 Louisville	10.6
22 New Orleans	10.6
23 New Haven	11.0
24 Indianapolis	11.3
25 Cincinnati	11.3
26 St. Louis	12.0
27 Birmingham	13.0
28 Providence	13.2
29 Philadelphia	13.3
30 Charleston, S. C.....	13.4
31 Scranton	13.5
32 Memphis	14.1
33 Jacksonville	14.3
34 Detroit	14.8
35 Baltimore	16.7
36 Atlanta	17.8

He Had His Way

Sir Edward Holden, the British banker, fought his way into his first job. Here is the story, as nearly in his own words as possible: “A small bank in the Midlands advertised for a manager. I was then an accountant and as poor as a church mouse. I wanted to go into banking, and I answered the advertisement, along with 300 other young men and old men who thought they too might like to manage a bank. I did not ask for the position in my letter, but I said that I would take the place if certain conditions which I would explain orally were

complied with. It was a piece of cheek on my part, and yet I really did not care to start unless I could make a success. And I knew that I must have my own way in order to make a success. The directors called me in to see them. I explained that I would consent to manage the bank if I had complete control and was permitted to merge other banks with their institution, so that we might have real financial power. I explained that there could be no money in a small bank—that volume was necessary. Think of a young man who needed a berth dictating how he should be employed! They engaged me, and that was the start of our present company.”—*The Evening Post*, N. Y.

The Ministry of Music

The “Mayflower” put out to sea from Plymouth in England with the Pilgrims on board singing some of the psalms of David. Under the inspiration of the sacred music, they were made bold to venture upon the broad seas to reach an untried continent.

History tells us that the soldiers of Oliver Cromwell always approached their battles singing religious hymns and psalms. This made them invincible. At Marston Moor the army of Cromwell faced the cavaliers. After the first cannon was fired, the parliamentarians emerged from a cornfield singing a psalm, and they swept everything before them. It is impossible to stand against an army made bold by sacred music.

During the recent Great War there was evident everywhere the great importance our government attached to martial music. The soldiers were encouraged to sing, for a singing army is a conquering army; and the hearts of our men thrilled when they heard the inspiring strains of our national anthem. There are many who think the Marseillaise is the grandest of all martial airs, and one can very well understand its effect upon the French people when they are heard to sing, “Ye sons of France, awake to glory!” The hymn, “Onward, Christian Soldiers,” is the Marseillaise of the Christian soldier, and it would be a fine thing if we could be emboldened by it to do battle for our Lord and win victories of grace for him.

I always love to read of the days of the Covenant in Scotland, when the people were willing to lay down their lives for the sake of liberty of religion. I chanced upon an account of the martyrdom of Hugh McKail,

¹ *Reed College Record*, No. 27, Dec., 1917, Social Service Series.

who, while standing on the scaffold, waiting to be hanged, sang the musical version of the thirty-first psalm, "In Thee, O Lord, do I put my trust; let me never be ashamed"; and, also, of two Scottish lassies who chanted on the scaffold a few minutes before their execution the sweet strains of the twenty-third psalm. The Huguenots made a great deal of music in their days of persecution, and their girls were said to go as gaily to their death as if they were going to their weddings.—W. J. HOWELL, *Christian Observer*.

An Ideal Preacher

Few preachers are so highly trained as to be incapable of learning anything concerning the prophetic function from the works of Joseph Bellamy. He was a Connecticut pastor, in many ways isolated from the great world of learning; yet in his isolation he annexed the fortunes of the race to his parish and fixt in it a large vision of the universe. This man's ministry was not concerned with the organization of clubs, nor with serving tables. It was free from the pettiness that is the curse of the ministry in our time. It was occupied with the dispensation of the Eternal, and made its power felt in every parish and in every academic center in New England. It knew, too, the art of sound reasoning and clear, effective speech. It remains a tradition of intellectual and moral power fitted to aid materially to-day in recalling preachers to the exalted possibilities of their vocation.—GEORGE A. GORDON.

What Economy Is Doing

Calling on a married friend one Saturday afternoon recently, the Woman was admitted by Friend Husband. His relief in recognizing her was obvious. He explained, "Helen told me if it was any one who could be brought to the kitchen, well and good; otherwise she was out. Nice thing to put up to a man."

The Woman sought the kitchen and Helen. There she learned the reason for such ill-timed activity. "No help last week or this, and a dinner party to-morrow." The Woman offered her services, and while they worked they discuss the problems of entertaining. Husband was a silent assistant,

but in a rare pause he remarked, "Is there such a thing as camping in?"

"Elucidate," commanded Wife.

"Well, we 'camp out,' why shouldn't we 'camp in'? Up at the Lake we do no end of entertaining and we thoroughly enjoy it. So do our guests, if you can judge by the way they return. But there's mighty little preparation and no fuss. Why not send out cards: 'Mr. and Mrs. Black will be camping in at 104 East Main street, March 1-May 1, 1920.'"

The Woman has not yet received such a card, but she passes on the suggestion.—*The Evening Sun*.

The Ministry and the Steady Pull

In the best sense every church service and every pastoral call may be made evangelistic. When some man falls from the top of a ten-story building the power of gravitation is manifested in a sudden and dramatic way. When the Muir glacier is drawn toward the sea at the rate of a few inches in a year, the power of gravitation is also manifested no less really but in a less dramatic way. A man's whole ministry may, under the guidance of the Holy Spirit, become like a steady pull upon all the hearts he touches toward the kingdom of God.—CHARLES R. BROWN, *Central Christian Advocate*.

The Composed Mind

This art of resting the mind and the power of dismissing from it all care and worry is probably one of the secrets of energy in our great men. It is generally said that Edison, the inventor, finds four hours' sleep sufficient for his needs and that he works for eighteen hours. If that is the case, I can conceive him as a man whose mind, in spite of the nature of his work, has the power of banishing all the problems and difficulties of the day. This, I understand, was also one of the secrets of the energy of Gladstone, and probably also of many other great men who have the power to free their minds entirely from the business of the day in dreamless sleep. Look into the face of Napoleon and besides the cruelty there, you will see that perfect composure and calm which stamps him as a man of great reserve power.—By J. A. HADFIELD in *The Spirit*.

PREACHERS EXCHANGING VIEWS

Have We Any Use for Creeds?

Editor of THE HOMILETIC REVIEW:

YOUR article by the Rev. D. R. Piper on this subject reminded me of the story of the man who demolished the old beliefs as fossilized and effete, and unworthy the acceptance of a modern man, and at the end invited any one who had questions to ask to come onto the platform. A man whose conversion had been the talk of the town, stepped onto the platform, and taking an orange from his pocket coolly began to peel it. The lecturer asked him to propound his question, but the man finished peeling his orange and then coolly ate it. He then turned to the lecturer and asked him if it was a sweet one. The lecturer said: "How on earth can I know whether it was sweet or not, as I have never tasted it." The converted man replied: "How can you know anything about Christ if you have not tried him?" I do not know what church our friend, the Rev. D. R. Piper, ministers to (whether it is Presbyterian, Methodist, or Unitarian); but I may say, as an Episcopalian, that I minister to a congregation every Sunday that is accustomed to repeat the words of the so-called Apostles' Creed, and I honestly confess, tho I have been accustomed to its repetition for over thirty years in my ministry, that to see a multitude of men, women, and children, 1,200 of them, standing up and solemnly repeating the glorious words: "I believe in God the Father Almighty, Maker of heaven and earth: And in Jesus Christ his only Son our Lord, . . . I believe in the Holy Ghost; the holy Catholic Church; the Communion of Saints; the Forgiveness of Sins; the Resurrection of the Body, and the Life Everlasting," is one of the most inspiring and uplifting sights that a human being can witness. Century after century, year after year, day after day, these solemn words are used to declare the faith, to confirm the faith, and to promulgate the faith. And while a creed, as Professor Robertson says, is valueless if it is simply repeated mechanically, if it comes from the heart and from the soul, it carries out the glorious apostolic ob-

jective, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on him shall not be ashamed (Rom. 10:10-11).

Mr. Piper's remarks with regard to the ability of a number of leaders of the modern Church to compose a more up-to-date creed are, to the writer, infinitely amusing. When we have seen the most brilliant intellects of the modern world add a new verse to the 23rd psalm, or compose a new John 3:16; John 14:1-3; Rom. 8; or 1st Cor. 15, to say nothing of Rev. 21 and 22, we will be ready to believe that any number of modern divines of any church, or of all the churches in the world, can create a creed which for devotional, social, international, personal, and consolatory purposes will stand the wear and tear of seventeen or eighteen centuries, and be used weekly by millions upon millions of human beings, who will find in the sacred formula not a stone, but satisfying bread, and words that live and breathe and burn, because they set forth the profoundest convictions of the Christian mind.

It was just one year ago that one of our Canadian clergy in the diabolical horrors of the Arras advance heard a dying soldier mutter: "I believe in the Holy Ghost; the Holy Catholic Church; the Communion of Saints; the Forgiveness of Sins; the Resurrection of the Body, and the Life Everlasting." It was just the ending of a great expression of faith, the first part of which the chaplain did not hear. With these words on his lips he died; with the comfort of that faith he passed into the unseen.

To answer Mr. Piper's question, "Have we any use for Creeds," the writer, from his very heart and soul answers, Yes! Yes! As the triumphs of the battlefields of the faith, as the safeguards of the precious truths of revelation, as the epitomized impression of the trust deeds of the gospel, let us guard the apostolic *parathéké* (2 Tim. 1:13) through the indwelling Holy Ghost.

DYSON HAGUE.

Toronto, Canada.

Notes on Recent Books

The Life of General William Booth, The Founder of the Salvation Army. By HAROLD BEGBIE. The Macmillan Co., New York; 1920; 2 volumes. 446 and 465 pp.

Mr. Begbie has written an interesting biography and has incidentally touched on many phases of modern life in describing the struggles of the General for the poor and depraved through the Salvation Army. It was an ominous period in which he was born, full of social unrest, poverty, oppression, and heartlessness on the part of the well-to-do. One would almost rejoice that the General was spared the grief and sorrow which the World War brought in its train. His heart, always a most sensitive instrument to pain and misery, would certainly have broken at the sight of so much wanton destruction of men, women, and children.

In fifty-five chapters the author brings before us the various phases of this interesting, if not phenomenal, individual—his early struggles for an education to fit himself for the ministry, his great zeal to preach an evangelical Christianity, his final determination to devote his life to the rescue of the lost. It is a picturesque life. Booth had to endure much opposition, slander, and even persecution. He lived, however, long enough to see his work crowned with success. It must have been a great consolation to be invited to see King Edward VII., receive the freedom of the City of London, and finally have even Oxford University honor him with the degree of doctor of laws. This change from hostility to appreciation was due not so much to a greater friendliness for his theology as to the outstanding fact that the Army had accomplished a remarkable work on every one of the five continents.

It is unfortunate that Mr. Begbie has attempted to contrast the work of Charles Darwin and William Booth in the latter's favor; still more so to make the attempt to hold the theory of evolution responsible for the recent World War. It is not fair even to the General to insist that his deep and broad emotions were a more vital factor in

progress than the more intellectual work of Darwin and science. If the General had little appreciation for science he simply manifested his own intellectual limitations; for he could certainly not have done his work without the aid of the agencies which science put at his disposal. The contrast should not have been drawn, because the two men moved in entirely different spheres. The work of science consists in making the need for the work of the General superfluous in the future by spreading information, equalizing opportunity, and refining the emotions.

Jacopone Da Todi, Poet and Mystic (1228-1306). A Spiritual Biography. By EVELYN UNDERHILL. E. P. Dutton & Co., New York, 1919. 521 pp.

With her customary insight, sympathy and literary art, Evelyn Underhill has made this medieval poet and mystic live again for her readers. As a winsome human document as well as affording a striking study in religious experience, the life of this lawyer who turned Franciscan monk is peculiarly worthy of attention. Thrown completely from his sluggish moorings by the sudden accidental death of his young and beautiful wife, underneath whose gay ball-room dress was discovered a "harsh shirt of hair," the worldly and self-satisfied lawyer became a penitent, so self-accusing and abject that no ascetic mortifications were too great for him. From this *catharsis* he passed into the most ardent intoxication of love for Christ and joy in him, which flowered in songs of great spiritual passion and beauty. This stage in his experience was succeeded by one of contemplation, attended by the study of Christian Neoplatonism. Becoming embroiled with the spiritual Franciscans in the outbreak against Pope Boniface VIII, Jacopone passed through the dark night of the soul in an imprisonment of five years in which he was deprived not only of decent physical food but of that spiritual food which meant to him far more, the sacrament. Emerging from this trial victoriously he was at length restored to freedom, and passed his last days in the serenity of true saintliness.

The story is told with scholarly skill and charm. The author shows the restraint and judgment with which she writes of one who so evidently commands her admiration, by refusing to give her unqualified support to the tradition which ascribes the *Stabat Mater* to Jacopone,—altho she holds that it may have been his.

The second part of the volume—equal in length to the first—consists of Jacopone's *Laude*, spiritual songs. The original Italian is printed on one page and opposite a translation, or rather a free rendering into an English counterpart, by Mrs. Theodore Beck. Admirable as are these translations, even the slightest tyro in Italian can readily discern its peculiar superiority of adaptability to this order of poetry.

There are two appendices—one on the manuscripts and another on the chronology of the *Laude*,—a bibliography, and an index.

Lenine, The Man and His Work. By ALBERT RHYS WILLIAMS, COL. RAYMOND ROBINS, and ARTHUR RANSOME. Scott and Seltzer, New York, 1919. 202 pp.

This book is frankly pro-Bolshevik, and attempts to prove that Lenine is a hero, a genius, and a statesman of the highest order. What as a matter of fact, does it reveal?

An honest fanatic, a man of one idea, a hard worker, a clever diplomat, a first-class debater, a person of imperturbable faith in his own program and the Russian proletariat. This is all to his personal credit, just as these very qualities, or at least some of them, were to that of the Spanish inquisitioners and the men who engineered St. Bartholomew's Night in 1572. Mr. Williams quotes with approval the opinion of an Englishman as to Lenine's attitude:

"Personally, I have nothing against you. Politically, however, you are my enemy, and I must use every weapon I can think of for your destruction. Your government does the same against me. Now let us see how far we can get along together."

There you have the whole thing—the narrow logic of one idea. This is the logic that appeals, moreover, to the illiterates and a certain type of literates to an equal degree, not in Russia only, but in America and elsewhere. What has the Soviet done?

The three writers agree that conditions in Russia are bad, that food is scarce and that the system of transportation has fallen down.

But they claim extenuating circumstances. The peasant knows that if he goes hungry, Lenine has a lean fare, too; and the food can not be transported from Siberia, one of the three writers was able to get home via Vladivostok armed with a special pass by Lenine, without trouble and delay. What more would you have? A special car to Col. Robins and Lenine fasting with his victims justify the Bolshevik government in a land which used to export large amounts of food. Truly, Bolshevism is a comfort, because it makes everybody poor; but special privilege lives on even under communism.

Habits That Handicap; The Remedy for Narcotic, Alcohol, Tobacco and other Drug Addictions. By CHARLES B. TOWNS. Funk & Wagnalls Co., New York, 1920. 223 pp.

There are in the United States 1,500,000 drug addicts, not to mention the devotees of rum, headache powders, ether, and flavoring extracts. "Probably 2 per cent. of all practising physicians, and thousands of nurses and druggists are addicted to narcotics," (p. 38). This is the startling statement of Mr. Towns. If true, it certainly means one of the most dangerous aspects of our social life, and may explain the large percentage of rejections for military service during the draft in 1917. The number of alcohol and tobacco users is, of course, much larger, and this means that a vast number of children are born with poor constitutions owing to the unbalanced nerves of their parents.

The author takes up the various drugs, *e.g.*, opium, morphin, alcohol, tobacco, and the numerous headache powders, and treats their effects upon the human mind and body. He suggests various forms of legislation and indicates how these habits may be broken. He even advocates the unsexing of hopeless addicts so as to avoid the constantly increasing social menace from these degenerates who increase at the rate of 100,000 per annum. It is a call to the physician, minister, social worker, and the eugenist.

Peace and Business. By ISAAC F. MARCOSSON. John Lane Co., New York, 1919. 292 pp.

Mr. Marcossan was abroad during the World War as correspondent for various papers. He visited the countries of the belligerents. He was, however, not a new-

comer there like so many other war correspondents. He knew Europe and had always kept his eyes open. In this book he gives a picture of what is likely to happen on the basis of what has happened. The war was of an economic nature and is still going on, but in other fields and with new weapons.

The author takes up the rôle of the principal belligerents in economic and financial activities before the war, and presents a vivid picture of German penetration and domination in England, Spain, Italy, and Switzerland. He describes the various methods resorted to by German financiers, manufacturers, and merchants, the three acting in many cases as one body.

Great Britain has learned her lesson and is shaking herself free from her lethargy. A new spirit of independence has taken hold of her people; the same thing is happening to a lesser extent in Spain and Switzerland. Energetic measures are taken to get a foothold in new fields and retain control of the old ones.

What is America doing?

A Jewish View of Jesus. By H. G. ENLOW. The Macmillan Company, New York, 1920. 7½ x 5¼ in., 181 pp.

One of the reasons given by Rabbi Enelow of the Temple Emanu-El, New York City, for Jewish interest in Jesus is that Jews now all over the world are, so to speak, out of the ghetto. They are no longer hemmed in within the bounds of the medieval Jewish quarters of cities and towns. They are in the midst of the populations and the civilization of the life around about them, where the subject of Jesus is part of the very fabric. A further reason that Dr. Enelow gives is that Jesus is "the most popular, the most studied, the most influential figure in the religious history of mankind." So that if the Jew is to take a part, a thinking part, of the life about him, he can not help studying the subject of Jesus. The first three chapters differ comparatively little (and that little only, perhaps, a touch of national pride) from what a Gentile would say in dealing with the heritage and environment of Jesus. In the next chapter, on *The Jewish Characteristics of Jesus*, Dr. Enelow makes a distinction between two leading types of Jews, the physical Jew and the spiritual; the first identifying Jewry

with racialism, and the second type with spiritual distinction and purpose, and of course in the latter class he places Jesus. Indeed, he places him among "the noblest type of Jewish teachers, who taught the essential lessons of spiritual religion." The next chapter, on the Jewish element in the teachings of Christ, is a tracing of all practically of the Christic teachings to Jewish predecessors or his earlier contemporaries. The next one, which deals with the contemporaries of Christ, is perhaps a little more Hebraic than most of the book, and we come across this very peculiar statement: "If later on Jesus died for his utterances or enterprises it was certainly not because of anything he taught in connection with religion or ethics." As for the Messiah idea the conclusion is that "Jesus lost his life in the Messianic maelstrom of his age." The remaining chapters deal with *The Death of Jesus*, *Jesus and Jewish History*, and *The Modern Jewish Attitude to Jesus*. Of the last subject the following is the summary:

"Who can compute all that Jesus has meant to humanity? The love he has inspired, the solace he has given, the good he has engendered, the hope and joy he has kindled—all that is unequaled in human history. Among the great and the good that the human race has produced, none has even approached Jesus in universality of appeal and sway. He has become the most fascinating figure in history. In him is combined what is best and the most mysterious and most enchanting in Israel—the eternal people whose child he was. The Jew can not help glorying in what Jesus thus has meant to the world; nor can he help hoping that Jesus may yet serve as a bond of union between Jew and Christian, once his teaching is better known and the bane of misunderstanding at last is removed from his words and his ideal."

Democracy Made Safe. By PAUL HARRIS DRAKE. The Four Seas Company, Boston, Mass., 110 pp.

Thoughtful people believe that the new social order is in the making; but there are some who will question that it will take the form advocated by the author of this volume or that the time has arrived for putting it into effect.

In his foreword he states:

"It is just as unprogressive to have eighteenth-century ideas in your head as it is to have eighteenth-century equipment on your farm or in your business. Most people will purchase the latest improved im-

plement or device for use in their business, but are perfectly content to worry along as best they may with obsolete and workable social and political conceptions of humanity."

This is but a half truth and all the more evident in view of the new and untried order suggested by Mr. Drake. He advocates "the total abolition of all forms of money and capitalistic enterprise," convinced that nothing short of this will prepare the way to real democracy. Money, he believes, has served its day and generation. Instead of it being a servant it has become "humanity's lord and master."

There is such a thing as being too far ahead, too progressive, with reforms. The minds of people must be prepared; when the ethical need for the reform is evident, they will be willing to uphold it at all costs. This is the other half of the truth that should be borne in mind by those who are solicitous for the new social order.

The old order is to be superseded by one wherein all men and women will become producers. When that time comes there will be sufficient and to spare for all mankind. In the final abolition of money from the affairs of men the author asserts he has "found the remedy for many of the fundamental evils of society." In this connection one observation may suffice—evils are remedied from within, self first, society next.

A Plea for Greater Unity. By SETH W. GILKEY. Richard G. Badger, Boston, 1919. 7½ x 5 in., 378 pp.

On the subject of the union of the churches a flood of literature is constantly issuing, and it is difficult to find anything that is really distinctive, at least in the later publications. Dr. Gilkey's volume was stimulated by his experience in uniting the rival congregations in an over-churched village and community. That set his mind working upon the larger problems of the union of Christendom. The result is this closely printed book, which indeed covers the subject worthily but not with compelling interest. The book is divided into four parts, covering The Movement Toward Unity, Barriers, Impelling Forces, and Duties. Under each of these are several subdivisions. For instance, under The Movement Toward Unity we find discuss The Basis of the Movement, The Search for Essentials, and A Possible Impossible.

Among the Barriers we find naturally Tenacity of Opinion, Unreasonable Attachments, Selfishness, Sectarianism, and (curiously enough) Ambition and Militancy. Among the Impelling Forces are The Power of the Truth, of Love, of a Great Ideal, the interests of city, country, missions, and religious education, as well as the interests of economy and democracy. Among the Duties we find that of Stressing Community Welfare, The Larger Loyalty, and Patience.

As a register of the history of the new movement for union of the churches, of the present situation, and of the outlook Dr. Gilkey's book will have its place.

Pan-Islam. By G. WYMAN BURY. Macmillan & Company, Ltd., London and New York, 1919. 7½ x 5 in., 212 pp.

In the last half of the year 1914, the world waited in suspense to see whether the Teutonic-Turkish call for a *jihad* ("holy war") would be answered. The Mohammedans of India, particularly the Aga Khan, led with an emphatic refusal, and many of the Arab tribes followed with a repudiation of Turkish rule. It became evident, especially after the Kut disaster to the British, that the Mohammedan world could not be united in a crusade against Christians under such leadership. In spite of fanaticism inherent in the very foundations of Islam, sufficient knowledge of the benefits and power of a different culture is diffused among Mohammedans to make unlikely the union of followers of that faith in a worldwide religious war. This is the impression left by Mr. Bury, who during the war was a British officer in the Intelligence Bureau in Egypt and Arabia. There he was at home, after twenty-five years' experience in the Moslem world.

His resumé of the events of the war in that area is not thrilling—he does not aim at the spectacular—but is unusually informing and interesting, shot through as it is with a kindly and spontaneous humor. He was always alert to catch whispers of pan-Islamism. Then, as fears of this vanished, he collected the intimations respecting future relations between Christians and Mohammedans. The result is a volume which should be in every missionary library as containing the conclusions of an expert. The chapter on "Moslem and Missionary" is a guide book—unimpassioned and setting forth im-

partially the possibilities of missionary work and the obstacles to it. The "Plea for Toleration," which makes up the last chapter, is especially in place in the contact between Moslem and Christian.

While the book has a map of Moslem lands, it has no index.

Moslem Schisms and Sects. Translated from the Arabic by KATE CHAMBERS SEELYE, Ph. D. Columbia University Press, New York, 1920. $9\frac{1}{4} \times 6\frac{1}{2}$ in., 224 pp.

Not often does it seem fairly demonstrable that a prediction or an alleged prediction brings about its own fulfillment. Yet it does appear that the Mohammedan tradition that the prophet predicted the division of Islam into seventy-two (or seventy-three) sects has been the clue by which many of their historians have arranged their categories of sects or divisions in the religion. Such an arrangement is, as a matter of fact, easily worked out. There have always been so many small cliques attached to individual leaders that if the number fell short, these cliques could be counted as sects; on the other hand, Islam's five points and the general features of the faith suggest always a basis for classing different sets of believers together. These facts are well illustrated in the Introduction to this book.

The book itself is a translation of a work by an Arab who died in 1037 A.D. This Arab was a somewhat noted teacher, so rich as to afford himself easily the luxury of authorship, in particular writing this account of Islamic denominations.

He accepts the tradition referred to, and gives the story of the rise, and the occasion, of each of the sects of his day. The primary effect is what amounts to a review of Mohammedan doctrine up to his own time. For division was based usually on difference in belief or usage. A secondary effect is the exposition of the growing body of tradition and usage upon which Mohammedan theology and jurisprudence are founded. It is, therefore, a treatise with appeal to a limited class, viz.: those interested in the inner history of Islam for its first three hundred years after the founder's death. To these it is most valuable. Only a Moslem—such a Moslem as this early Bagdadite—can speak with implicit authority. And naive and unconscious authority speaks in every line.

By the way, the publishing of this volume illustrates well the scholarly value and utility of the increasingly numerous partially endowed "University presses." A private publisher would hardly undertake the expense of this book, appealing as it does only to a special class and to reference libraries.

Creative Chemistry; Descriptive of Recent Achievements in the Chemical Industries. By EDWIN E. SLOSSON. The Century Company, New York, 1920. 311 pp.

Most people realize in a general way what science is doing to insure them many comforts; few, however, are aware what a great rôle chemistry plays in this connection. Yet, it is the fundamental science on which all others hinge, at least those which have to do with our material comforts.

One of the reasons why so few people know about the importance of chemistry is its technical vocabulary and its algebraic signs. It appears like a new language. A few men—learned in chemistry and gifted with the art of expression—are able to write interestingly, perhaps fascinatingly on this subject. Dr. Slosson is one of these. In fourteen chapters he reveals to the layman most interesting secrets on the following topics: Nitrogen, feeding of the soil, coal-tar colors, synthetic perfumes and flavors, cellulose, synthetic plastics, the race for rubber, the rival sugars (beet and cane), corn products, solidified sunshine, fighting with fumes, products of the electric furnace, metals old and new. A bibliography and a complete index add to the value of the book.

The reviewer wishes that "Creative Chemistry" may have many readers.

The Treatise of Novatian on the Trinity. By HERBERT MOORE. 147 pp.

The Sayings of the Jewish Fathers (Pirke Aboth). By W. O. E. OESTERLY. 103 pp. Society for Promoting Christian Knowledge, London, 1919. Macmillan Company, New York. $7\frac{1}{2} \times 5$ in.

Both of these works have long been available in translations for English readers, but not usually in such handy form as is offered in the two series to which they are here attached. "The Sayings of the Jewish Fathers" is possibly the most generally attractive of all the tractates of the Talmud. Its interest is intrinsic, as well as showing the ethical ideas of Jewish teachers for 200

years before and more than 200 years after Christ. As the present editor says:

"The doctrinal standpoint of Judaism here presented and put forth by the greatest of Israel's early post-Biblical teachers is . . . indispensable for the thorough understanding of New Testament doctrinal teaching."

Novatian was a great Roman puritan of the third century, stern and inexorable in his demands for the supreme purity of the Church, insisting on the permanent exclusion of those who had committed apostasy. His was the first great defense of the Christian doctrine of the Trinity, and was notable as coming from a Roman. It is somewhat curious that the author of this noted apology should have been excommunicated as a member of the Cathari or "Puritans" of that day. His treatise is in four parts and thirty-one chapters, dealing with God the Father, God the Son, God the Holy Ghost, and The Unity of the Godhead. It aims to refute the heresies of the day—Gnosticism, Patripassianism, Tritheism, and the rest.

A Fragment on the Human Mind. By JOHN THEODORE MERZ. William Blackwood & Sons, Edinburgh, London, 1919, 309 pp.

The author is known especially by his great work, *A History of European Thought in the Nineteenth Century*. The heart of this book is a consideration of the question: How, in this modern world, is religion still possible? Science and philosophy can not give a sound basis for religion but only revelation. But revelation is a factor in all experiences. Religion implies this *vue d'ensemble*, this synoptic view, this "seeing life—whole."

Dr. Merz traces briefly the history of philosophy, laying stress on Hume's inquiry into the human understanding and showing something of the value of British philosophy. He defines terms such as experience, self, reality, value, etc. His book has thus value as a history and dictionary of philosophy. But his greatest contribution is his philosophic defense of religion.

The Christian Home. By WILLIAM WALLACE FARIS. Presbyterian Board of Publication, Philadelphia, 1920. 7½ x 5 in., 144 pp.

Next to "being born right" comes the matter of being brought up right. Dr. Faris stresses Christianity in the home, and makes it cover the physical, intellectual, and re-

ligious aspects of home-training and atmosphere.

A Note

The sermon by W. M. Mackay referred to on p. 172 of the August number, (unintentionally omitted), is given in this issue.

Books Received

The Lutheran Church and the Civil War. By CHARLES WILLIAM HEATHCOTE. Fleming H. Revell Company, New York, 1919. 7½ x 5 in., 160 pp.

Life's Essentials. By LAWRENCE KEISTER. 7½ x 5 in., 86 pp.

The Road to Unity Among the Christian Churches. By C. W. ELIOT. The Beacon Press, Boston, 1920. 7½ x 5 in., 80 pp.

Man's Great Concern—The Management of Life. By ERNEST R. HULL. P. J. Kenedy & Sons, New York, 1920. 7½ x 5¼ in., 177 pp.

Plans for Sunday-school Evangelism. By FRANK L. BROWN. Fleming H. Revell Company, New York, 1920. 7½ x 5¼ in., 223 pp.

Rebuilding Europe in the Face of Worldwide Bolshevism. By NEWELL DWIGHT HILLIS. Fleming H. Revell Company, New York, 1920. 7¼ x 5 in., 256 pp.

The Land of Forgotten Things. Thirty-six stories to children. By EDWARD LEWIS. H. R. Allenson, Ltd., London, 7½ x 5 in., 224 pp.

The Meaning of the War for Religious Education. By ROBERT WELLS VEACH. Fleming H. Revell Company, New York, 1920. 7½ x 5 in., 254 pp.

A Working Plan for the Church School. By A. E. HENRY. Fleming H. Revell Company, New York, 1920. 7½ x 5 in., 208 pp.

Through Santo Domingo and Haiti. By SAMUEL GUY INMAN. Committee on Cooperation in Latin America, New York. 8 x 5½ in., 96 pp.

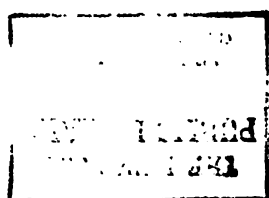
War-time Agencies of the Churches, Directory and Handbook. Edited by MARGARET BENTON. General War-time Commission of the Churches, New York, 1919. 7½ x 5 in., 337 pp.

The Christian Faith and the New Day. By CLELAND BOYD MCAFEE. The Macmillan Company, New York, 1920. 4½ x 6½ in., 74 pp.

Spiritualism. A Personal Experience and a Warning. By COULSON KERNAHAN. Fleming H. Revell Company, New York, 1920. 7¼ x 5 in., 59 pp.

The Case Against Spiritualism. By JANE T. STODDARD. George H. Doran Company, New York, 1920. 8 x 5 in., 138 pp.

Fifty Years.—The Reunion of the Old and New School Presbyterian Churches, 1870-1920. By FREDERICK WILLIAM LOETSCHER. The Presbyterian Board of Publication, Philadelphia, 1920. 7¼ x 4¾ in., 40 pp.



[See page 264]

MANOR HOUSE, SCROOBY, ENGLAND, AS IT IS TO-DAY

THE HOMILETIC REVIEW

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THE CATHOLIC NOTE IN METHODISM

INTERVIEW WITH REV. J. ERNEST RATTENBURY, SUPERINTENDENT OF THE WEST LONDON MISSION

E. HERMAN, London, England

THERE is no center of Christian activity in London to-day better known than the West London Mission in its superb home on Kingsway, one of the great new thoroughfares which give dignity to old London at the expense of picturesqueness. The buildings—probably the finest mission premises in Great Britain—comprise Kingsway Hall, which seats 2,100 and can boast ideal acoustic properties; a smaller hall; a quiet chapel for devotional purposes; Wesley House, in which the institutional life of the Church finds expression; and a goodly block of shops and offices, whose rents go to solve the financial problem. When that lambent and explosive genius, Hugh Price Hughes, died, and St. James' Hall, the old home of the West London Mission, was demolished, gloomy prophets declared the cause moribund, and the years that immediately followed seemed to prove them right. But, as Mrs. Hugh Price Hughes constantly reminded the deprested workers, a deathless spirit resided in the Mission—"a spirit that would rise again were it buried in fathomless depths"—and only awaited its hour. When that hour came, it brought the man. In 1907, when prospects were at their darkest, Rev. J. Ernest Rattenbury was appointed superintendent of the Mission. With characteristic audacity he engaged the Lyceum Theatre—a building as famous in its way as St. Paul's or the British Museum—for Sunday nights,

and his preaching filled that great auditorium Sunday after Sunday. Five years later the Mission took possession of its present premises, and once more fronted a golden future.

What is the secret of the man at the helm? Briefly, Mr. Rattenbury is a pragmatist, by temperament even more than by intellectual conviction. He has a sure instinct for the thing that goes; knows how to get surprisingly good work out of rough and imperfect tools; possesses a shrewd knowledge of popular needs (needs, let it be noted, not whims and fancies), and a competent mastery of what will effectively meet them. As a preacher he grips. There is a driving power behind his words. He is out to plead, to convince, to win. As he warms to his theme, his speech comes pelting at top speed and his appeal is tipt with fire.

But if he is a pragmatist, he is that rare and superficially illogical being, a mystical pragmatist. He thinks deeply, tho he has a horror of pure thought as to doctrinaire, and most of his thinking is a brooding upon the unseen and eternal. An almost omnivorous reader, he has a special affinity for genuinely mystical literature, and is at home in classic sources of Christian devotion. It was his passionate insistence upon the primacy of the spiritual, devotional, and sacramental aspects of Church life—a conviction which materialized in the "Little Chapel" as a quiet sanctuary

amid the institutional bustle of the Mission—that involved him recently in a controversy with that champion of ultra-Protestantism, Mr. Kensit, who accused him of Romanizing tendencies.

"'It was one of the great surprizes of my life,' said Mr. Rattenbury, referring to Mr. Kensit's attack. 'Indeed, the whole thing was so extraordinary that it may perhaps interest the readers of the *HOMILETIC REVIEW*.'

"It really began with a series of conferences on Christian union which we held in the spring of 1919. They were Sunday afternoon conferences, and among the speakers were the bishop of London, Lord Hugh Cecil, and Dr. Orchard. As a result, one of our Wesleyan ministers, Rev. Harold Morton, wrote a letter to the *Methodist Recorder* in which he objected to 'these Romanizers' being allowed to discuss Christian union on a Wesleyan platform. In my reply, I recalled that in the eighteenth century the term 'Romanizer' had been applied to John Wesley himself, one zealous Protestant having actually written a pamphlet to prove that the devil had raised up John Wesley to lead the Church of England back to Rome. Mr. Morton followed up his letter with an extraordinary speech at the May meeting of the Protestant Truth Society, in which he declared that Methodism had already (with a few exceptions) apostolized to modernism, and now sacerdotalism would give it the *coup de grace*. This set the ball rolling. Soon letters began to arrive from supporters of the Mission accusing me of being a Romanist in disguise, etc.—you know the wording of such misuses: almost every public man receives them. The whole attack upon me really clustered round two quite harmless things—the Little Chapel at Kingsway, and my pamphlet on *Holy Communion*.

"To take the pamphlet first, it repudiates transubstantiation; declares the mass to be erroneous; arrests the priesthood of all believers, and suggests administration by laymen. It is supposed to contain teaching 'hardly distinguishable from that of Rome'!"

I asked Mr. Rattenbury to outline the genesis of the Little Chapel, one of the most peaceful and inspiring sanctuaries in London.

"As you know," he replied, "Kingsway Hall is dependent for income from lettings; it is, therefore, to all practical intents and purposes, a secular hall used on Sundays for religious services. I naturally felt it desirable that we should have some sanctuary in the midst of all our mundane activity—some simple and beautiful symbol of the soul, where we could have a week-day cele-

bration of holy communion, solemnize marriages, hold small devotional meetings and provide a place for quiet prayer and meditation. A gentleman and his wife gave us our communion table, which was chosen because it had side curtains and a curtain behind it, and would thus lend a finished appearance to the bare-looking room—originally a committee room. These innocent curtains have been declared by Mr. Kensit to exhale the deadly aroma of Romanism, turning the table into an 'altar.'

"But an even more blatant offense (in Mr. Kensit's eyes) are our pictures, the gift of another devoted Methodist. Our purpose being to supply both color and devotional inspiration, I chose for one of the pictures Perugino's 'Crucifixion.' My first sight of that picture in Florence marks an epoch in my own spiritual life, and I had always longed to give some of my people here the opportunity of entering into that vision of the Magdalene at the feet of Jesus which meant so much to me, and was also so fitting a symbol of our own rescue work. This was described by Mr. Kensit as 'A picture of a crucifix, with Mary (!) upon bended knee before it.' A second picture we chose was Fra Angelico's representation of two disciples welcoming a poor stranger who turns out to be the Savior—a picture taken by Mr. Kensit to signify 'Christ's approbation of monasticism.' The third picture is the central panel of Van Eyck's 'Adoration of the Lamb,' aglow with brilliant color and depicting, with a somewhat confusing wealth of symbolism, the representatives of the world-wide Church crowding to adore the Lamb. According to Mr. Kensit, this is 'a picture of the *Agnus Dei*, showing twenty-three popish bishops and ten monks in adoration around the altar.

"When Mr. Kensit published his protest, I felt that I owed it to the mission to repudiate so utterly groundless a charge. I therefore decided to preach a series of Sunday evening sermons on 'Roman Errors and Protestant Truths,' followed by questions and open discussion. Needless to say, the hall was crowded to its utmost limits, a goodly number of Roman Catholics being among the audience and taking part in the discussions. These sermons, I need not say, were definitely anti-Roman, but they advocated a more enlightened and worthy polemic than that still too much in vogue on Protestant platforms. I tried to show that Protestant truth can be effectively asserted without intolerance, not to say truculence.

"As a result Mr. Kensit, whom I found to be courteous and reasonable, withdrew his charges. The whole affair was, in fact, a mare's nest."

"Where would you say," I asked, "lies Rome's most powerful attraction for the present generation?"

"In its response to the human love of

beauty," was Mr. Rattenbury's unhesitating reply. "And to meet that love of beauty by demanding that every human soul shall be limited by the drabness of traditional Puritanism is surely an extraordinary notion. And one can be as ritualistic in one's insistence on a bare nonconformist service of five hymns, a long prayer, and a sermon, as in insisting upon having candles on the altar. And what a tyrannous ritualism the nonconformist tradition can breed! I thank God for every effort that is being made to enrich and beautify our worship. We should neglect no avenue to the soul, neither the eye for beauty nor the ear for music. I make bold to say that if Protestants want to save their children from the perils of Rome, they must do everything they can to make their churches appeal to every side of their children's nature—to their love of beauty, their instinct for dignity, their sense of awe and wonder."

"You specially emphasize dignity at your service, I believe?"

"I do, even at our popular Sunday evening services. It is a mistake to imagine that people appreciate the slipshod or vulgar in a religious service. And that reminds me, I have been charged with opposing the lay administration of holy communion on sacerdotal grounds. Nothing could be further from the truth; my only reason for hesitating is because I am jealous for the dignity and reverence of our communion services. As you know, it is with reference to the proposed Methodist Union that the question of lay administration has been brought up. I have no objection in principle to lay administration, but as practised within the smaller Methodist bodies with which it is proposed we should unite, it does not always make for reverence, and would tend to hurt and alienate Wesleyan Methodists, with whom a solemn liturgical communion service is a tradition."

Our talk now turned to the West London Mission.

"It should be borne in mind," said Mr. Rattenbury, "that, unlike the great Central Hall at Westminster, we are not only a mission in the strict sense, but a church also. We have now over a thousand members, and our institutional and public activities are more varied and extensive than that of any other church in London. Of institutions housed under this roof let me mention only our crèche, which a journalist has described as 'the Hotel Ritz among day-nurseries.' Through our Sisters of the People, who sit on local municipal bodies and are otherwise actively interested in moral and social reforms, we touch most of the great problems of the day. And back of it all is the spiritual impulse given by our class meetings. . . . Yes, we follow the time-honored Methodist Society-meeting tra-

dition as far as possible under present-day conditions. The success of the classes depends, of course, upon competent and inspired leadership; wherever you find the right leader there the class becomes a genuine source of spiritual strength."

"My next question related to Mr. Rattenbury's conception of preaching. His views are clear-cut and individual; few preachers, perhaps, know with such sharp-edged exactitude what they are out for."

"In my view of it," he said, "preaching must be, above all things, direct and dynamic. The preacher must get into quick rapport with his hearers. The reason why I do not advocate expository preaching in the strict sense is that it needs too much 'introduction.' There is no direct and immediate contact. This applies, of course, especially to the Old Testament. The language of, say, prophetic symbolism is alien to the thought of the average man of to-day. It takes a great deal of explaining; the mere translating of it into the vernacular of the market place takes a quarter of an hour. But one's time in preaching is severely limited; no sermon, to be really effective, should exceed half an hour in length. Think of it—half an hour to raise the dead in! That is why I prefer Francis Thompson's 'Hound of Heaven' as a theme to, say, the prophecies of Zechariah. The man in the pew understands it so much better."

"Of course to feel like that one must believe that the object of preaching is really to raise the dead. To my mind, the preacher's central appeal must be neither to the intellect nor to the will, tho both are involved, but to the emotions. We want to build up, to quicken, to kindle, to make the hearts of men to burn within them. It is out of the flaming heart, the great spiritual emotions that creative thought and action are born. The fathers of the Evangelical Revival were right in insisting upon emotion, in a church which idolized conduct on the one hand, and mere intellectual 'notions' on the other. I do not separate feeling from thought and will, but emotion—by which I mean something very different from sentiment—is the spring of a man's being, and unless it is quickened, thought and conduct remain barren."

"In my evening sermons I throw my net wide, and sometimes choose subjects that are being discussed in the press; but whatever my theme, my appeal is fundamentally to the heart."

"Do you ever touch upon spiritualism?" I asked, thinking of the prominence given to certain "spirit-revelations" in a Sunday paper.

"I feel that the vogue of spiritualism is a distinct challenge to the preacher which can not be ignored. It is a difficult subject, but it must be tackled. The only real

answer to spiritualism is a redefinition of the Christian doctrine of immortality, which, in the last resort is simply the Christian doctrine of God. As regards our relation to the dead, our fear of Romanism has hampered our exposition of the truth. For example, we still use the words, 'To-day thou shalt be with me in paradise' as an argument against purgatory, when we know all the time that according to scripture and the doctrines of the Church Jesus himself did not go to paradise that day, but 'descended into hades.'"

Mr. Rattenbury is emphatically in

"his own place" in the pulpit. Possess in social converse of a constitutional shyness that does not fit in with one's conventional conception of an organizer and leader, he lets himself go in public utterance. Then he is at grips with opposing forces; the spirit leaps out of its sheath, and the prophet's message strikes home with the swift directness of a bowman's dart.

WE VERSUS THEY

The Rev. JOHN EDWIN PRICE, Auburn, N. Y.

BECAUSE every human being is more or less selfish, perhaps of necessity, the "I" is bound to bulk large in his scheme of things. If we would appeal to a stranger to take an interest in some plan we are promoting, or some stock goods or service which we are selling, we must forget ourselves utterly, quite hiding ourselves from sight, and show him the personal advantage of listening to what we have to say and of acting upon our suggestions. And it is only as we can make our ideas strong and convincing that we can hope to "sell" what we have to offer, whether it be ribbons or religion, ideas or ideals.

When we have finally interested our prospect, we can venture forth from our own place of hiding and begin to use the pronoun "we," which implies nearness, friendliness, and even something of intimacy. Great is the compelling power of that little word of two letters. It describes us and our immediate associates. It takes in the ego, the I, and those who are in accord with us. It suggests a circle complete and symmetrical.

But as soon as "we" begin to talk about that great and undetermined body which we describe as "they," we set ourselves apart from them. "We" are a group bound to be in accord, and we feel at liberty to criticize, to berate, and to condemn those whom

we describe as "they." Yet why should we divide our American citizenship into the "we" and "they"? A house divided against itself can not stand.

Unity is the keyword of success for any organized body or any nation, either large or small. It is the Open Sesame to permanent progress. It is the supreme need in this hour of crisis, in this day of such great divergencies of aim and effort. If in every walk and department of life men could fully realize that they are integral and necessary parts of the great whole, we would be far advanced toward a peace and prosperity that would be real. If we all had the thought thoroughly soaked into our systems that we can not injure the whole without hurting the part and that being a part we might get hit, the whole nation would be better off.

St. Paul realized this fundamental truth 2,000 years ago. In his simple, telling illustration of the body he reveals the fact of interhuman responsibility. He also gives a hint of the splendid possibilities when the responsibility is recognized and accepted. There is one very important phrase in his statement, "In the same spirit." If all the world to-day had the same spirit of fair play, of the square deal, of the Golden Rule, how

different things would be. If all would only cooperate in the knowledge that all are co-necessary in the working out of the great eternal plan, the battle would be half won. For "if they were all one member, where were the body? The eye can not say to the hand, I have no need of thee, or the head to the feet, I have no need of you. Nay, much rather, those members which seem to be more feeble are necessary."

Surely, here is a quickening thought for our times. What a death-blow it gives to the monopoly of any class! When will we learn that as the eye can not say to the hand, I have no need of you, so the laborer can not say to the capitalist, I have no need of you; nor the builder to the designer, I have no need of you? Let us realize that we are a part of this complex mass of arts and business and machinery and science called civilization. We is the big word to-day. Let us mull it over in our minds until it becomes a part of us, until it tingles in its full meaning to our finger-tips. Let us sleep over it, dream over it, think over, in, through, and around it until it compels us to act—act, I said—in terms of "we." Any other type of thinking will lead but to idle terms of "they."

It is easy to shirk responsibility and to lose our sense of true perspective when we say "they." There is the difficulty to-day. We have too often thought in those damning terms of "they." Why don't they do this; and why do they do that? We forget that we are living in a democracy where we do things and where there is no they.

If we are thinking only in terms of "they," then we are nothing, and as consistent nothings should have nothing to say.

But, if we are we as I believe we are, let us make things as we want them, for we are the people. We are

this democracy. We are the big U. S. of the world.

So goes the thought in specific realms. We are the firm. We are the church. We are the society. We can make ourselves what we will. We can have what we want. Ergo, peace—yes, that peace which floweth like a river and that passeth understanding.

An anarchist is one who resents and resists all law that is displeasing to him. He is the concrete expression of the thought, "they did it," "they are to blame," "they owe me a living." Those who think in this manner have never caught the first gleam of democracy. They are mentally confused and are thinking wrongly, "I wanted this and they did that," when in reality the anarchist should say, "We did it and we should abide by it, until we repeal it!"

One of the big troubles in the industrial world is that all concerned—or nearly all—are thinking in terms of they when all should be thinking in terms of we. One side is as necessary to the other, as the left hand to the right. They can not get along apart, any more than the front side of a sheet of paper could get along without the opposite side. Tho apparently different sides, still they are one. As they can not get anywhere apart, for heaven's sake let them stay together and not try to punch holes in each other. Let's go!

Capital would be as nothing without labor. The dollar is shrinking fast enough with the disturbance of the industrial balance that loafing labor has so far made. Of what value, pray tell, would ten dollars be if all labor quit for one year? It wouldn't buy a ham sandwich minus the ham. And in case of a real honest-to-goodness revolution, your tawdry ten-spot wouldn't buy the shadow of a coffee-bean in a cup of hot water.

On the other hand, if capital should lie down, civilization would find itself

on a greased chute headed for savagery—and extinction. In very short order, the laws of the jungle would prevail, for the average laborer without large capital would prove about as adept at steering financial ventures and guiding big enterprises, as a Black Hawk Indian would be at running a Hoe printing-press for one of our great dailies. The good Lord knows, if no one else does, that even our efficiency experts make mess enough of things at times. Where would we arrive, and when, with inefficiency at the helm?

Altho men are co-necessary, men are not equal, theory to the contrary. Some have built up their natural capabilities; others have allowed them to atrophy. Those who have struggled and sacrificed in their early days are deserving of reward for initiative and extra effort.

We must be rid of this havoc-mak-

ing habit of sneering, carping, grumbling at, and adversely criticizing those who are actually more finely developed and more capable than we are. Let us be honest and recognize true worth. We can never build ourselves up by trying to pull others down.

We must cease thinking in terms of "they," and begin thinking in terms of "we" in America. We are many members, yet one body!

To the individual with a pet "peeve" against his organization, I would say in the words of Elbert Hubbard:

"So long as you are a part of an institution, do not condemn it. Not that you will injure the institution—not that—but when you disparage the concern of which you are a part, you disparage yourself."

All our strength is in our union
All our danger in discord;
Let us work in peace henceforward
Brothers, we, in sight of God!

ELDER BREWSTER, LAY PREACHER OF THE PILGRIMS

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Of all the virile men of the *Mayflower*, none surpassed in influence and moral worth the godly Elder Brewster. John Carver was six or seven years his senior, and William Bradford had more the scholar's sense and training, but William Brewster probably surpassed all the rest of the company in those qualities of head and heart which made for personal strength and influence in an enterprise so daring as that to which the Pilgrims set themselves. Even before the valiant company launched forth on their great adventure, Master Brewster had experienced a varied life of fortune. While little of interest is known of his immediate forebears, William Brewster was molded by forces which might be suggested, at least, by three localities,

Serooby, Cambridge, and the Netherlands.

The region round about his native town of Serooby was a notable one. The shires of York, Lincoln, and Nottingham join where the Idle and the Trent unite their waters to form the Humber. Puritanism waxed strong and aggressive in this neighborhood, and was not always willing to make its protest against growing abuses within the fold of the English Church establishment. In this region Robert Browne, founder of the "Separatists," and John Smyth, vigorous Come-outer, were potent religious factors at this interesting period, and were nowhere more powerful than here. The modest town of Gainsborough was the center of a robust Separatist congregation. One section

of this church withdrew and gathered at Scrooby, only ten miles away, and met regularly in the home of William Brewster, who had become master of Scrooby Manor, and was postmaster of the village—a position then of no little dignity. Being a man of some financial means, Brewster gave liberally to the welfare of his brethren and the cause they dared espouse, against both the Puritan and the Churchly parties. Of this little company of "Brownists," as they were called, John Robinson was the teacher and Brewster the ruling elder. Brewster was born and brought up in the very center of Separatism.

But, no doubt, his residence as a student at Cambridge, tho comparatively brief, had also been influential in the shaping of his religious views. The mark of such men as Cartwright, Browne, Smyth, and Johnson was fresh there. Cambridge had become the nursery of Puritan leadership; and one had only to follow the full logic of Puritan principle to be led into a complete protest of separation from the English Church as then established and administered.

When young Brewster left Cambridge about 1584, he became confidential secretary to William Davidson, ambassador, and afterward Secretary of State to Queen Elizabeth. With his chief, Brewster went to Holland on important public business. It is highly probable that during the three years stay in that country he came into contact with the Dutch Mennonites, was impressed by their love of religious liberty, and breathed with much satisfaction the freer spiritual atmosphere of Holland. These impressions he doubtless brought back with him to his native Scrooby, and as we have seen, became a leader among that party of Puritans who dared come out from their former associations for the sake of a larger freedom of faith and practise,

and, as they conceived it, for a purer life and teaching. Along with others he suffered much—not only social and political ostracism, but even fine and imprisonment.

It was about the year 1602, possibly later, that the first Separatist church was constituted by "covenant," forming the earliest "Church of the Pilgrim Fathers." It was composed of a company of Lincolnshire and Nottinghamshire reformers. Later a second church was formed, meeting at Scrooby in the manor house of William Brewster, as already mentioned. The ruling elder, Brewster, with his big-hearted generosity, not only hospitably entertained the church in his home but gave liberally of his somewhat ample means for the help of the needy. This spirit continued to characterize him after the flight of the little church to Holland in 1608. Motley, historian of the Netherlands, gives this interesting glimpse of the elder's life in Leyden:

"Mr. Brewster, who had been reduced almost to poverty by his charities and munificent aid to his struggling brethren, earned his living by giving lessons in English, having composed a grammar, according to the Latin model, for the use of his pupils. He also set up a printing establishment, and published many controversial works" (*John of Barneveld*, vol. ii, p. 288).

After a brief residence in Amsterdam, the little traveling church came to Leyden. Here many of the party found employment in woolen mills. Brewster became teacher, printer, and publisher of pamphlets that it would not have been safe to print in England. Under leadership of Robinson and Brewster the church grew. But its very progress and the printed matter sent forth soon became a cause of alarm to some and awakened enmity among others. The Dutch asylum seemed about to fail them. They could not conveniently remain; they could not safely return to England. At least, "the Pilgrim ark

was not to be swamped in the Dutch ocean."

The story of the journey from Leyden to Southampton, thence to Plymouth, and of the long voyage to Plymouth Rock, is too familiar to need recounting. The Brewster family on the *Mayflower* consisted of the elder, who was about fifty-four years of age, his wife, about three years his junior, and two little Brewsters, Love Brewster, a lad of seven years, and Wrestling Brewster, about two years older. With the exception of Master John Carver, Elder Brewster appears to have been, in age, senior to the others who set sail with them; in all one hundred and two souls.

While William Bradford and Edward Winslow were capable of exercising their spiritual gifts with much ready power, the religious leadership fell chiefly upon the elder. The little emigrant company still regarded themselves as members of John Robinson's Leyden church; and by their pastor's counsel, Brewster being only a ruling elder, never attempted to administer the ordinances, which even by these free "Separatists" was regarded as the function of ordained ministers only. Preaching, however, was not looked upon as belonging alone to the clergy. Hence Elder Brewster became the natural leader of worship and lay minister of the flock. Marriage not being regarded as a sacrament among the Separatists but chiefly as a civil contract, the elder was perfectly competent to tie the necessary matrimonial knots. For a decade or more he was to all intents and purposes the pastor of the colonists, and withal, a very effective preacher. The duties of a ruling elder were quite broad, particularly in the absence of a pastor and teacher. The many descendants of the *Mayflower* may well rejoice that these Pilgrims did not regard marriage as rightly performed only by an or-

dained pastor. The rite was celebrated, however, before the governor and in the presence of witnesses. It is manifest that the position of elder was one of great dignity and influence. In the signing of the compact by which the company became "a civil body politic," Brewster's name stands second, between that of John Carver, the governor, and that of John Alden. He was a mighty man in practical affairs, as well as a saintly leader in religion. His wise counsel and guidance were of the highest value to the struggling Pilgrims, setting up their new home in a strange, inhospitable land. One of the first things the elder did was to lay aside his cloak, and with Standish and Alden and the younger, sturdy men, set himself to felling trees with the vigor of a practised woodsman, far less awkward than Master Bradford, who is said to have "chopped with an odd dignity" of one whose superior skill lay quite in another direction.

The first worshiping places, where Elder Brewster conducted the services, were in God's great out-of-doors or in houses of the people. It was not till 1622 that a regular place of prayer was made. Bradford thus describes it:

"This somer they builte a fort with good timber, both strong & comly, which was of good defence, made with a flate roof, & battlements, on which their ordinance was mounted, and wher they kepte constante watch, espetially in time of danger. It served them allso for a meeting house, and was fitted accordingly for that use."

Quite evidently the Pilgrim Fathers knew how to keep their powder dry while trusting God for protection. A Dutch merchant, De Rasières, having visited Plymouth in 1627, from Fort Amsterdam (New York) thus described the Pilgrim meeting house:

"Upon the hill they have a large, square house, with a flat roof, made of thick sawn planks, stayed with oak beams, upon the top of which they have six cannon, which shoot iron balls of four and five pounds, and command the surrounding country. The

lower part they use for their church, where they preach on Sundays and the usual holidays. They assemble by beat of drums, each with his musket or fire-lock, in front of the captain's (Myles Standish's) door; they have their cloaks on, and place themselves in order, three in order, and are led by a sergeant without beat of drum. Behind comes the governor (William Bradford), in a long robe; beside him on the right hand, comes the preacher (Elder Brewster) with his cloak on, and on the left hand the captain with his side arms and cloak on, and with a small cane in his hand; and so they march in good order, and each sets his arms down near him."

A further and later glimpse of the sort of service the Pilgrims enjoyed is recorded. It was the occasion of a visit paid by Governor Winthrop and Rev. John Wilson of Boston to the colony of Plymouth. The distinguished guests were met by

"the governor of Plymouth, Mr. William Bradford, a very discreet, grave man, with Mr. Brewster, the Elder:

"On the Lord's day there was a sacrament which they did partake in, and in the afternoon, Mr. Roger Williams (who had joined the colony for a time), according to their custom, propounded a question, to which the pastor, Mr. Ralph Smith, spoke briefly; then Mr. Williams prophesied, and afterward the governor of Plymouth spoke to the question; then the Elder (Brewster), then some two or three more of the congregation. Then the Elder desired the Governor of Massachusetts and Mr. Wilson to speak to it, which they did. When this was ended the deacon, Mr. Fuller, put the congregation in mind of their duty of contribution, upon which the governor and all the rest went down to the deacon's seat, and put into the bag and then returned."

It will be observed that with the coming of Mr. Ralph Smith Elder Brewster was able to lay down some of his exacting duties as preacher. Smith was an ordained Separatist minister, who had, by some method or other, succeeded in reaching Salem, in company with a boatload of Puritans in 1629. These had little sympathy with his views. Naturally he gravitated to Plymouth and became the first settled pastor of the colony. But Brewster never lost his influence as the beloved elder. Indeed, it is said the church preferred to listen to

Brewster, who "taught wise every Saboth, and y^e both powerfully and profitably, to y^e great contentment of y^e hearers, and their comfortable edification; yea many were brought to God by his ministrie."

The importance and impress which Mr. Brewster gave to the work of the ruling eldership may be discerned by the fact that Cotton Mather in 1726 stated that the office of ruling elder (in Massachusetts) had been almost extinguished within the half of one century, yet at Plymouth the office continued for a century and a quarter, or till the death of Thomas Faunce in the year 1746. It was also probably no little due to Elder Brewster's liberal-minded leadership that the Pilgrim Fathers were never such bigoted persecutors as were the men of Massachusetts Bay. It would seem a pity that the Pilgrim stream of Separatism was so soon lost in the larger and more influential current of Massachusetts Puritanism.

Mr. Brewster's charity is disclosed in his attitude toward Roger Williams, who, not feeling altogether content in Massachusetts, came to Plymouth, where he remained for three years, assisting the pastor, Mr. Ralph Smith. It was at Plymouth that Mr. Williams underwent further changes of religious view, causing some alarm among the leaders, who discerned his tendency toward the position of Anabaptists. The personal attractiveness and force of Mr. Williams drew many to him, and there was about to appear in Plymouth a fine occasion for much trouble to the flock. It is recorded that at this critical juncture,

"through the wise counsel of Mr. Brewster, the ruling elder, fearing that his (Williams') continuance amongst them might cause divisions . . . the Church at Plymouth consented to his dismissal, and such as did adhere to him were also dismissed, and removed with him, or not long after, to Salem."

Three centuries have passed since "freedom's ark reached its Ararat" on

Plymouth Rock. If this ark had a Noah, it was Brewster. During his lifetime he held the course true to the reckoning. John Higginson declared, "This is never to be forgotten that our New England is a plantation of religion and not a plantation of trade." This was Master Brewster's steadfast ideal. In an age when it was said

there were three kinds of ministers, "Preachers, no preachers, and men of scandalous lives," the elder always rang true. He died after seventy-eight years of rich, eventful living; twenty-four of them at his beloved Plymouth, on April 10, 1644,—the first and noblest lay preacher of the Pilgrims.

WHERE CHINA IS LEADING THE WORLD¹

ELSIE McCORMICK, Interchurch World Movement Correspondent in China

AMERICA, as a rule, is not very willing to admit that she has anything to learn from China—least of all, anything pertaining to the Christian Church. Yet the developments of the last few years seem to indicate that the missionaries and Chinese Christians are solving the question of church unity, while the Christians of America are still putting timid toes into the waters of cooperation. The most recent achievement is an agreement which will bring the Chinese members of the Presbyterian, Congregational, and English Baptist churches into one body. This agreement will affect over 100,000 people and will mean that one-third of the Chinese Protestant Christians are united in a single church. The Welsh, Scotch, English, Australian, Canadian, and American branches of the Presbyterian Church have joined in the movement, as well as the London Missionary Society—a strong English Congregational body—and the American Board (Congregational).

The Baptist element is taken into consideration by a ruling which permits each church to decide upon its own method of baptism. Members of the individual churches may choose whether they desire the Presbyterian system of government by elected representatives or the Congregational plan of voting by the entire body. In the two great coastal provinces of

Kwantung and Fukien the united church is an accomplished fact; in other parts of China it is being created as rapidly as certain technical matters can be arranged.

The new Chinese church did not grow up overnight, however, nor was China always a good field for the study of religious harmony. There was a time when each mission station was a unit by itself, when even members of the same denomination never met each other in conferences or assemblies. Isolated by lack of railroads the missionaries had every chance to grow a fine crop of prejudices and fixt ideas. There is no question that a few did sprout, but the harvest would have been much larger had it not been for the opening of the summer resorts and the gradual improvement of transportation.

The average American is not likely to associate the summer resort with church unity. In China, however, the concentration of the missionaries at a few points during the hottest summer weeks meant that they met members of their own denomination and workers from other churches. The Anglican decided that his Methodist partner on the tennis court was a human sort of fellow, despite his opinions on apostolic succession; and the Baptist concluded that the members of the Presbyterian family in the next bungalow were pretty good Chris-

¹From News Bureau Interchurch World Movement, New York City.

tians, even if they had not been immersed. It was natural that union religious meetings should follow, and that the missionaries should gather in informal conferences for a discussion of mutual problems. The Anglican, or Methodist, or Presbyterian learned with a little shock of surprise that his neighbors were battling with just the same questions as he faced, and that they needed his help in working out a solution.

From informal conferences grew plans to make the resorts correspond to the summer schools of American universities. Now courses in everything from evangelistic methods to the latest wrinkles in social service are offered each year to representatives of the hundred or more mission societies at work in China.

On the heights of Ome, the sacred mountain of West China; at Kuling, in the hills above the Yangtze; and at Kiukiang, near the coast of the Eastern Sea, the spirit of Christian unity was quickened to active life and later carried into the cities and countryside for the enrichment of the whole Church.

There have been many other influences in the direction of religious unity. Not the least of these is the China Inland Mission, a society organized on international and interdenominational lines, which has more missionaries on the field in China than any other body. Its representatives are asked to subscribe only to a few general principles; they are permitted to teach the creed of their own denomination. In the case of the Anglican members who must have episcopal direction, there has been an effort to group them in the same districts; but otherwise the mission workers have no control except that of an interdenominational board. In remote interior cities, in the so-called "tribal" sections of Yunnan and Kweichow, and in the mountains of

western Szechuen and in many districts which otherwise would be neglected, one thousand devoted men and women are proving that effective missionary work does not need a denominational tag.

Another important influence has been the growth of union colleges and universities. The missions at work in China soon discovered that no one society, working alone, could hope to man a university with an adequate staff of specialists. There are now forty-three union institutions of higher education including colleges, normal schools, medical schools, and theological seminaries. Nine boards are helping to maintain the Shantung Christian University alone. One-fourth of the men's colleges in China and all of those for women are under mission control. Only eighteen of these institutions are supported by a single board, and these are, as a whole, not up to the standard of the union colleges in size or equipment.

The movement toward union received a great impetus when Dr. John R. Mott visited China in 1913. Bearing the message of the World Conference held in Edinburgh, Dr. Mott brought before the missionary body the necessity for outlining a national campaign of Christianization. The need for a China-wide program of action led to the formation of the China Continuation Committee. This body, which has sixty-five members, seeks to study the experience of the past and to learn the lessons taught by one hundred years of missionary work. In addition, it serves as an agency through which the Protestant Christian missions as a whole can speak. Its membership is one-third American, one-third British, and one-third Chinese. At its meetings, held once a year, such questions as the training of Chinese leadership are threshed out by representatives of two score mission boards.

When a young missionary came to China eleven or more years ago, he settled down at once in his station and proceeded to dig out the language by main force. During his whole first period of service he probably had no contact with China outside his own small city and no chance to walk around his job and see how it looked from all four sides. The missionary who comes to-day is assigned to one of the big union missionary training schools at Nanking or Peking. Besides learning the language by scientific methods, he hears lectures on the religious, political, social, and economic problems of China, meets Chinese men of affairs, and enjoys association with other young missionaries representing many different denominations. The missionary training schools put young workers about five years ahead of where they would be if they went directly to a station and took their course in the school of experience—a school which charges unreasonably high tuition fees and has no respect for the student's time. There is no other phase of church co-operation in China which has had more fruitful result.

From all parts of the field come straws showing which way the missionary wind is blowing. For instance, the American Episcopalians, Canadian Episcopalians, and members of the Church of England have formed one synod for all China. High-church, Low-church, and "Happy Medium church" have united in one theological school, where the various shadings of ritual are blended. The Methodist Episcopal Church (American) is making its seven conferences something more than third cousins to each other, and the Southern Presbyterians (American) have formed an inter-mission committee to emphasize the fact that one piece of mosaic is not a whole pattern.

Visitors in Shanghai with mission-

ary connections soon learn that the best place to secure sailings and to change money is not at the office of the versatile Mr. Thomas Cook, but in the headquarters of the Association of Mission treasurers. Representatives of the two foreign mission boards of the Methodist Episcopal Church, the Northern Baptist Convention, the London Missionary Society, and the Northern and Southern Presbyterian churches, decided some time ago that six could live nearly as cheaply as one, at least as far as office rent was concerned. After working under the same roof for a time, the treasurers woke up to the fact that they could secure better bank rates by selling gold together than by dealing separately. It was an easy step to combining all their business. Now one treasurer explains that there are no sailings before August with the exception of one inside cabin; another follows the acrobatics of foreign exchange, another supervises the book-keepers, and a fourth looks after insurance. This specialization has resulted in much more efficient handling of mission money.

There is now a movement to establish a Mission Architects' Bureau, with a central purchasing department and a training school for building supervisors. If elementary schools, country chapels, and mission homes were standardized, a great deal of time and money would be saved and many an architectural crime would be averted. The training of building supervisors would mean that the harried missionary escaped being dragged away from his work to watch two Chinese carpenters saw boards into wrong lengths. From all parts of the field has come a demand for building supervisors, trained to understand the ways that are dark to the average missionary. A union school is looked upon as the only adequate solution.

The Mission Architects' Bureau will no doubt be housed in the proposed Mission Building to be erected in Shanghai, where the China headquarters of practically every American Protestant missionary society will be located and for which a gift of \$150,000 has already been received. The effects of living under the same roof has been illustrated in the case of the Treasurers' Association. No fortune-teller would endanger his reputation by predicting that adjacent officers will make ecclesiastical barriers look like thresholds.

But acting as a unit in business is much easier than combining in evangelistic work. Presbyterians, Baptists, Lutherans, and Methodists, may agree that three and five make eight, without being able to hit a common definition of grace or to decide the relative value of faith and works. Even in this field, however, the spirit of church cooperation has become a moving force. In Hangchow a union evangelistic committee with a full-time foreign secretary and a Chinese worker is guiding the religious work in the city. In Tientsin seven secretaries—one from each mission society in the city—are taking charge of every branch of mission work, one being assigned, for example to social service work, one to evangelism, and another to the promotion of Christian literature. In the great western province of Szechuen a central council has assigned definite territory to each mission, thus preventing overlapping in some centers to the neglect of others. Practically every large city of China has both a Missionary Association and a Pastors' Association, to serve as centers for united effort.

In view of these tendencies, it is hoped that the new church formed by the union of Presbyterians, Congregationalists, Reformists, English Baptists, and in one province at least

United Brethren, will soon include even more than one-third of the Chinese Christians. American Baptist missionaries have expressed their sympathy with the movement, and Bishop Molony of the Church of England suggested that the Church of England synod and the assembly of the new church meet at the same time, so as to facilitate "consultation on questions of common interest." The new body is known as the Christian Church of China. The missionaries desired to call it the United Church, but the Chinese objected that the word "united" recalled scars of old wounds which they preferred to forget. As there is no article in the Chinese form of the name, the name "Christian Church of China" does not imply that this body is the only Christian Church in China, a conclusion that might be drawn from its English title.

The formation of the church grew out of a council to organize one general assembly. Other denominations became so interested that at Nanking in 1918, a confession of faith was drawn up, to which Congregationalists, Baptists, Presbyterians, and members of the Reformed Church subscribed. The church is ruled by district assemblies and divisional synods, with a national assembly as its highest governing body. Whether the new organization will check the growth of the independent church movement, by which Chinese Christians are seeking to escape from Western denominationalism, remains to be seen.

Practically every American evangelical mission, whether it has joined with the union church or not, has been swept into the equally significant China-for-Christ movement. This great forward campaign, predominantly Chinese in leadership, seeks a nation-wide reawakening to the meaning of Christianity and its application

to China's present day needs. Setting out with a week of evangelism, it plans both to rouse the Chinese church to greater spiritual activity and to bring the gospel to the attention of China's unevangelized millions. As a step in this direction, it has become an ardent sponsor of the phonetic script—a new system of writing which reduces the thousands of characters to thirty-nine symbols.

Entirely undenominational in leadership and purpose, the China-for-Christ movement is drawing the Chinese churches together in a deep spiritual union that depends not at all upon the agreements of synods, assemblies, or conferences. Closely related to the movement is the recent sending out of the first Chinese Christian missionaries—they went to the interior province of Yunnan. These men and women are supported by a Home Missionary society, in which practically every Chinese church is actively interested and which has no denominational label. More than \$1,800 was contributed to this work at one Chinese missionary meeting in Hongkong. Groups of Chinese Christians sent funds from Australia and the Straits Settlements, while country churches in Anhwei, Kansu, and other remote provinces have given generously to the support of the pioneers.

But perhaps the Chinese church has other missionary work to do not in the province of Yunnan but in a partially Christianized country known as the United States of America. American Christians are usually born into a certain denomination,

inheriting its prejudices along with the family silver and Grandfather Appleton's nose. The Chinese, coming into Christianity by a different route, can see better than we the triviality of many differences that have kept denominations apart. Wearing no sectarian blinders, they can teach us methods of cooperation among different churches and can illustrate their success. Absolute unity, like absolute zero, may never be realized in practise, but at least there can be a joining of hands for the doing of big things together.

The movement toward Christian unity in China, both on the part of missionaries and of the Chinese church members themselves, means that a serious barrier to the spreading of the gospel will at last be broken down. This is especially significant at the present time, when Christianity is receiving more public recognition in China than ever before was accorded to it. In his first public address on reaching Shanghai from Paris, Dr. C. T. Wang, peace delegate and former president of the Senate, called upon every Confucianist to become a Christian, declaring that only through the principles of Jesus Christ could the world be saved from future wars. Supported as he is by both the northern and southern governments Dr. Wang is named in many circles as the man logically fitted to serve as next president of China. With a dynamic Christian of Dr. Wang's type in the presidential chair, only a church united in purpose and spirit would be strong enough to take advantage of the resulting opportunities.

FAMOUS DIVINES WHOM I HAVE KNOWN

By JAMES M. CAMPBELL, D.D., Claremont, Cal.

THE following sketches are confined to famous divines with whom I have enjoyed more or less of the touch of personal intimacy:

ALEXANDER BALMAIN BRUCE

Of these the first to come into my life was Professor Bruce. Our introduction took place on this wise;—One day when bombarding my Sunday-school teacher with questions which he had difficulty in answering, he said,

"There is a young minister by the name of Bruce who has come to the Free Church of Cardross, Scotland; he seems to have fought his way through the difficulties which are perplexing you, slip over the hill and hear him, I am sure he can help you."

And so it came to pass that I used occasionally to take my way on Sunday mornings to the Free Church of Cardross, which is about four miles from my native town of Alexandria.

The Free Church of Cardross was small, numbering not more than eighty members. It was composed mainly of intelligent farmers, who had fed upon the strong meat of the Shorter Catechism and the Westminster Confession of Faith, and like Scottish yeomanry in general, found the discussion of theological themes the most absorbing interest of a somewhat somber life. The trial sermon of young Bruce upon the character of Judas Iscariot produced something of a stir, but in spite of the protests of a conservative minority a call was extended to him.

Not long after his induction fresh trouble began to brew. His earnestness and ability were appreciated by all, but his theology was a puzzle even to his friends. They did not know where to place him. He had just passed through a severe and prolonged mental and spiritual struggle and had come out into a large place. In the transition some things had been left behind. The most marked feature in his preaching, and the one which occasioned the greatest perplexity, was the absence of current theological terminology. For instance, he was never once heard to use the expression "justification by faith": he sought for that time-worn phrase some modern equivalent such as "the spiritual adjustment of man." So with other familiar theological terms. He avoided

their use; and this gave rise to the unwarranted suspicion that he had ceased to believe in the doctrines for which these words stood. Mutterings of discontent were heard; and a trial for heresy seemed to be imminent.

The one thing that saved him was the presence of a group of young men who came from distant parts, attracted by the freshness of his message. The people reasoned in this way;

"These young men say that they are receiving benefit from the preaching of our minister; let us be patient with him; after a while we may come to understand him better; perhaps it is only his new way of putting things which is confusing us."

The result of this wise action was that within a short time the young minister had won the entire confidence of his congregation. Never was teacher more implicitly trusted; never was pastor more tenderly beloved. And when after nine happy and fruitful years he went to Broughty Ferry, the sense of bereavement was on both sides bitter and enduring. Indeed I heard him confess that when ministering to that fashionable church and when occupying the chair of New Testament Exegesis in the Free Church College, Glasgow, he felt that he had left his heart behind him in his little country parish.

The kind of preaching which Dr. Bruce gave to his village flock may be guessed when it is told that his first series of sermons consisted of the chapters which make up his masterly volume entitled *The Training of the Twelve*. These chapters were not however given *verbatim*. Their thought was poured out in extemporaneous address. At this time Dr. Bruce spoke without the use of manuscript. The story is told that upon one occasion, when compelled to consult his notes, he returned them to his pocket with the remark "That is the right place for this kind of thing!" His delivery was marked by great power of personal appeal. Seldom have I listened to a preacher who was more *en rapport* with his audience. During his most impassioned utterances the silence was often oppressive, and when the audience was let down to a more restful plane there was a general sigh of relief.

It was my good fortune to come into contact with Dr. Bruce in a variety of ways during his stay in Cardross. He lectured frequently in Alexandria, before the Mechanics Institute, and also before the Young Men's Christian Association, of which I was secretary. The two lectures which I remember were on "Music," and the "Life and Writings of Carlyle." At that time the Cardross minister was an ardent disciple of Carlyle. He was steeped in his philosophy, and was wont to speak of him as the most liberating and stimulating influence that had come into his life. It was this enthusiasm for Carlyle which, by the way, formed one of the strongest links between him and the young men who waited upon his ministry.

One thing about which in our discussions we differed was our estimate of St. Paul. He did not like Paul, and frankly said so. He thought that he had befogged the simple teachings of the gospels. When I told him that Paul had been to me the interpreter of Christ, and that it was through him that I found Christ he was astonished. He did not take much interest in the mystical side of religion.

His posthumous article in the *Encyclopædia Biblica* on "Jesus" brought to his friends bewilderment and regret. It seemed to present a view of our Lord which was purely naturalistic. The method pursued is strictly scientific and historical. It rigorously excludes all reference to the divine Christ; who is referred to however as, "the author and object of the Christian faith." It was doubtless unwise and misleading for Dr. Bruce to eliminate all of the divine elements from his argument; the human and the divine being so interblended in the life of Jesus the Christ that it is often impossible to separate them; yet I can not believe that he had surrendered his faith in the living Redeemer by whose presence the Church is inspired and sustained.

Speaking to me in the intimacies of personal friendship at the time that article must have been going through the press he said with deep emotion,

"I have often been accused of breaking down the faith of others in the divine element in revelation; but I wish to say that I have never written a line without feeling that the Master himself was looking over my shoulder; and in all that I have written my

chief purpose has been to exalt him before the eyes of men."

Let others make what deductions they may from the famous encyclopedia article, I can not help believing that it is capable of an interpretation consonant with that tender testimony of love and fealty to the Head of the Church.

JOSEPH PARKER

About the time when I decided to study for the ministry my attention was attracted to a number of articles appearing in the *Pulpit Analyst* and the *Homilist*, by Dr. Joseph Parker of Cavendish Street Chapel, Manchester. So strongly was I impressed by their freshness and originality that I went to take council with the writer regarding my future career; with some thought of entering the theological school which he was founding. This infant institution was called Cavendish Theological College. It was short-lived, and afterwards became Nottingham College. While it lasted Dr. Parker was its main asset. His chair was that of homiletics, a position for which he was eminently fitted. I did not find in it enough to warrant my enrolling as a student, and the path of providence led me elsewhere; but I tarried in Manchester four months, during which time I enjoyed the ministry of the most inspiring preacher it was ever my good fortune to hear; and the lapse of well-nigh sixty years has not effaced from memory some of the powerful and original utterances which fell from his lips. Several of the sermons which I heard were published after Dr. Parker removed to London, in a volume entitled *The City Temple*. But more than the vision of that noble, leonine head, and the sound of that wonderful voice, is the memory of the hearty hand-grip of the man whose council I had come to seek, which my extreme shyness prevented me from profiting by as I might have done. But the touch of his inspiring personality was powerfully felt, and while Joseph Parker the preacher was great, Joseph Parker the man was greater.

There was a story current at the time of his skilful way of dealing with his students as teacher of homiletics. A student had read a scholarly and well-prepared trial sermon. When it was finished and he looked

for a word of approval, the good doctor drew himself up and remarked,

"If you had been as anxious to get something into my mind as you were to get something out of your own, your sermon would have been more effective."

Then he added,

"The aim of a preacher should be not to relieve his memory of a burden, but to edify his hearers by imparting to them the truth."

It was impossible for Dr. Parker himself as a preacher to miss an opportunity of being dramatic. I remembered listening to him as he preached one of his remarkable sermons. When about half way through he suddenly stooped in the middle of a sentence, closed the Bible over his manuscript with a bang, and looking over the audience said, after a long and impressive pause,

"You know that I was changing my residence last week; for days I have been eating from the top of packing-boxes, and writing where I had a chance. I had just got so far in the preparation of my sermon when I had to stop. So that is all I have to give you."

Of course he could have finished his sermon extemporaneously, but that would not have been Joseph Parker.

I did not see Dr. Parker again until 1873 when he came to my Scotch parish in Langholm, Dumfriesshire, to visit his wife's kinsfolk. He was then at the zenith of his power and popularity, and was about to leave Poultry Chapel for the City Temple, which was being built for him—which became next to St. Paul's Cathedral the center of religious interest in London. He became enamored of our border town and of the surrounding country, with its marvelous scenery, and its glamour of romance, and for several years after he paid it an annual visit, on each occasion preaching in my former pulpit. When I returned to visit the scene of my former ministerial labors eleven years after, the name of Dr. Parker was a familiar one in every household; and many were the stories I heard of his boyish exuberance and frolicsomeness, as he rambled among the hills and vales of Eskdale, and made himself the friend of the common people of the countryside.

The next time I met Dr. Parker was in 1887 when he came to America to preach the Beecher Memorial Sermon. Before his return he made an extensive lecture tour,

which brought him to Milwaukee, Wisconsin, near by which city I then resided. He gave his celebrated lecture on "Clocks and Watches." Brilliant, witty, and dramatic tho it was, it was not equal to the best of his sermons. At its close I went up to speak with him. His first exclamation was, "O, Campbell! what ever induced you to leave your Langholm parish, the loveliest spot on God's earth?" America bewildered him. Its vast distances appalled him.

"I have been traveling for weeks," he said, "in those American contrivances falsely called sleepers, and am worn out. At the end of my journeys my wife has to stand at my bedroom door with a bayonet and see to it that I get a snatch of sleep, I thought that I was a man of average intelligence and understood something of the size of this country, but I have been woefully mistaken. The half has never been told."

The life of Dr. Parker written by my intimate friend Dr. William Adamson, and published only a few months before the death of the former, presents in many ways an interpretative view of his complex character. In writing it Dr. Adamson labored, however, under the disadvantage of knowing that his pages were to be scanned by the eye of his friend. Moreover, he was too near the subject of his sketch to see him in his just proportions, and he was too much dazzled by his good qualities to give full weight to his human frailties—which to many were not the least interesting and illuminating things in his many-sided character.

Reference is frequently made to his egotism—which was indeed colossal; so colossal as to be almost sublime. But it was never offensive, being so charmingly frank and naive.

His character and gifts were certainly unique. He stands in a class by himself; and no one maintained more sturdily the right to be himself. It is useless to compare him with others for there was never another like him. His life, too, was all of a piece. The child was father to the man; and the man possessed in his sum total something of the best that English Nonconformity could produce. He epitomized Nonconformity, altho his sympathies went beyond it. He was a creative force as well as a product, and filled in the religious world of England a place equal to that of Beecher in this country.

JAMES MORISON

In the spring of 1859 I entered Glasgow University and in the fall of the same year the Evangelical Union Academy. This brought me into touch with the two men who did most to mold my life. The first was Professor Edmund L. Lushington, who married the younger sister of Tennyson, and to whom the poet refers in *In Memoriam*, in the lines

"And thou art worthy, full of power,
And gentle, liberal-minded, great,
Consistent, wearing all that weight
Of learning like a flower."

Of this shy, retiring student, and heaven-born teacher, who possess in such a high degree that subtle, undefinable quality called presence-power, I fain would speak, but the restrictions of this paper forbid, and compel me to pass on to Dr. James Morison, the other molder of my life—than whom there had appeared no more commanding figure in Scotch ecclesiastical circles since the death of Chalmers. His career as a student at the University of Glasgow had been one of unusual promise. He was a favorite pupil of Sir William Hamilton, and of Professor Wilson, better known by the *nom de plume* of Christopher North—both of whom predicted for him a distinguished future; and fully was their prediction verified.

Shortly after his settlement as minister in Kilmarnock in connection with the United Secession Church the cry of heresy began to be raised against him. To us in the present day it seems incredible that the elemental truths for which he contended—namely, "the three great universalities"—that God the Father loves all men without distinction and without exception, that Christ died for all men without distinction and without exception, and that the Holy Spirit strives with saving intention with all men without distinction and without exception—we say, it seems incredible that these truths which have become religious commonplaces should have been branded as heresy. But that was the day in which Calvinism rested upon Scotland as a pall.

The trial of Dr. Morison in 1841 was an affair of national interest, inasmuch as it brought to a practical issue the long drawn-out atonement controversy. After his excommunication he became the center of a new religious movement which took the name of "The Evangelical Union." This was in

1843; the same year in which the Free Church was formed. It continued in existence thirty-three years, when it united with the Congregational Union, and so passed out of present-day history.

This new sect was everywhere spoken against. Its adherents were generally styled "Morisonians," after the name of their leader. It is hardly possible to conceive of the rancor and bitterness of the orthodox toward them. But gradually they won their way into public favor until no body of Christians in the land was held in higher regard.

The statement that the heretic of yesterday is the conservative of to-day has seldom been more strikingly illustrated than in the case of Dr. Morison. The doctrines for which he so heroically contended have been accepted by the Church that cast him out.

The recognition of his scholarship came first from Germany, Dr. Bleek pronouncing him to be the foremost Greek scholar of his day. The University of Glasgow conferred upon him the degree of doctor of divinity, and included his commentary on Mark as a text-book in the curriculum of their divinity hall. Numerous commentaries and learned books came from his prolific pen. Toward the close of his life honors fell thick upon him, and when he passed away his praise was in all the churches.

The Theological Academy, of which he was Principal, produced some strong men, prominent among whom were Dr. William Adamson, biographer of Dr. Parker, and Dr. A. M. Fairbairn, Principal of Mansfield College, Oxford. The latter to the last delighted in referring to his great teacher, speaking of him reverently as "The Master."

In his earlier years Dr. Morison was a fierce controversialist. He fought with his back to the wall; and he neither asked for quarter nor gave it. His power of invective was terrible. And this belligerent spirit characterized the movement which he led. It was largely a movement of revolt and protest. Its hatred of Calvinism was intense. Hotly did it repel the imputation that God blew out man's candle from all eternity and then punished him for being in the dark. Its chief merit was that it contended stoutly for the freedom of the will and a chance of salvation for every man.

With the new advanced views of such men

as MacLeod, Campbell, Maurice, Kingsley, and Thomas Erskine Dr. Morison had little sympathy. His thinking was cast in the mold of the severest scholasticism—and much of it was the swan-song of an expiring theology; yet in many directions he was a mighty liberating force, and the theological atmosphere of Scotland after Morison was different from what it was before him.

Dr. Morison was a striking man to look at—tall, erect, Jovian of brow, and magisterial of manner. People turned to look after him as they passed him on the street. His students held him somewhat in awe; they sat adoringly at his feet and took from him any little token of personal interest and appreciation with humble gratitude.

Dr. Morison, one of the greatest men of his time, mellowed with age like the Apostle John, changing from a son of thunder to the personification of love. His career was like a day of storm which toward evening brightens up, and his going out was like a setting sun

"Which sinks not down behind the darkened west,
But melts away into the light of heaven."

ANDREW MARTIN FAIRBAIRN

Professor Fairbairn was my senior in the Evangelical Union Academy by three years. We did not see much of each other in the busy college days, but in the earlier years of my ministry we were thrown frequently together. I heard young Fairbairn speak during these formative years upon various occasions; but the production which impressed me most deeply was a paper which he read to a group of about six young preachers who met for mutual edification. It was one of a series which were afterward published under the title of *Studies in the Life of Christ*; and to me that is the best book he ever wrote.

Shortly after he left his first pastorate in Bathgate I occupied the pulpit for a Sunday and heard many echoes of his marvelous ministry in that town. I was told that when the miners went to their work early in the morning and saw a light burning in his study as they passed the manse they would lift off their caps and say, "He is preparing for us the beaten oil of the sanctuary." They were proud of their

young minister, and liked him all the more that he addressed them as philosophers rather than as common people. A small farmer who was one of his pronounced admirers, when twitted with the suggestion that he was too deep for him to follow, answered,

"Maybe, aye, and maybe, no; but I like to listen to the sough o' his voice as it passes me as I sit on the front seat of the loft."

He developed a group of strong thoughtful students of the deep things of God, especially among the young men of his congregation.

His success as a preacher in the University City of Aberdeen is a matter of history. In the wider realm of religious literature he won his spurs by an article in the *Philosophical Journal*. After that came his translation to the presidency of Lancaster College, and from that to Mansfield, Oxford.

Our ways parted and we did not come together again until we met many years after in the house of President Harper, of the University of Chicago. That meeting meant much to me. In some way I had got sidetracked; and I have no doubt that it was through his representation of things that I was invited to give a course of lectures before the divinity students of the University.

I remember asking him on one occasion, when Dr. Harper had left the room, if he thought that Dr. Harper knew what he was about in surrounding the iceberg of religious exclusiveness by which he was confronted with a gulf stream of modern thought. With a twinkle in his eyes he replied:

"To change the metaphor, I do not believe that he is building any better than he knows."

For the triumph of sheer intellectual power I never witnessed anything more striking than the way in which he swayed his audience in the Kent Theater of the University of Chicago when, for over an hour, he discoursed on the subject of Hegelianism. He held that picked company of eight hundred people enthralled; making his abstruse theme as popular as a novel.

It is a mistake, however, to think of Dr. Fairbairn as lacking in heart qualities. He was no mere doctrinaire, but was animated by a burning spiritual passion, which was

fed from a deep underlying evangelical faith. I remember how deeply hurt I felt to hear Dr. G. Campbell Morgan remark,

"I consider your friend Dr. Fairbairn to be one of the greatest hindrances to the cause of true religion in Great Britain, inasmuch as he is giving to the present generation of ministers an intellectual, as distinguished from a spiritual conception of religion."

Nothing could be more unjust than such a judgment.

Those of us who were fortunate enough to hear him when at the International Council at Boston he preached from the text, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth," can never forget its tremendous effect. It was one of the most powerful apologetics for evangelical Christianity to which I ever listened; and afforded abundant evidence that the highest intellectually and the deepest spiritually may be blended together.

As a public speaker Dr. Fairbairn always reminded me of a big merchantman that needs plenty of room in which to turn; and generally he seemed to be loaded down to the water's edge. For a little while he might wallow in the trough of the sea, but he soon righted himself and went plunging on through wind and storm, cutting his way through the billows rather than riding over them—in due time arriving safely in port with his priceless freight. Among the leaders and molders of religious thought I consider him to have been the foremost that British Nonconformity has produced within the last hundred years.

GEORGE MATHESON

When attending the University of Glasgow I had for a fellow-student George Matheson, who in after years won a conspicuous place as a preacher and in the world of letters. He was looked upon from the first as "a lad o' pairts," and a distinguished future was predicted for him. By all his classmates he was frankly accorded the place of primacy. Yet he was heavily handicapped, having been afflicted from childhood with failure of sight, until at the age of twenty he was practically blind. But never was a handicap more bravely surmounted. As his biographer says of him,

"Anticipating as it were the final results of the physical calamity that from his earliest years affected him, he took time by the forelock, and packed into school and college days all the learning that great ability and incessant application could acquire. He left the University of Glasgow the most brilliant scholar of his time."

In one of our classes I sat near to him and could observe him without being observed. He was always faultlessly dressed. At his side sat his sister who took notes for him and acted as his ministering angel, guiding him to and from college.

When he went to his little church at Innellan, down the Clyde, we who knew him followed his career with the keenest interest and waited the advent of the books which we felt were sure to come. The one I prize most is *Moments on the Mount*, which is in my judgment the best of all his devotional books as the *Spiritual Experience of St. Paul* is the best of his doctrinal books.

It was at Innellan that he wrote his immortal hymn, "O Love that will not let me go"; and altho his wise and judicious biographer states that the hymn was not called forth by any special circumstance, the general belief among his friends was that it was the fruit of a disappointment which came from the refusal of the young lady to whom he had been engaged to marry him on account of his blindness. And, if we apply to it the higher criticism test, it seems to demand just such a background. But be that as it may, it was the wine of a crusht heart that had triumphed over its sorrow; and never will a world that needs its comforting message allow it to perish.

Upon his translation to Edinburgh he at once came to his own. The students of all the theological halls crowded around him, his home became the center of attraction to the intellectual elite. His influence upon the young men of that university city was both deep and enduring.

When I got hold of his *Times of Retirement* (which was, I think, his last book) and read the brief historical sketch attached to it, I resolved to write to my old classmate, congratulating him on his life of eminent usefulness and expressing my own debt of gratitude for the inspiration that had come to me through the years from the reading of his books, but before that good

resolve could be carried out he suddenly and quietly passed on to the beyond.

JAMES DENNEY

Dr. James Denney was among the first of the group of Scotch divines to which I have been calling attention to visit our western domains. His excellent commentary on Second Corinthians had directed attention to him, and he was invited in 1894 to lecture at Chicago Theological Seminary, with the possibility to his being called to the chair of systematic theology. The subject which he chose for his course of lectures was, "Studies in Theology," and the system of theology which these studies presented took many of us by surprise. It resembled Nebuchadnezzar's image—a composite affair, with head of gold, breast and arms of silver, belly and thighs of brass, and feet part iron and part clay. It was an unconscious mirroring forth of the mixed condition of religious thought among the younger and more progressive men in Scotland at that time. The fear of setting an avalanche in motion had staved off from time to time the revision of the Westminster Confession of Faith, leaving theological activity to be expended mainly along lines of Biblical criticism—a thing that was possible within confessional lines because of the broad and liberal way in which that ancient document deals with the questions of inspiration.

Dr. Denney reminded one of Milton's descriptions of the lion at his creation, "pawing to free his hinder parts." The conservatives who listened to him were confounded and pained by his advanced views on inspiration, while on the other hand the liberals were equally confounded and pained by his crass views of truth, especially his views of the atonement. Such a mixture of the modern and the medieval spirit was something of a novelty to an American audience. In his view of inspiration Dr. Denney was as much ahead of the average opinion held by theologians in this country as he was behind it in his views regarding the substance of doctrine.

This doctrinal duality Dr. Denney never altogether outgrew. His best known book on *The Death of Christ*, while setting forth in a masterly way the fact of Christ's death for sin and the necessity for it, is marred by

an unrelieved view of the strictly substitutionary nature of the atonement; a view which demands an exact *quid pro quo* instead of being satisfied in finding in the atonement a substitutionary or vicarious element. It is marred still further by the cavalier way in which he dismisses all consideration of the mystical element in the atonement.

The same defect crops up, altho in a much less degree, in his posthumous work on *The Ministry of Reconciliation*—a monumental work—regarding the first chapter of which Sir George Adam Smith said to me during his recent visit that he considered it the most masterly forthsetting of the evangelical faith that has appeared in the present generation. With which sentiment I heartily agree. It ought to be published separately and scattered broadcast. The rest of the book does not keep up to that high watermark, but is marred by many lapses into the old way of thinking.

Yet in spite of regrettable defects all of Dr. Denney's writings possess a certain distinctive charm, which comes from their singular lucidity of style, their absence of technical terminology, but most of all from their honest attempt to look at the subjects under discussion not as propositions to be explained and proved but as heart problems to be tested by experience. There can be no question whatever that Dr. Denney has succeeded in making theology "living and powerful" by appealing to experience and insisting that the revelation of God in Jesus Christ, in which is found the basis of all theology, is a revelation which awakens a responsive echo in every human heart.

For some time to come Dr. Denney's books will be read with profit because they make Christ central, and also because they make their appeal to life; but they will prove unsatisfactory to those who come to them seeking light upon the unsolved problems of religion and hoping to find some foreshadowing of a system of theology mediating at once between reason and faith, and between reason and experience—as the theology of the future will unquestionably do.

MARCUS DODS

For many years I had known Dr. Marcus Dods through his frequent contributions to the *Expositor* and the *British Weekly*, and through his well-known and helpful books;

and had come to regard him as one of the sanest and best balanced writers of the day upon theological themes—one who could see a subject from every side, and could deal with controversial questions with eminent fairness. It was therefore no small delight to have him come into my life upon his first visit to America when he came to speak at the universities of Harvard and Chicago.

When I saw him it seemed as if I had always known him in a personal way. He was good to look upon. In outward appearance a typical Scot, tall, broad of shoulder, with a suggestion of granite strength underlying a native grace manner. A noble face, almost stern when in repose, but quickly lit up with the liveliest interest and the tenderest sympathy. Here was a man to be trusted, a man upon whom to lean, a man to love and be loved by, a man whose friendship would be to any one who could win it one of life's most prized possessions.

That was in 1904 when he came to deliver the Bross lecture on "The Bible, its Origin and Nature," at Lake Forest College, Chicago; but it was not until his second visit, about five years after, that I really got close to him, and then our friendship ripened quickly. In talking with him I found that his observations regarding men and things were shrewd and kindly. He understood the religious situation in America better than any of the other Scotch visiting divines, and excused our timidity in taking up questions touching Biblical criticism and theology on the ground that we as a young nation were necessarily absorbed for the

time being in practical affairs. He was astonished, however, to find that whereas in Britain the most advanced thinkers along lines of the newer learning generally retained their faith in the great evangelical verities, in this country they had a way of running into barren rationalism. But these things he regarded as passing phases of our religious development.

I happened at this time to be preparing a book on the subject of the atonement, under the title of *The Heart of the Gospel*. He read the manuscript with manifest interest, and gave me the benefit of his valuable suggestions, some of which I embodied in the final revision. He considered that in making divine fatherhood rather than divine sovereignty the central thing in God's relation to man. I had made the proper approach to the subject, and he remarked that if he ever wrote on the subject, which he intended some day to do, he would work along the same general lines.

Regarding his appointment to the principalship of New College, which took place shortly after his return, he wrote saying,

"I think it quite a mistake to put a man of my age into such an office; but my colleagues almost compelled me to allow the election to go on."

To his intimate friend, Sir W. Robertson Nichol, he pathetically remarked, "It has come too late." We are glad that it came, not only because it was an honor nobly won, but also because it afforded him the opportunity of ending his busy, useful life by burning down to the socket.

COMMENT AND OUTLOOK

By E. HERMAN, OUR LONDON CORRESPONDENT

Dean Inge on Reunion

DR. INGE is one of the comparatively few Christian leaders in England to-day who are really listened to by the man in the street as well as the man in the pew, and that mainly, perhaps, on account of his superb courage. Come what may, the dean of St. Paul's will say exactly what he thinks, and say it in the most direct and telling fashion. His latest utterance is on reunion, and it is sufficiently radical to make the bishop of

London gasp. Speaking at the great Christian Unity meeting, organized in connection with the Wesleyan Methodist Conference at Hull, he boldly declared that the time had come for a big step toward Church union, and that this step must be taken no matter what the bishops say. The day of sectarianism is past, and the best lay opinion is in favor of union. What Anglicans must do is to put away the absurd dream of reunion with Rome. For his own part,

he would like nothing better than to see people going to the Church of England in the morning and to the Wesleyan or Presbyterian Church in the evening. He feared the bishops were afraid of an Anglo-Catholic secession, and he characterized Anglo-Catholics as "the only absolute schismatics in Christendom." He believed in the policy of cooperation between Anglicans and Free Churchmen in preaching, practical work, and administering the sacraments. "I hope the bishops will bid us go forward on these lines. If they do not, we shall have to go forward without them." Here is plain speaking from a Church dignitary, and one need hardly say that the Anglo-Catholic journals took good care to ignore a speech that had already got the publicity it deserved through the secular press.

An Up-to-Date Greek Theological College

Among the members of the delegation from the patriarchate of Constantinople to the Lambeth Conference, was Kyrios Komnenos, professor of exegetics at the Greek Theological Academy on Halki, the most beautiful of the Princes' Islands, some ten miles from Constantinople. Founded as a monastery in about 857, the present building was erected in 1844 when it became the home of what is really a training school for bishops, since the academy is exclusively intended for the training of those who are to occupy the higher ranks of the Greek clergy. (Efforts are now being made to improve the education of the lower clergy, whose insufficient training is one of the weaknesses of Greek orthodoxy.)

The course of training at Halki extends over five years and the curriculum is in some respects quite surprisingly modern. True, it includes an appalling list of purely ecclesiastical

subjects, but it also embraces courses on psychology, sociology, pedagogics, and music, quite like an up-to-date American college. In one respect it is even ahead of our colleges, for two modern foreign languages are compulsory. (It is worth noting that every single subject of a yard-long curriculum is likewise compulsory, so that five years is not any too long a term for such elaborate training.) The college library is well stocked with books in many languages, and Professor Komnenos' private library contains a large number of up-to-date English, French, and German theological literature. We speak of the immobility of the Eastern Church, but it also is in the melting pot, and it will not be so very long before it may begin to fall into stride with the more progressive West.

A Philosopher in the Italian Cabinet—A Sign of the Times

In a greater or lesser degree, all nations involved in the war are suffering to-day from a wave of depression and disillusionment which, as Mr. Lynn Harold Hough has aptly phrased it, is the result of "the war-time inflation of our verbal currency." People do not find it easy "to turn great phrases into the hard cash of political action." Nowhere is the sense of disillusionment more poignant than in Italy. Her impulsive entrance into the war, her bitter mischances, and her ultimate disappointment have left her morally bankrupt. She is now in the trough of reaction, and nothing shows this more clearly than her choice of leaders—first, Giolitti as prime minister, and now Professor Benedetto Croce, the distinguished philosopher, as Minister of Education. The two men are in most ways worlds apart, but both warned their countrymen against enthusiasm in the hot-headed early days, and both were fiercely scorned in consequence.

Mr. Croce is an interesting personality. Hard, cold, remote, he corresponds to the popular conception of the philosopher. His books have been translated into every language, and his *Esthetics* especially have given him a world-wide fame. He is as violent an opponent of idealism as his cold nature will let him, and admires the English, because "by long training they have learned to hide from themselves the real ends of their actions." In politics he insists that all reference to morality is quite irrelevant. He denied that responsibility for the outbreak of the war and for its subsequent conduct could be fixt by one nation upon another. The only "moral" course in war was to win: all talk about treachery and cruelty was irrelevant. And this is the man to whom Italy is now entrusting its educational policy. Shades of Garibaldi!

A Rose-Red City of the East

"A rose-red city, half as old as time"—that is how Mr. Lowell Thomas describes ancient Petra of the Arabian desert. Taking his photographer with him, Mr. Thomas made the ninety-mile journey from Akabah to Petra, the city of the rose-red temple. Most of the buildings, indeed, are built of rose-colored sand stone shot through with blue and porphyry, but the temple with its enchanting approach and its unique gateway is the most wonderful of them all. Nobody knows when and by whom the city was built. It had its beginning long before Abraham, it was an old Edomite city when Israel came out of Egypt. To-day it is a dead city. The ruins of buildings remain, most of them in an excellent state of preservation; the streets are rich with laurels and oleanders; but the only inhabitants of Petra for the last four-hundred years have been the

millions of gorgeous wild flowers that flourish among the ruins.

Petra is a city of altar stairs. Stairs carved in the rock, some more than a mile in length, run to the top of nearly all the mountains around the city, and most of them led to "high places"—sacrificial altars, thousands of years old. The greatest of these stairways leads to the "Mount of Sacrifice," a lonely peak overtopping all the others. There are two altars there—one for making fires, the other provided with a "blood pool" for the slaughter of victims offered to Dushara and Allat, the chief god and goddess of ancient Petra. This mountain is, perhaps, the most perfect example of the ancient Semitic "high place" so often mentioned in the Bible.

An Anglo-Catholic on the Evangelical Revival

Rev. S. Baring-Gould—who, by the way, is over eighty and still a prolific writer, especially of fiction—is known the wide world over as the author of "Onward Christian Soldiers," with its inspiring declaration "We are not divided, all one body we." As a historian he is, however, considerably less catholic-minded, and in his new interpretation of the evangelical revival he has achieved a vilification of a great movement and its leaders which is quite characteristic of that narrow Anglo-Catholic section within the Church of England which is the despair of all lovers of Christian unity. According to Mr. Baring-Gould, John Wesley was guilty of "colossal egotism." A religious demagog, he made capital of the hysterical emotionalism of the people, the result being the belief that morals did not matter so long as the "soul" was "saved." The testimony of history to the influence of the evangelical revival upon English manners and morals seems to be non-existent for

Mr. Baring-Gould. One is not surprised to see that next to nonconformity in general and Methodism in particular he abhors the evangelical party within his own church. Foremost among the offenses for which he blames that party is the formation of the British and Foreign Bible Society, the Church Missionary Society, and other well-known evangelical agencies. In his opinion such societies are "most mischievous," since they are independent of episcopal control. He charitably adds that they breed office hunters, "men often who could not hope for preferment in the ordinary way, being unqualified in breeding or intellect, or those who are ready to adopt any party shibboleths for pay." It seems quite clear that when Mr. Baring-Gould averred in his hymn that we are "one in faith and doctrine, one in charity" the "we" referred to that "catholic" section of the Anglican Church which is the arch-schismatic in England to-day.

The Need for Scientific Psychic Research

In spite of the all but prohibitive cost of paper and printing, new magazines and reviews continue to appear. One of the latest arrivals is a new English review, *The Psychic Research Quarterly*, in which psychic phenomena will be dealt with in the spirit of patient, open-minded, scientific enquiry. One of the questions it will deal with as exhaustively as possible is spiritualism.

"Whether we like it or not," says the Editor, "spiritualism is a force in the modern world which can not be ignored . . . and it is well that the great mass of educated persons should know something of its true strength, weakness and dangers, should be able to distinguish between the serious elements in it and mere silly accretions, and thus be in a position to accept, modify or reject it for the proper reasons."

The distinguished philosopher, Dr. F. C. S. Schiller contributes a weighty article, pleading for a "long" view

of what is one of the most difficult investigations upon which the human mind has ever been launched. It took thousands of years for physicists to arrive at the mechanical theory: let us not imagine we can solve psychic problems in a day. We have arrived at the point when we realize that man is a psychic as well as a mental and physical being, and that to get at the whole man, the psychic side of human nature must be studied.

The World-Aspect of the Drink and Drug Traffic

Mr. Basil Mathews, who is about to launch an interdenominational missionary magazine on novel lines, writes in the *Methodist Times* concerning the international aspect of the drink and drug problem. He tells the story of two American ex-brewers, one turning his brewery into a chocolate factory, the other sending the plans of his brewery over to China and thus hanging a new drink traffic round her neck. This opens up the question of international relationships in the matter of drink and drugs. The present state of affairs is expressive of a most cynical policy. In India, for instance, sufficient opium is grown for the medical needs of six times the human race, the British government benefiting to the tune of millions of pounds. From this opium an immense quantity of morphine is manufactured in Great Britain. It is shipped out through America to Japan, whence it is smuggled along a thousand channels into China. Here surely is an interracial moral issue which calls for cooperation. Mr. Basil Mathews suggests the drawing up of some basis of cooperation which would help the leaders of the various temperance and other social reform movements as well as the missionary leaders in all countries to find a common platform and launch a united propaganda on these issues.

Editorial Comment

THERE are times when the sacred privilege of free speech, secured for Americans as well as Englishmen at the cost of blood and tears and toil, needs fearless reassertion. This is such a time. The issue is a living one. Many of our journals and public orators and courts—and at least one conspicuous state legislature—have recently ranged themselves against it. On the other hand many of our influential public men and pulpits and unfettered periodicals and colleges—notably Harvard University—have arisen to defend it. It is easy to abridge and imperil this great and essential principle of democracy in the supposed interest of safety and order and patriotism; but to do so is reactionary and in the end perilous to human progress. Liberty of utterance does not, it is true, include the right to spread anarchy and violence and Bolshevism, but it does include the right to advocate any supposed improvement in the forms of government.

At a time like this it is well to recall the words of John Milton, the great Puritan protagonist of free speech, in the *Areopagitica*:

"Suffer not these licensing prohibitions to stand at every place of opportunity forbidding and disturbing them that continue seeking. . . . The light which we have gained was given us, not to be ever staring on, but by it to discover onward things more remote from our knowledge. . . . They are the troublers, they are the dividers of unity, who neglect and permit not others to unite those dissevered pieces which are yet wanting to the body of truth."



WE have watched with great interest the development of a community venture in church work. The air is full of community affairs just now.

The Community and the Individual

"Community" is supposed to spell success and interest and modernity in everything from brass-bands to prayer-meetings. The idea that makes families unite in phalansteries and practise Fourierism, eat community soup and wear community coats, is bound to invade the religious field at intervals, if for no other reason than that it is very economical. Surely if there is one thing people should have in common it is the worship of their common Father. They can sing together and do business cooperatively and do team-work even internationally, when the new and thriving school of secret diplomacy deigns to permit the experiment; why not worship as one man? Most people will do what they are told to do, for one reason or another, and have they not been told *à l'outrance* that division is the bane of religion?

But this particular experiment ended in failure. There were the inevitable attempts to explain the fact away, but the one obvious thing which will be remembered after the explanations are forgotten is that it did not work. What was the reason? The source of the weakness was that the affair was an affair of a few well-meaning individuals.

To have a real community affair that does not belie its name (as many a one does), the community, and not a few ringleaders, must be back of it. Here were difficulties about places of meeting, about the time of meeting, about the character of the meeting. Those who knew the temper of the

people knew what would probably happen, but they held their peace, as in certain revivals, lest they be found fighting against God, not to mention the uncomfortable distinction of fighting the community interest. At any rate, the experiment was worth trying, for an ideal was put before the city, and it offered an opportunity for analysis and self-study. But it also drove home the lesson that even in religion, especially in so personal an exercise as praying and worshiping, two can not walk together except they be agreed, and that, whatever "drives" may be worth financially and as a war measure, the people would not be driven to worship at the tap of a bell. Worshiping in droves would miss the finest part of religious culture—the individual touch which is culture and which can never be communized. The most glorious orchestra can not crowd the soloist out of existence, and collective praying is a poor substitute for praying to the Father who is in secret.

A lot of this mass-effort fails because it is an attempt at erasing differences and producing bald uniformity, an attempt at making all people do one thing at the same time in the same way without even consulting them. Religion is the most individualistic thing in the world; if it is alive it must, by reason of its very life, strive to be different from day to day, unique and germane to each place and soul.



NATURE is a workshop, studio, and playground for the soul. We assume the world outside of ourselves to be material, outward, objective—until we begin to think. Then we perceive how largely it is fashioned by what we bring to it—the ideas of order, relationship, unity, beauty and the sense of values. All these lie within ourselves; not wholly or solely, but primarily and constructively. We could see neither unity, nor worth, nor beauty in nature were they not first in our minds. The grandeur of the mountain is not alone in the mountain itself. There are mountain heights in the personal life unclimbed, or there would be no aspiring peaks without. The stars speak of infinity because infinity is in the soul. The river sweeps onward in peace and power because peace and power flow within the hidden deeps of selfhood. The quiet nook in field or woodland attracts because it unveils a deeper retreat in the defiles of our own unexplored self.

Not that we ourselves alone create the sublimity and beauty of the outer world. There is in nature, as Horace Bushnell used to say, an answering logos, or reason, wrought into nature, as it were, by the divine mind. With that infinite mind our minds, stimulated in some way by the senses, cooperate in producing truth and beauty.

Why it is that some subtle suggestion strikes through the senses to the seat of ideas and calls one and another into action no one can tell. Yet such is the case. Tennyson's Lynnette, watching her weary knight after a hard day's battle as he sleeps and breathes the fragrance of the honeysuckle, muses:

"How sweetly smells the honeysuckle
In the hush'd night, as if the world were one
Of utter peace, and love, and gentleness!"

The "world of peace and love and gentleness," which the scent of the flower or the sound of music or the sight of a beautiful object serves to unlock, is itself an invisible and imperceptible world—not the less, but rather the more, real for that.

A TRIBUTE TO DR. WHITON¹

The REV. STEPHEN S. WISE, Ph.D., New York City

[This beautiful tribute by Rabbi Stephen S. Wise expresses briefly but sincerely and accurately something of the worth and work of our beloved friend and associate, Dr. Whiton. He was one of the few constructive thinkers and builders of our time.—Ed.]

It is given to me to speak the word of farewell at the grave of Dr. Whiton because it fell to my lot to be closely, and in a sense continuously, associated with him during the last decades of his life. I came to know him more than twenty years ago when the New York State Conference of Religion was founded by us, largely under his leadership and inspiration, to the work of which he gave so much of all that was richest and fruitfulness in his life.

As I think of James Morris Whiton, I feel that you who knew and loved him well understand me when I say that he was a liberator—he was a spiritual emancipator of men. It is easy now to do over again the work which he did in his day and generation, but it must be borne in mind that his pioneer work was not done without courage and power and vision.

Pioneering is never an easy thing. It was far from being easy to one who was above all things reverent and pious. His was never the iconoclastic mood. He knew not how to destroy. He was a reverent and God-fearing upbuilder. It was fine to have had the vision and the daring of the pioneer. It was finer withal to have done the work of the pioneer in the spirit of reverence.

Iconoclasm was impossible for him, who above all things was a mystic, who knew how to appraise spiritual values, who honored the seeker after God by whatsoever name he called himself and in whatever accents he lisped the holy name.

I will say of James Morris Whiton,

as we speak the simple word of good-by to him that was and forever shall be, that he walked with God. He had a sense of God such as blesses and transfigures the life of few men. My fathers said of such a one as was he that he walked with God. He was a friend of God, he communed with God, he lived God. I may say, even tho it sound almost like a personal confession, that in the last years since the founding of the Free Synagog—the years during which he was gracious enough to call me Rabbi, my teacher, and I in truth sat at his feet as a younger disciple—I never met with Dr. Whiton without a sense of sustainment and enrichment of my inmost being. This friend of God could not be a friend without helping one Godward.

We have made mention of Dr. Whiton, the emancipating pioneer, Whiton the mystic, who not only sought God, but, having found God, was ever eager to share his divine consciousness with others. One thing more Whiton did, which greatly served the cause of religion. He saw and he said that faith must move men morally forward and onward and upward forever.

Whiton's was a spiritual passion for the ethical life. Stoutly he protested against "mere morality" as the end of religion. He insisted throughout his days that religion must utter itself in the highest terms of moral aspiration and ethical achievement.

To the loving friend, to the wise teacher, to the brotherly brother, we bid the farewell of fadeless affection and deathless hope.

¹ An address at a memorial service for Dr. James M. Whiton at New Haven, Conn., June 2, 1920.

The Preacher



WHAT SHALL I PREACH ABOUT NEXT SUNDAY?

The Rev. W. C. BESSELIEVRE, New Rockford, N. Dak.

It may seem a long cry from short-story or drama writing to the evolving of sermons; yet, after all, the underlying need is the same. To be effective, all three must appeal to the audience whether reader or listener. The sermon as well as the story demands that indefinable something that the story-writer calls "punch."

The preacher becomes one with the rest in the "*Société de la Plume*," since all together must "put it over the foot-lights" both in order to make a success of the work and to attain a living. Granted it is that the minister—as well as the serious writer—is not seeking, primarily, either the plaudits of men nor the mere money with which to exist, but is striving to do his bit in his own particular way for the betterment of his fellows. All the wielders of the pen find themselves at times facing the blank wall of necessity up which they must somehow climb. "What shall my next story or play be?" and "What shall I preach about next Sunday?" are twin puzzles.

The minister has his ways for providing new material, tho many are slipshod and haphazard. There is the note-book crammed with texts, themes, and topics with appended suggestions; or there is the file drawer or old shoe box with a litter of jumbled paper, like Jonathan Edwards' trunk. It is possible, as so many have proved by long experience, to find something in this "five-and-ten-variety" assortment which may do. But would it not be better to know what kind of appeal is best suited to the time and circumstances

and to be able quickly and surely to find the appropriate material? This is not as impossible as may at first thought appear. Herein lies another reason for calling the preacher and the writer kin.

A prominent playwright declares that there are only thirty-six situations used in plays. These have been discovered and built upon time and again because experience has taught that they gain their primary appeal by being true to life. They meet men where they are. Of these thirty-six only six are used extensively:

Self-preservation, or defense,
Instinct of reproduction,
Defense of kin,
Instinct of patriotism,
Instinct of altruism,
Religious impulse.

Now if the playwright and the story-teller can use these fundamental human characteristics with profit, and with the surety that he is appealing to something universally found in mankind, why can not the preacher deliberately and consciously profit by their example? It would not only give him a subject to hand in case of need but would also insure some variety—the spice of life and the pulpit—in his approach to his audience.

Take, for example, these six human emotions and sub-divide them somewhat as follows:—

Self-preservation, or defense:

Sin; digging its own grave; punishment by God; death from; how saved.

Immortality; human longing for; why believed; the future state; who saved; how; where?

Instinct of reproduction:

Mastered lives, self-control; social evil—sermons to men, and to boys; the family—childhood, its possibilities; responsibility for.

Defense of kin:

Brotherhood of men; environment—effect on children; the clean city; health; recreation; law—child and woman labor; working conditions; capital and labor.

Instinct of Patriotism:

National—July Fourth, Memorial Day; international—League of Nations; moral preparedness; labor—glory of, in relation to country; honesty, sobriety, thrift.

Instinct of Altruism:

Missions—home; foreign; world brotherhood; philanthropy—national, world-wide; race pride—cast, cliques, and brotherhood.

Religious impulse:

God—glory, Creator, love, how known; Christ—majesty, divinity, humanity, Savior; The Spirit—comfort of, strength from, guiding light; Trinity—relationship in.

Those are only indications of something that is capable of almost indefinite expansion. Some of the sub-topics can be readily included, of course, under more than one head. With an index system to meet the individual taste, special subjects, texts, themes may be easily classified and found when they are needed. As an indication of what might be done, take the following:—

Religious Impulse:

God, known how?

“God’s wondrous music” (Rev. 14: 1-5; 15:2-4); text, Rev. 14:3. God as musician playing from score of nature, the Book, human life.

Christ—Saving power:

“Essential Christianity” (11 Cor. 5:11-21); text, 2 Cor. 5:19a. Eternal facts remain; theories about them fluctuate. Essential Christianity in four words: “God and Christ” opposed to “world,” brought together

by “reconciled.” Theory vs. experience.

The Spirit—Comfort from:

“Motherhood of God” (Pa. 3 and 4); text, Isa. 66:13. Mother love of God individual, overflowing, undying vs. uncompromising judgment presumed in fatherhood.

The use of this broader classification can, and should, be supplemented by such others as have been formerly used. The approach of the particular sermon may still be designated as “textual, topical, or hortatory,” etc. But there is here a means of putting away and finding material when the occasion demands, with also this most necessary of all things,—the certain knowledge that minister will be appealing to real, live, human sentiments.

“What shall I preach about next Sunday?” The minister has been talking about the wonders and the majesty of God’s character. Suppose now he sees that it will be necessary to bring this up-lifting series to earth, making an every-day application so that his people will put into practise the noble traits in God’s person. He turns to his classification and finds material under “The Instinct of Altruism” or “The Instinct of Patriotism—International relations,” receiving there grist for his mill.

Chemistry and Religion

The following is part of an address recently delivered before the Delaware Section of the American Chemical Society, by Ellwood Hendrick. After speaking about the chemist’s process in politics he proceeds:

“Another profession that seems to me to need the illumination of chemistry is that of divinity, and I say this with increasing earnestness as time wears on and I have opportunity to consider the subject. For many years thoughts of astronomy and of geology have been in the public mind, while every expression in regard to chemistry has been less welcome. We need not discuss the reasons why at this time; suffice to say that astronomic magnitudes and

geologic ages were subjects of social conversation, but even as vague a conception of atoms as we ourselves held a score or so of years ago was held by the lay public to be of very particular and not of general interest.

"Infinity was a concept of vastness of space, of immensity of power and of super-geologic ages of time. All of these qualities have been attributed to divinity. Poets and preachers have urged us to address our thought to God in the presence of bigness, and we have followed their advice. The result has been curious, and in many ways unfortunate. It is not good for man to be without religion. I do not mean by this that it is good for him to say he believes in something that in his heart he does not believe, but I hold that his imagination is poor indeed if he does not hope for and revere a greater intelligence, a more enduring mercy and more abundant grace than can be found in our kind. This is the substance of religion and the source of our noblest ideals. It is not reasonable to consider human intelligence, even at its best, as the peak of possible intelligence, because, having five recognized senses, we cultivate only two—sight and hearing.

"Now the common expression for this greater intelligence is God. Tradition and priestcraft have attributed to the concept of Deity many conflicting qualities which under religious freedom we may accept or deny according to our honest understanding; but there has been almost unanimity in the attribute of immensity and vastness to nearly every thought of God. Astro-nomic magnitudes have played a leading part in this respect. We have magnified the idea of divinity into illimitable space and thus driven it away from the earth and away from us, leaving strange, fractional ideas, as of the hand of God, the finger of God and the like.

"Chemistry has to do with magnitudes and units of force that are almost incomprehensibly minute. It teaches a road to infinity in the opposite direction from that with which we are familiar. Let us repeat a few examples to bring the subject to mind.

"If we were to change the atoms of a cubic foot of air at ordinary temperature and pressure into grains of sand that would pass through a 100-mesh sieve, we should have sand enough and to spare to fill a trench three feet deep and a mile wide from New York to San Francisco.

"If an amount of substance of the form and size of a baseball were magnified to the diameter of the earth, then its atoms

would be the size of a baseball. But if the smallness of the atoms gives us a mental shock, let us consider the atoms themselves. They are, we assume, made up of positive charges concentrated at the nucleus or centre, and the same number of negative charges or electrons arranged in some manner around the nucleus. The number of the respective positive and negative charges composing an atom is the same as the atomic number of the element in the periodic table, the lowest being one each in hydrogen and the highest 92 in uranium. Then, if we magnify an atom until it has the diameter of a mile—that is, if the orbit or place of its outermost electrons is approximately a half mile from the nucleus—the electrons would have a diameter of 5 feet and the nucleus would be the size of a walnut. So we live and have our being between two infinities—the infinitely great and the infinitely small. And in neglecting the thought of the infinitely small we have also neglected to consider the increasing potentialities along this line.

"We gather our sense of power from the fall of great volumes of water, from great explosions, or even great engines, and here we show a blind side. The forces increase as magnitude decreases. Let us take, for instance, the impact of alpha particles of Radium C upon the nuclei of nitrogen atoms in Rutherford's remarkable achievement of splitting off hydrogen atoms from an atmosphere of nitrogen. If we consider this impact as upon a square centimeter instead of the almost inconceivably minute nucleus of the nitrogen atom, we should have, on this surface, of less than 4-10 of an inch square, a drive 10 to the 27th power in kilograms, or a billion times a billion times a billion times 2.2 pounds.

"If then we had a sense of chemical magnitudes and chemical forces as habitual in our daily thought; if we were to discuss with familiarity these approximations of infinity that are nearer to us and more available to us than are the opposite approximations in the starry heavens, might we not approach the mysteries of consciousness and even of life itself with greater reverence? Might not our ears be better attuned to the still small voice amid the silences?

"This is no plea for pulpit chemistry. It is rather for an understanding of how rather than what chemistry teaches, to the end that religion may again be a more familiar property of human thought and conduct, and that it may come into function every day in the week."

The Pastor



THE WORLD SUNDAY-SCHOOL CONVENTION

Professor A. J. W. MYERS, Ph.D., Hartford School of Religious Pedagogy, Hartford, Conn.

THAT this Convention is to be held in Tokyo is enough to insure a wonderful gathering. There is a fascination about the very name and a romance in it when thought of as a Sunday-school Convention city! Surely a generation has seen marvelous things "whereof we are glad."

On October 5 the World's Eighth Sunday-school Convention begins. When the invitation came to the Zurich Convention to meet in Tokyo it was accepted with enthusiasm. It was to have been held in 1916, but the war prevented. There will be representatives present from every Christian country, but not in such numbers as would have been the case had there been no war.

But many will go. Indeed, the number seems limited by the number and capacity of ships. At least ten parties will sail from Canada and the United States. The first left Seattle on July 30. Others sailed from Vancouver and San Francisco. It has been arranged that conventions shall be held at Manila, Hongkong, and Canton on the way out and at other places after the Tokyo meetings are over. Side trips are also planned to mission stations all over the East. It will, in this way, be a great missionary convention as well.

Japan is on tip-toe of expectation. There is something thrilling about the East entertaining some 2,000 Western Christian leaders. It is a big problem to house so many especially during the housing shortage after the war. Then the houses and furnishings are so different from the West. It is useless to try to conceal, even by true Eastern courtesy, a considerable

anxiety. Will the bamboo and paper houses and floors and walls stand the hobnailed shoe and strenuous muscularity of the visitors? Where will the Westerners sit? Can they be understood? What will they eat? Will they understand—and respect—our customs? In the minds of some in this country there is anxiety lest our people fail in Christian courtesy under the strain of sightseeing.

As with former world conferences a great program has been prepared and speakers brought together from all over the world. A large building is being erected near the Tokyo railway station where the meetings are to be held. A choir of 1,000 voices is being assembled; 200 from Canada and the United States, 200 missionaries, and 600 volunteer singers from Tokyo and Yokohama.

There will be an extensive exhibit of Sunday-school books and material. A thousand volumes were sent in May and many more since. Handiwork and all activities will be featured and also photographs of classes, buildings, etc. An attempt is being made to raise a fund to erect a permanent Sunday-school building in Tokyo which would also be the permanent home of the exhibit.

It may be true that at the World Conventions little real study or progressive thinking in religious education is done, but their influence is none the less real. They give an impetus to the development of Christian fellowship. These conventions have a glow and an "unction" that is not easily measured but which gives inspiration to carry on when courage and strength are failing.

CHRISTIAN PRINCIPLES AND INDUSTRY

We want the golden rule—"Do unto others as you would have them do unto you," and Christ's saying, "Thou shalt love thy neighbor as thyself," set up in factories and applied to the total personnel, from stockholders, directors and president to the unskilled day worker. We want to exalt the word of the prophet Micah: "What doth Jehovah require of thee, but to do justly, to love kindness, and to walk humbly with thy God." We want a concern for the individual life, which is basic in the teaching of Jesus, to have a controlling place in industrial relations.

The golden rule applied to a factory must mean certain great ideas out of which can grow Christian practises. It means first that management and men shall work out some effective and sincere form of organization mutually satisfactory, which shall give the men self-expression, recognition of their manhood, self-protection, and a chance to put their thought and power into action productively, and which shall give to capital and management equally just and self-respecting recognition.

It means secondly not only living wages but the largest and justest possible return for the work done by the workers, and especially an adequate share in increased production. Returns to capital and management are usually disproportionate, and labor is justly demanding a larger proportionate share in the form of a permanent higher level of wages. From the point of view of the Church, this is not only a matter of right, but the necessity of the worker and his family if they are to have good housing, good food, sufficient clothing, and recreation, and if they are able to educate the children and provide against sickness and old age.

The golden rule means, in the third place, new human relationship, between owners of capital, managers, superintendents, and the men and their families. It is worth a heavy price to restore those relationships. In every considerable plant there should be employed some person whose duty it is to promote those relationships, who, for example, may go to the president one day and say: "I want you to get into your car and go to the home of Ivan Kolinsky on B street—his lit-

tle girl has died and a call from you will mean much to him and the men."

Is it not time that we should say to them that business ought to be so organized as to contribute to the spiritual development of all involved—stockholders, directors, bankers, management, superintendents, working-men—themselves and their families? As at present encouraged, the competitive principles necessarily breed wrong ways of making money, suspicion, hatred, antagonism, and sabotage. These are destructive of the Christian life and tend to undo the constructive work of the Church, the school, and the home.

The golden rule demands the same spirit and cooperation from the men. We shall need, as a Church, to speak the same word to them with the same earnestness, when we have got to a place where they can hear us, and where employers have made it possible for them to cooperate on a democratic basis.

The Christian principle takes one step further, and leads to the primary motive of industry. Is the motive of profits, which is the primary motive of modern enterprise, a Christian motive, and ought it not to be supplanted by or rigidly subordinated to, Christ's great motive of service? Here is a world of people, human beings with eternal destinies. They have great needs, material and spiritual; they have to feed, clothe, house, transport, educate and recreate themselves and their families, and to develop the godlike within them. That is the real meaning of agriculture, railroading, manufacturing, education and religion. Everybody, therefore, who has any part in these processes has a sacred calling, and ought to work with the same motive and spirit as the true minister and missionary who minister to the religious needs of men.

Now, working exclusively or mainly for profits corrupts men, as working for a salary corrupts a preacher. It tends to make them selfish and grasping. The temptation is irresistible, unless one has himself well in hand, to make quick profits and big profits, and, if possible, by manipulation or speculation rather than by production. In a western state there is a whirlwind of speculation in land, which has driven up values and is forcing ambitious young farmers out

of the State to regions where values are more reasonable. The virus of profiteering passes naturally into the employees of factories, and they use the weapons of sabotage, the strike and personal intimidation to get all they can.

The commercial spirit, so-called, can be escaped only as men consciously work to produce from the motive of service. Once again the object of industry, if Christian, is to meet great human needs, to lift the level of the life of all, to make it possible for the largest number to have the best possible chance at life. All who work that way, work in a Christian atmosphere, which is elevating and inspiring and which brings out the best that is in them. It will have the same effect upon the total personnel of a factory.

The problem the nation is facing in the present industrial conflict is difficult and world-wide, but is susceptible of solution. What is needed is faith in God, in Christian principles and in the fairness of employers and workers as a whole. Those extremists who turn to violence and those reactionaries who trust in force are the joint enemies of the public welfare, and of religion and of morality. But the men and women of faith and good-will, who believe in the golden rule, who are determined to use whatever power they have to work out a better industrial organization, based upon the principles of the sermon on the mount—they are the hope of the nation.—COMMISSION ON THE CHURCH AND SOCIAL SERVICE
FEDERAL COUNCIL OF THE CHURCHES.

American Aid for French Churches and People

That there is imperative need for prompt action on the part of American churches in their task of aiding the French churches of the war area, and that the French themselves are accomplishing wonders in their gigantic task of reconstruction, is the message brought back from France by Mr. William Sloane Coffin, who has been surveying the relief and reconstruction work of the Federal Council's Commission on Relations with France and Belgium. The following is part of his report given in a bulletin issued by the Federal Council:

"I have never seen anybody work as hard and as courageously as the French people are doing. I can not express the admiration I feel for the work being done on the battlefields, especially at Lens and Lille. About 80 per cent. of the farm land over which the battles raged is now under cultivation and will produce grain this year. The French have gone over these fields and taken out the shells and filled in the shell holes, and taken away the barbed wire. They have 140 teams of 14 men each, with 10 tractors to each team, that are plowing the fields at the risk of their lives. This work of plowing is charged to the peasant against his credit for war damages. Traveling through this territory I could almost imagine I was back at the front, with the shells exploding all about and children running for cover. One farmer told me he had struck fourteen bodies in his small field. Under this united effort France, in a year's time, will be back on her feet agriculturally.

"Living conditions in these areas are appalling. The Frenchman returns to his home, no matter whether anything is left of it or not. Rheims, which was almost totally destroyed, now has 80,000 people living there. Arras, which was largely destroyed by bombardment, formerly had 28,000 inhabitants; it now has 5,000. Vimy, at the foot of the famous Vimy Ridge, had not a house left standing. About 1,800 of the former population of 3,000 have returned and are living there. Where do they live? In cellars, with the former first floor for a roof, in cement dugouts and in one and two room shacks. Three rooms are a luxury. There are often six, eight, or even ten persons in a two-room shack. Under such conditions children are born. When there is sickness and disease in the family, the awfulness of the situation can be imagined. How do these people stand it? They must do as the soldiers in the trenches had to do—they must stop thinking or go crazy.

"Laborers from Belgium, Portugal, and other neighboring countries have flocked in, attracted by the good wages. These men are in much the same circumstances as were the American soldiers—away from home, no place to go after work and apt to come down to a basis of pure materialism unless there is some way to maintain their morale. The church and the Y. M. C. A. must do this. There are still 175 Y. M. C. A. huts being operated by the French army and for civilians in the devastated area. They are known as foyers. The foyer at Rheims has eleven buildings. Some other towns have six or seven, and to see the work they are accomplishing is a fine sight. But they must be supplemented by the Church. I did not find in France any particular contest between Catholics and Protestants but rather between Christianity and atheism. It is

pretty hard for men to keep up their ideals and morale under such circumstances. What is needed is leadership of a high quality. I have the highest admiration for the French pastors, particularly those in the north. There are also laymen in charge of the work in some places. These French pastors are working together. There are three committees in Paris led by three of the most representative laymen in France, one the president of the Engineering Society, the second, a leading lawyer, and the third an important railroad man. There is not a better group of business men in charge of any work anywhere. I said to them that it is essential that this work be properly maintained and carried on. After we have given the money and helped build the churches, the leaders are ready to put it up to the people to raise adequate sums for running expenses. They are willing to do their share."

Do-s and Don't-s on How to Save

Manage your household or personal affairs in a business-like way—pay cash and do not run bills.

Save a fixt sum every month and as much more as circumstances will permit and make your savings work for you, remembering that government securities pay well and are the safest of all securities.

Memorize this rule and use it to measure all purchases: "Never spend money for anything which does not add to physical health, or mental health, or moral health."

Do your own buying and marketing, you alone know what should be bought to do your family the most good.

Have simple meals, of good pure food, well cooked and served; remember there is no economy in inferior quality, but that a reduction in quantity is often necessary for health.

Don't indulge in foods and drinks between meals. Amusement at the expense of one's health is expensive indeed.

Buy only simple, well made furnishings and furniture. They cost less to clean and last longer.

Do not buy an article for which you have no definite use. Once you are past the "bargain table" the desire for possession leaves you.

Don't buy "faddy" clothes to be soon discarded, think of price and wearing qualities as well as of style.

Run your expenditures on a strict budget plan, devised and revised until it fits your individual family needs.

—From Press Division, Government Loan Organisation.

Church Problems and Seminary Training

Recognition of the growing importance of many special problems that the churches are called to face cooperatively as well as individually is shown in the recent announcement of the Department of Home Service of Union Theological Seminary for the coming year. Nineteen courses are listed which deal with various phases of social work, types of communities, surveys and administration, and with a study of interdenominational movements. The Council of Executive Secretaries of the various city federations of churches, as a mark of their appreciation of the pioneer efforts of Union to develop instruction in this field, are planning to hold their annual conference for next year in New York at the Seminary, the session to last a week instead of the usual three days.—From the Federal Council of the Churches of Christ in America.

The Mayflower Still Is Sailing On!

Pilgrim Anniversary Hymn

Tune—"Duke Street" or "Truro"

"The Lord hath more truth and light yet to break forth out of his holy Word." (Pastor Robinson's farewell to the Mayflower Pilgrims.)

More light shall break from out thy Word
For Pilgrim followers of the gleam,
Till, led by thy free spirit, Lord,
We see and share the Pilgrim dream!

What mighty hopes are in our care,
What holy dreams of brotherhood;
God of our Fathers, help us dare
Their passion for the common good!

Wild roars the blast, the storm is high!
Above the storm are shining still
The lights by which we live and die;
Our peace is ever in thy will!

The ancient stars, the ancient faith,
Defend us till our voyage is done—
Across the floods of fear and death
The Mayflower still is sailing on!
—ALLEN EASTMAN CROSS.

MID-WEEK PRAYER AND CONFERENCE MEETING

JAMES M. CAMPBELL, D.D., Claremont, Cal.

Oct. 3-9—Life's Primal Source (Ps. 87: 7)

THE words of the text referred to above constitute the refrain of a song sung by a company of pilgrims marching to Zion with everlasting joy upon their heads. While singing in concert each one spoke for himself, saying, "All my springs are in thee."

Here we have an instance of direct address to God. These pilgrims did not speak about God, they spoke to him; they did not say, "All my springs are in him," but, "All my springs are in thee." They realized his personality, and entered into immediate and conscious communion with him. There is a tendency to evade direct contact with God, but worship never reaches its true end until God is found and the soul loses itself in him. The thing which this pilgrim band affirmed, and kept repeating until it sank in, is the most important and vital truth that can occupy the mind of man. In God is life's primal source. He is the fountain of life. In him we live and move and have our being. We came from him, we return to him. We can not live independently of him, but must needs keep seeking him until we find him.

When Florence Nightingale returned from the Crimea she was asked, "What did you find to be the most important need of the wounded soldiers, in the hospitals?" She answered—"God." That is the most important need of everybody. All our springs of being and of well-being are in him.

1. He is the primal source of our physical life. If we go back far enough in our search after the origin of life we come to the living God. All life is from life. The old creation story reads, "Jehovah God formed

man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." And no more satisfactory explanation of the genesis of life has yet been advanced.

2. He is the primal source of spiritual life—"the Father of our spirits," in whose image and for whose friendship we have been made. Our closest kinship is with God, and never do we come to ourselves until we rise from natural to spiritual sonship and become partakers of the divine moral nature by making God the very life of our lives.

3. He is the source of our sustenance, physical and spiritual. The life he gives he sustains. He is the element in which it is nourished. From him comes strength for life's battle—strength of arm and strength of soul. The inflow of his power is in us "a well of water springing up into everlasting life."

4. He is the primal and unfailing source of peace, and joy, and hope—sufficient unto all things.

"When all created streams are dry
His fulness is the same."

To turn from him, and seek elsewhere for inward satisfaction is to court bitter disappointment. Speaking through the prophet Jeremiah, Jehovah says: "My people have committed two evils; they have forsaken me, the living fountain of waters, and they have hewn them out cisterns, broken cisterns that can hold no water." From this folly to-day there is no sign of abstinence.

Equally foolish is the attempt to find the soul's true life in the external things of religion. As the palm tree sends its roots down beneath the sands of the desert until it finds the hidden water springs, so the soul must send its roots down beneath the dead dog-

mas and outward forms until it finds God. The commentator who makes our text read, "All our springs are in Zion," has missed the mark. We need our Zions but our Zions are of value only as they are meeting places with God. Finding him we see the invisible, touch the intangible, drink the spiritual; they get to the Ultimate Reality, in which alone the soul of man can realize its true life and find its perfect satisfaction.

Oct. 10-16—Life's First Center
(Jer. 14: 13)

As originally spoken the words, "I will give you assured peace in this place," were a false prophecy. Outward peace in the sense of the absence of sword and famine was not for Israel at that time. In the spiritual sense in which they are usually taken, these words are eternally true. God gives assured peace. He is the first center of the soul, and as such he is a felt necessity. Not more unerringly does the magnetic needle point to the pole than does the soul of man turn to God. Tremblingly, it may be, and with vibrations manifold, yet with an instinct strong and true as nature itself does the spirit of men seek "the Father of spirits." What mean the moral discontent and mental unrest in the heart of man but this—that man is seeking God as the first center of his life.

A dependent being must lean upon something. As a climbing plant sends forth its tendrils in search of a support, the soul reaches out and up for something upon which to stay itself. In its blindest searchings it is seeking after God, if haply it may find him. Man has a hunger for the Infinite and never is his deepest yearning satisfied until he finds the absolute good in the infinite God.

For a time man may be self-centered. Upon his complacent brow may

be read, "Sufficient unto myself." But repeated failures are sure to bring at last a revelation of weakness, and drive forever away all thoughts of self-sufficiency. At such a time, in order to find its true center, the soul must go out of itself. It must find something firm and stable. A dying infidel was urged by his associates to "hold on." Lifting up his weary eyes he asked, "Will you be good enough to tell me what I am to hold on to?" That is the question. Man needs something to hold on to; and to find it he has not to look within, but out and up.

The first center of the soul and of the world which in the Old Testament is said to be in God, in the New Testament is said to be in Christ. "He is our peace." "In him all things consist" or hold together. He is the ground of human solidarity, the center of stability, unity and rest in the individual and in the world. Addressing weary and heavy laden souls he says, "Come unto me and I will give you rest." He undertakes to do for humanity what no mere man can do. When he is found, sin-tossed and sorrow-tossed souls settle down on him exclaiming—

"Now rest my long divided heart,
First on this blissful center, rest!"

The rest which Christ gives is a present experience, it is not rest from trouble, but rest in trouble. "In this world," says he, "ye shall have tribulation, but in me peace." For no one is there deliverance in flight, and life's ills have to be faced and borne. Rest comes not from change of place but from change of heart. The promise runs, "I will give you assured peace in this place"; that is, the place which you now occupy. God's peace is for us where we are. It is to be enjoyed in the present. To-morrow will take care for the things of itself; sufficient unto the day is the evil thereof and also the good thereof.

"Just one day at a time, dear,
To trust God unafraid;
Just one day, not two, dear
In which to be undismayed."

Perfect faith, like perfect love, casteth out fear. "The heart of the righteous is fixt, trusting in the Lord." The surface of life may be troubled, but within all is calm as the ocean depths.

Oct. 17-23—Life's Ideal

(Phil. 3: 14)

An artist when asked, "What is your best picture?" replied, "My next." It is so with every aspiring soul—the best is yet to be. To attain the highest success a man must be continually outstripping his past. He must forget it, save to learn what lessons he may from his mistakes and failures; and must keep stretching forward to "the things that are before."

The things before are new things; they ought also to be higher things. Without a worthy ideal luring us on there can be no progress. Fortunately the highest ideal conceivable has been furnished. Here it is defined as "The prize of the upward calling of God in Christ Jesus" (R. V. marginal reading). The prize of life is won by obeying the upward call of God as it comes to us through Christ Jesus, in whom the divine ideal has been made concrete and visible. To follow him is to follow the highest; it is to win the prize he won, when for the joy that was set before him, he endured the cross, despising its shame.

The call of God, outspoken in the word, inspoken in the soul, and expressed in the life of Christ, is always an upward call. It is a call to rise to a higher level of living—a call to look higher, to aim higher, to move higher. God lets no gospel-enlightened soul alone, but ever keeps saying to him, "If ye be risen with Christ, seek those

things which are above." "There are voices calling downward as well as upward." Tennyson's "Two Voices" supplies a good illustration of this double call.

Every Christian is an idealist. He has sworn to follow the best, and to shape his life not according to human standards but according to the pattern shown to him on the mount of heavenly vision. The conflict he has to wage is not always between the good and the bad, quite as often it is between the good and the best. A fitting motto for every Christian would be, "My utmost for the best."

Every Christian is a climber. He is constantly reaching up to higher things. In obeying the upward call he takes the upward way. In doing that he follows the law of ascent, which is the law of the spiritual world, and has been finely set forth by a Mexican poet in the following lines:

"All things climb a starry stair,
By a law that no man knows,
What was yesterday a thorn
Shall to-morrow be a rose;
What is now a chrysalis
Soon shall soar, free fluttering;
What was yesterday a wish
Will to-morrow be a wing!"

But the law of development, which in nature works by necessity, within the moral sphere is wrought out by free and conscious effort. Moral ascent is always an achievement. No one climbs the starry stairs of moral preeminence without persistent effort. But there is in most people a strange reluctance to make the effort. To overcome natural inertia the spurs have to be plunged into the sides of a flagging resolution, and all the latent powers of the soul have to be called into exercise to carry out "the supreme choice." This one thing I do, leaving in the rear the irrevocable past, I press on to the higher things, keeping my eyes upon the goal as the pilot keeps his eyes upon the harbor lights.

Oct. 24-30—Life's Goal

(Heb. 6: 1)

Life's goal is perfection; nothing less and nothing else. With anything short of that no soul can be satisfied. The eternal dissatisfaction of man with present attainments is a call and an urge to "press on unto perfection."

The particular aspect of progress toward the goal, which the writer of the epistle to the Hebrews had in mind when he penned the words referred to above, was progress toward perfection in religious knowledge and practise. The first principles of the doctrine of Christ were to be left behind. These first principles were the external things of religion—the things pertaining to forms and ceremonies. The movement of progress was to be from the outward to the spiritual. This is in harmony with the whole trend of things in the Bible itself—which is a developing revelation—setting forth a process of progressive moral education. It shows that there is no stopping place in religious development. Think, for instance, of the great distance traveled in it between the Levitical code and the Sermon on the Mount! Human perfection is relative, not absolute. It admits of degrees. An atom is as perfect as a planet; an oleander in a flower pot in the arctic is as perfect as an oleander large and luxurious in the tropics. Paul speaks of himself as not "already made perfect," but he was on the road. Between the ideal and the actual there is always more or less disparity, and that disparity is most keenly felt by up-struggling souls. Finality has no place in the scheme of human life, and certainly it has no place in religion. Nothing is more fatal to progress in the religious life than the belief that a point may be reached where the soul can rest at ease, and look upon the battle as over.

The call is to press "unto perfec-

tion"; that is, in the direction of perfection. Perfection is to be the final goal, and every step taken is to be toward it. "Man is not in a state of being so much as of becoming." As Browning puts it, progress is

"Man's distinctive mark alone;
Not God's, and not the beasts; God is, they
are;
Man partly is, and wholly yet to be."

Upon this rock "holiness movements" have been wrecked. They have lost their power because they have failed to learn the truth which modern psychology emphasizes—that all progress is slow and difficult. The mystics were wiser. They spoke of the ladder of perfection as hard to climb, and described the ascent of the soul as consisting of three distinct stages, to wit; (1) The purgative life—marked by repentance, confession, and amendment; (2) the illuminative life—marked by growth in knowledge and the practise of good works; (3) the unitive life—marked by complete surrender, complete consecration, and union with the will of God in all things. Nor did they imagine that the top of the *scala perfectionis* could be reached at a single bound, but only rung by rung. Nor did they dream that a point could ever be attained where climbing would be at an end.

Browning is right in affirming that
"Earth is no goal, but starting point of
man."

Its summer is too short and its winter too long to allow character to come to complete maturity. Perfection in its fulness can be found only within the veil.

"On earth the broken arc, in the heaven
A perfect round."

Oct. 31—Nov. 6—Citizenship and Religion (Acts 21: 39)

Paul here declares himself "a citizen of no mean city." Tarsus was not one of the world's great centers, but it was a free city, and Paul was

proud of its honorable citizenship, which had come to him as an heirloom. It is a sad thing when one is ashamed of the city of his birth or residence. A Chicago priest putting his hand upon the head of a little son of Irish emigrants, whose home he was visiting, remarked, "A fine boy that, perhaps one day he will be an alderman." "God forbid," was the mother's instant and fervent reply. Evidently she did not consider the aldermanic office, as she knew it, much of an honor.

Every Christian has citizen duties which he is under obligation to discharge; and he is to discharge them better because he is a Christian. He is not to keep his religion and his politics in watertight compartments, but is to allow them to mix. He is to "render unto Cæsar the things that are Cæsar's" no less faithfully than he is to "render unto God the things that are God's."

There are two texts bearing on this subject the meaning of which has been greatly obscured. The one is, "Our conversation is in heaven" (Phil. 3:20). It ought to read "Our citizenship is in heaven"; but it is not on that account any the less on earth. It is in heaven ideally; it is on earth practically. The other text is, "Let your conversation be as it becometh the gospel of Christ" (Phil. 1:27). This ought to read, "Let your citizenship be worthy of the gospel of Christ," or more idiomatically, "Behave as citizens worthily" (so R. V. marginal reading). Both of these texts assume that a good citizen will be a good citizen. His religion will purify his politics and glorify his patriotism.

1. He will be obedient to his country's laws—except when a question of principle is involved; and then he will take higher ground and say, "I ought to obey God rather than man." But when conscience is not involved

he will render implicit obedience to existing laws—laboring meantime for the removal from the statute book of every law that is unwise or unjust.

2. He will be public-spirited—being more solicitous about his citizen duties than about his citizen rights, and thinking more of what he can give to society than of what he can get out of it. He will scorn to be a social parasite, but will shoulder his civic responsibilities—paying his taxes cheerfully, putting the interests of the people above his personal interests, and laboring in all things for the public good.

3. He will strive after the highest national ideals—aiming at the correction of existing abuses, and at the improvement of existing conditions. His heartiest support will be given to such objects as better housing, improved factory regulations, the abolition of child labor, better city government, better newspapers, better schools. He will fight every wicked monopoly which like a mighty octopus is strangling the nation's life. He will work for the development of a civic conscience, and for everything that will lift up the social level.

4. He will be a true cosmopolitan—a citizen of the world as well as a citizen of a particular nation. He will work to have his nation take its place in the sisterhood of nations, and take its part in the settlement of international affairs. For such selfish isolation as that into which some politicians are seeking to bring us he will pray God that we may be delivered, so that we may no longer have to hang our heads in shame before a scornful world.

5. He will seek to build the principles of his religion into the life of the nation and of the world. Knowing that the corrupt classes are the dangerous classes, he will seek to make good citizens by making good men.

The Book and Archeology



A BACKGROUND OF BIBLICAL HISTORY

IN early Babylonian history a few names stand out with striking distinctness. Two are those of Sargon I and his son Naram-Sin, which are landmarks in the story because of their relations with the peoples of the Mediterranean littoral. But important as these personages were, a still unsettled matter is their chronological placing. How dissonant are the voices of students may be seen when Jastrow gives the (impossibly low) figure of c. 2500 B.C. for Sargon; in the *New International Encyclopedia* the (now improbably early) figure of c. 3750 B.C. is implied. But indications are gradually accumulating which point to a date between 3000 (R. W. Rogers; cf. his *History of Babylonia and Assyria*, Vol. I, pp. 49ff.) and 3400 B.C. for Sargon and Naram-Sin. The (astronomically derived) dating of Hammurapi (2123-2081 B.C.) places him nearly 200 years back of Jastrow's determination (1958-1916 B.C., *Religious Belief in Babylonia and Assyria*, p. 433). We can reckon with certainty upon four dynasties of known length of 465 years and another dynasty of unknown length but probably of 200 years between 2123 and Naram-Sin. This carries his date back at least to nearly 2800 B.C., with a considerably higher date probable. So that from these data we arrive at close to 3000 B.C. as Naram-Sin's period.

A lead from another side is opened by Dr. W. F. Albright in *The Journal of Egyptian Archaeology* for April, 1920. He proposes a synchronism between Naram-Sin and Menes, the first dynastic king of Egypt. This is based on a triumphal inscription of the Akkadian king in which he claims

to have defeated "Mani of Magan," and on a passage in a Babylonian chronicle which says that Naram-Sin went to "Magan" and "vanquished Mannu, the mighty king of Magan."

There are three items among others that stand out here. The first is the equation Mani (Mannu) — Menes, which is not at all unlikely. The second is the identification of Magan with Egypt, which has support as late as the seventh century B.C. The third is the use of the term "mighty" with the name Mannu—the argument is that so emphatic an adjective could be applied to no lesser personage than the king of Egypt, the only one who ruled a domain at all comparable to Naram-Sin's own. That Naram-Sin came into conflict with Egypt—if only by a hasty raid—is not at all improbable. His armies certainly were on the Syrian coast and might easily have reached the Delta. Moreover, it is not unlikely that the forces of Menes were in Palestine, and met Naram-Sin's soldiery there. Horus Na'rmer (the posthumous designation of Menes) claims capture of 120,000 prisoners, and a likely source of prisoners was Palestine. Further Egyptian legend ascribes "a catastrophe to the close of Menes' reign" which would fit in with a defeat by the Akkadian.

These lines of argument make plausible, therefore, the assumption of the contemporaneity of Naram-Sin and Menes.

It must be remembered, however, that the chronology of the early Egyptian dynasties is still in doubt. In itself, an established synchronism between the two kings gets us little further toward an absolute dating.

Albright ventures to suggest 2950 B.C. for Menes and 2925 B.C. for Naram-Sin. Breasted, who has hitherto ranked among the advocates for low Egyptian dates, suggests c. 3400 B.C. for Menes (*History of the Ancient Egyptians*, p. 25). This is against the extremely high dating by Petrie, who gives 4777 for the founding of the first dynasty.

Petrie's date probably errs by a

whole Sothic cycle of 1460 years, which would bring the date down to about 3300 B.C.

In other words, a series of computations based on different sets of data seems to be pointing with considerable approach to agreement to the period 3400-3000 B.C. as that of the dynasty of Akkad (Sargon, Naram-Sin, etc.) and of the first dynasty of Egypt.

—G. W. G.

THE GOSPEL OF THE KINGDOM (STUDIES IN MATTHEW)

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Oct. 3—*Birth and Childhood of Jesus*

(Matt. Chapters 1 and 2)

NATURE, said a great scientist, is never abrupt, and the aim of Matthew's story in these chapters is to show that even the new departure in the world's living, marked by the birth of Jesus, carried on the earlier promises and purpose of God. Jesus was born into a Jewish family of Davidic descent, and born to fulfil the highest anticipation of the past. God realizes in him the old hope of God with us (1:23), and this thought recurs in the middle (18:20) and at the end of the gospel (28:20). The Christian Church inherits to the full the ancient promises of God's real presence; the incarnation of Jesus is the flowering of a seed which had lain in the soil of the older faith.

But the fulfilment is unexpected.

"They were all looking for a king,
To slay their foes and lift them high:
Thou cam'st, a little baby thing,
That made a woman cry."

No one dreamed of the future hero or Messiah of the people being born in a humble condition. The birth of Jesus was a surprise; it took men aback. They anticipated, as we are still apt to do, that God's full and striking revelation would be some

flashing, sudden interposition from the skies; whereas it came quietly with the birth of a child, "who came to save his people from their sins." Sin had interrupted the fellowship of God with men. The divine presence implies the removal of sins, and this was to be brought about by the life and work of Jesus among men. So deep a work required a deeper aid than any spectacular or dramatic intervention from heaven. We see that now, but it was a genuine surprise to most in that age, and Matthew tells his story to explain why it had to be, in God's order.

Another thought in the story is that from the first Jesus was welcomed by the non-Jewish world with homage. He came to save "his people," but his people were not to be simply Jews. Wise men from the East brought offerings to his cradle at Bethlehem. The Jewish authorities were not interested at all; the only Jewish person who concerned himself was the tyrant Herod, and his jealous interest spiced a malignant desire to do away with one whom he regarded as a dangerous pretender to the throne of Judaism. The entire story illustrates God's wonderful guidance. The child, like the seed, is exposed to danger at once. But God

overrules this peril, and secures the future of his plan. Thus the tale of the second chapter is a popular illustration of God's guidance in two ways; (1) by revealing the interest which Jesus is to awaken beyond Judaism, and (2) by showing how no opposition of the Jews can avail to crush the gospel. To the world of that day it seemed quite natural that God should work by means of dreams and of astrology. Such a belief is less natural to ourselves, but it enshrines the permanent faith in God as the providential Worker, who has all things at his command. From the first, Christianity is not left to itself on a precarious, beautiful path; it has God over it, to protect it and to safeguard its future. This lesson we can draw without hesitation from Matthew's stories in these chapters.

Oct. 10—Baptism and Temptation of Jesus

(Matt. 3:1—4:11)

The mission of Jesus opens in the midst of a revival movement, headed by John the Baptist in the vicinity of Jerusalem. Jesus is baptized by him, not "confessing his sins," like the other converts, but in fulfilment of his duty toward God, *i. e.*, as part of a religious man's duty to the will of God which calls for fresh consecration to the kingdom. Later on, it will be clear that Jesus is greater than he seems; meantime he is one of God's people, yielding to God's call for aspiration, ready for every requirement of God. Jesus does not begin by claiming exemption from the lot of "his brethren." But no sooner is he baptized than his uniqueness is revealed. He is made conscious of his divine sonship as involving a divine mission which is to be higher than any mission like that of John the Baptist. Before he came to be baptized, he was conscious of being God's Son, set apart for special service to

God and man. Now, at the hour of his consecration of himself, this vision of service opens out, and brings a sense of authority with it. The divine voice is, "This is my Son, the Beloved, in him is my delight." The title "Beloved" was a Jewish name for the Messiah, but Jesus is first and foremost the Son of the Father, and it is because he is that that he is the Messiah. His relationship to the Father determined his mission.

But this consciousness of new authority is at once challenged. The story of the temptation brings out the new features in his mission and commission (1) Spiritual exaltation can hold up nature (see John. 4:31-34), but only for a time. Jesus became hungry, and is tempted to think that his unique position entitled him to work a miracle in order to satisfy his physical cravings. He put aside the temptation, and it is noteworthy that his first word after the baptism is on the religious duty of man: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He was conscious of his divine powers, and tempted to apply them practically, but he refused to believe that they were intended for self-gratification. That would be to infringe God's care and will. To trust God is man's first task. (2) Then came the very opposite temptation. If God can be trusted absolutely, why not risk my life? But it is presumption to demand divine intervention in dangers which are sought out or in difficulties which are deliberately or wilfully encountered. "To do what Satan wished him to do," *i. e.*, to fling himself from the pinnacle of the Temple, as if to see how far God would keep him, "would be not to show the strength of his faith, but the extent of his presumption." Finally, he repels the suggestion that by means of any unworthy deference he could attain the promised end of

his mission, lordship over the world.

Observe that all these temptations arose out of his consciousness of divine sonship and authority. It is no sin to be tempted. Temptations sometimes assail us as we are most alive to our duties, and the experience of Jesus is a proof that the consciousness of a divine call may bring a passing experience of uncertainty about the issues of that call. A voice from heaven is sometimes followed by voices from below, from the lower side of our nature. Indeed, there is no time which is so likely to expose us to evil suggestion as the time immediately after we have been uplifted and inspired.

Oct. 17—Jesus Begins His Ministry

(Matt. 4:12-25)

John's arrest does not intimidate Jesus; it sets him free to go on with his work, altho in the north instead of in the south. He begins with the same word as John, "repent." But the word meant more from him than from John. It was a word of command to prepare for God's kingdom, which he was himself inaugurating. God's kingdom meant the new order of things, the divine rule over the lives of men, very much what we mean by "a good time coming." But Jesus taught that it was only for good men. A vital change was needful, in order to receive this spiritual boon from God. What that change involved and how it was to be produced by Jesus, Matthew does not tell us. He leaves us to infer the effects of the personality of the speaker, and later his power of healing disease, with the instant and widespread popularity which his cures won for him. One aim of the evangelist, in describing this opening mission, is to answer the Jewish prejudice against Galilee. He put aside the objection that Jesus' ministry did not begin in Jerusalem

or Judea, by showing how the choice of Galilee fulfilled prophecy and also was indicated by its success. Matthew gives no indication of how long the interval was between the temptation and the Galilean mission, but we may suppose that it was not long. It is more in his mind to show how the audience for the Sermon on the Mount was drawn from all quarters, Gentile as well as Jewish.

The call of the four disciples occurs during this mission, in the vicinity of Capernaum, where Jesus had his headquarters. These two pairs of brothers were already known to him, in the south; they had been among the followers of John the Baptist, but had returned to their home and ordinary work. Jesus saw in them the promise and possibility of a larger career. The first thing in their Christian lives was his insight into them, not their insight into him. Yet their response to his charm and authority was instantaneous. They put themselves at his disposal, recognizing in him a greater personality than John the Baptist. John had indeed taught them to pray, and commanded this devotion. But Jesus called them to an active service, to be "fishers of men," i.e., to win the souls of their fellows, in the service of his kingdom. He promised to make something of them, and they did not hold back in false modesty or in any reluctance to part with their profession and home. It is the first time in the story of the gospel that Jesus says, "I will." In saying, "I will make you fishers of men," he reveals (1) the creative power of his personality, as it influences men; (2) also the spiritual range and sphere of his kingdom; and (3) his need of followers and subordinates to carry out his plan.

Such are the two main features of this initial phase in the mission of Jesus: his urgent message about the kingdom of God, and his choice of

lieutenants. The call to "repent" proved that he demanded a new life for citizenship in the kingdom. The choice of the four men proved that he could not only conceive a great purpose but select the proper agents for its execution.

Oct. 24—What the King Requires

(Matt. 5)

This is a sermon without a text, except the text of God's law and man's life; it is a proclamation of the conditions and rules for the kingdom. The close of the chapter is "Ye shall be perfect as your heavenly Father is perfect." That is, children can be perfect as children, conforming to the rules of the household and sharing the spirit of their Father, which is one of generous and forgiving love. It sounds a high demand. But Jesus makes it hopefully. And the path to the height is struck in the opening words of the sermon: "Blessed are those who feel poor in spirit," who in spiritual things feel their own poverty. "Blessed are those who hunger and thirst for goodness." The desire for this height, the conscious admission of imperfection, the refusal to be self-satisfied—such is the material out of which Jesus can make anything.

What he desires to make is a character described in verses 13-47. He does not conceal from his followers that hardship is to be expected, unpopularity and enmity. But this is not to drive them into a corner, by way of retreat. They are to live in close touch with their world, transforming it and illuminating it, like salt and light. Jesus has neither laws nor promises for a recluse existence (13-16); he thinks of his religion as a religion in the open-air, which can do its work only as it mixes with men freely in ordinary intercourse.

Then he speaks about one great

source of misunderstanding and opposition, namely the relation of his kingdom and its goodness (or "righteousness") to the current religion of Judaism. Verses 18 and 19 are a parenthesis; verses 17 and 20 introduce the idea that Jesus is fulfilling the real essence of the divine law, while at the same time he is carrying it forward to a point unreached by the religious standard of the day. The series of illustrations is determined by the spirit of inwardness. Murder (21-24) is more than physical violence; it is murderous to hate and to be angry. Verses 25 and 26 are a metaphorical pendant to this opening counsel, a warning not to let things go too far in a dispute, since the longer a reconciliation is postponed, the more difficult it becomes. Then from the sixth commandment he passes (verses 27 and 28) to the seventh, denouncing the lustful thought as well as the lustful act. Verses 29 and 30 are again a pendant. Sexual relations then lead him to speak of divorce (verses 31 and 32), protesting against the laxity of current practise. Then the abuse of oaths (verses 33 to 37) is analyzed and exposed. Then, the prohibition of resistance to personal injuries (verses 38 to 42) is followed by the wider and searching claim that Christians must love their opponents (verses 43 to 47), if they are to be true members of his kingdom. This is the climax of the section, and it denotes the "perfection" which Jesus defines as divine and human; such a forgiving temper is shown by God the Father, and has to be reproduced by his children on earth.

Note (1) with regard to the Beatitudes, that "those who mourn" mourn over the evils of the world, distressed by the opposition to God's cause on earth. But they are "meek"; i.e., they don't resist it by offering violence, altho they hunger and thirst

for better things and try to realize them; they act from pure, disinterested motives, and remain peaceable and peacemakers, altho they have to suffer for it. The Beatitudes are all strung upon this thread. (2) The last half of the chapter (verses 21-48) refers to the interpretation of the law by the scribes, whereas chap. 6 discusses the practise of it by the Pharisees.

***Oct. 31—Hew Down the Cor-
rupt Tree—World's Tem-
perance Sunday***
(Matt. 7:13-29)

The stern note in the teaching of Jesus is heard in this passage. It is one thing to abstain from retaliating upon any one who offers us personal injustice; it is another thing to abstain from attacking forcibly any institution in society which is a menace to the bulk of the people. Jesus frankly contemplated the overthrow of such corrupting agencies, and advocated the opposition of his disciples to their existence. "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire." In God's universe there is no room for any institution or organization which is the source of evil to mankind. The immediate reference is to the false religion which Jesus anticipated on earth. But the range of the precept is extended, in our lesson of to-day, to intemperance.

During the war, the French issued a proclamation that alcohol was as much an enemy of the State as the Germans, and in England the inspiring personality of Mr. Lloyd George was responsible for the statement that drink was as serious a menace to the Empire as the German submarines. If this was felt during war, the urgency ought to be no less realized in time of peace. The liquor traffic which makes profits out of a trade that involves social misery and inefficiency, is against the principles of

Jesus. He argues (1) that the test of any social phenomenon is its results. The result of the liquor traffic is known in every police court and hospital, and in quarters of more private but none the less poignant character. If fruits are any clue to the nature of a growth, the consequences of the liquor-traffic are a plain proof of its anti-social, anti-religious spirit. It impairs efficiency, it wastes money, it breaks up homes, and is responsible for disease and cruelty. (2) Jesus argues that one of the first principles in his new kingdom is consideration for the good of others. This is the Christian motive for temperance legislation. It is unchristian to indulge in any liberty or pleasure at the cost of harm to others, even altho individually we may be none the worse for the indulgence. If what is harmless for us is a poison to our neighbor, then we have no right to it, when our eating is a temptation to him to partake of poisoned fruit. (3) Jesus calls for more than protest. We must "do the will of our Father in heaven," if we are to be true Christians; and that involves not merely personal abstinence but organized effort to secure abstinence for those who are too weak to win or keep it for themselves. In his address to Kossuth, Emerson once said: "We know the austere condition of liberty—that it must be reconquered over and over again, yea, day by day; that it is always slipping from those who boast of it to those who fight for it." Freedom may be won politically, or on the field of war. But it has to be won again, against the tyranny of vice. The overthrow of the liquor-slavery is as real a crusade as any that has ever enlisted the sympathies and efforts of mankind. To this victory, for the sake of others and of ourselves, we are summoned by the word and spirit of Jesus himself

Social Christianity



THE PENDING ELECTIONS THE VOTERS—THE CANDIDATES—THE PRINCIPLES

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October 3—Special Significance of the Pending Elections

SCRIPTURE: Preliminary to the study and discussion of the themes covering this month's lessons we suggest the reading of the following passages—Ex. 20:1-17; Micah 6:6-8; Matt. 6:9-15, 24; 7:12; 22:21, 36-40; Titus 3:1-2.

The great war closes an epoch in history. We did not realize before its outbreak the significance of many of the phenomena round about us, nor appreciate at all the social forces that were at work. Every well-informed person knew, of course, that Germany had a great, well-trained army, probably the strongest and best-equipped army in the world. We knew that she had a large navy and that she was ambitious to make it much larger and more efficient. We knew also that her educational system had been perhaps more carefully worked out than that of any other country in the world. Her technical schools were excellent; their pupils were sent, in large numbers, into foreign countries, there showing, through their efficient work, how practical were the methods taught in their schools. We knew regarding certain lines of production that special arrangements were made in the laws for the export trade, even at the expense of the home taxpayers. But very few, if any, Americans realized that through all these different lines of human activity there ran a coordinating plan and that this plan was made in order that the nation might be ready to fulfil what its leaders in their vainglorious ambition thought was their divine mission—the domination of the world. The war was really the culmination of scientific imperialism bent on making its dominion world-wide. At the time of the signing of the armistice the result of the war was believed by most Americans to be that the past had been swept away and that the coming of peace meant the establishment of democracy throughout the world. There would, of course, be variations in the forms of government; some states with a

king or emperor at their head might still survive; but if so, the ruler would be so hemmed in by constitutional restrictions and by the spirit of democracy among his people that his country might well be classed with the other democracies.

Since the war has ended, altho a new epoch has opened, we find we are still left to grapple with many of the influences that survive from the old regime and that we must undertake the new problems of democracy, in many cases in a purely experimental way because we have no precedents based on general experience that will solve all our problems; moreover, these problems are many of them such that the method of their solution in this country is largely to be determined by the coming election.

The Democratic party under the leadership of President Wilson has already met and grappled with some of these problems left as the aftermath of the war; but none of the problems are yet finally settled and it may well make a great difference, not only for the coming four years, but throughout the period of America's history, which party or which candidate for the presidency shall come to power and take the responsibility of dealing with these problems. We may determine the destiny not only of America, but of much of the rest of the world by the ballots we cast in November.

Many predicted, at the outbreak of the war, a great revival of literature and especially of poetry, art, sculpture. We believed that as the spirit of unselfish patriotism was developed the moral aspirations of the people would be strengthened. It was said many a time during the war that the spiritual significance of the battle for right was of prime importance. The incoming administration may have much to do by its attitude in determining what shall be the outcome.

Foremost in the minds of most Americans, on account of the struggle of the Conventions over platform planks touching the treaty of peace with its plan for the

League of Nations, come the foreign problems still confronting us in which the United States must play its part. We were one of the great powers. We took at Paris, owing to President Wilson, possibly the most influential part of any of the great nations in imposing the terms of peace upon Germany and it is our duty to see to it that, within certain limits at least, Germany fulfils her obligations undertaken in the peace treaty. We have still in Germany American troops to assist in the enforcement of that treaty, but the problem does not end there. So far our country has refused to accept a mandate for settling the affairs of Armenia and directing her activities during her period of reorganization and early development, but the President has undertaken the task of outlining the boundaries of Armenia entirely regardless of the question whether we have any legal obligation to discharge in connection with other European nations.

We still have a vital interest in what happens in several other countries. With our large number of Italian immigrants and with the sympathetic admiration that Americans have always had for Italy's art, her literature, her science, does anyone doubt that our welfare will be quickly affected by the attitude that our country ultimately takes on the question of Fiume, or that it will not make a great difference to us in a business and political way whether our State department openly sympathizes with Italy or with her Greek and Slavic rivals in the question arising from the settlement of affairs in the Near East?

Whether or not we take a mandate for the temporary overlordship of Armenia there is no question that with our missionary and business interests in Turkey and with the desire so frequently expressed in favor of driving the Turk out of Europe, the attitude of our government toward the settlement of the Turkish problem is one of prime interest to our people. And what of Russia? Much as the American people are opposed to imperialism, even under the Czar, Russia has stood for generations as one of America's closest friends in international matters. Our business men had already developed extensive trade and manufacturing interests in that country. Her resources are among the richest and most extensive in any country in the world and

we were counting on playing not only a profitable, but also a useful part in the development of these resources. Whatever our horror may be of some of the excesses of the Bolshevik regime, it still remains true that our people hoped from the day of the overthrow of the empire that there would grow up in Russia a progressive democracy friendly to America and that the interests of these two countries might become more closely cemented as the years went by.

But how shall we act under present conditions? Shall we recognize the Soviet Republic? Shall we open our ports to Russian trade? Shall our government encourage or discourage American enterprises in Russia? These are questions of grave import which the new president and the new congress must in some way or other answer. It is not likely that the two parties would answer them in exactly the same way; hence on this problem the election is of great importance.

Even more puzzling perhaps is the situation of the Far East, and that is largely an outgrowth of the war. Had Europe not been engaged in war there might have been no Japanese twenty-one demands upon China; there would have been no secret treaties to strengthen the Japanese hands in Shantung; there would have been no political abuses so great as to bring about the marvelous Student Movement in China with its attendant boycott of the Japanese and Japanese goods.

All these questions are not easily to be solved. It is for the new administration to determine these most important policies. The whole future of the Far East and of America as well may easily be determined by the action taken on the Far Eastern problems by the incoming administration.

The economic problems at home are of no less importance. Consider our enormous debts and the taxes which we are compelled to pay in order to carry and eventually to pay them. Think of our depreciated monetary standard; think of our problems, perhaps of even greater importance, of the relations of the workingman to his employer and of the government to both. These problems are largely for business men as private citizens to settle, but the government also must have its policy regarding them and on some of them its decisions will be of vital importance.

October 10—*The Issues of the Elections*

As is usual before election, the nominating conventions attempted in their platforms to state the issues in such a way as to secure for themselves an advantage, while at the same time they express their convictions so far as possible upon the points in question.

Owing to the attitude of President Wilson and his statement that on the treaty and the League of Nations there should be a high and solemn referendum to the people, the question of the treaty and especially of the League of Nations will probably be considered the foremost issue unless the foremost place be given to the position of the presidency in our scheme of government. The Republican leaders are evidently intent on pushing into the foreground their plan of the harmonious working together of executives and legislative bodies, each doing its own work, yet each counseling with the other, rather than making the Peace Treaty and League of Nations the chief issue. Regarding the League of Nations, however, so far as we can gather from the platforms and from the records of the senators or the different parties, the issue is not clearly drawn. It is rather a matter of emphasis than of difference of opinion. Most people want some sort of an association of nations that shall tend toward promoting a lasting peace and friendly intercourse among the nations, while most people also want our own nation to maintain its entire independence of action. The Democrats, if they come into power, are more likely to hold more closely to the form of treaty now before the Senate, including the League of Nations, than will be the case if the Republicans come into power. Since, however, the League of Nations is already started; since it has its own presiding officer; since it has already largely established its method of doing business, and since, also, the somewhat overwrought feeling toward one or two of our great allies which came solely from the war is gradually fading away, there is little ground to fear that America's interests will be seriously sacrificed in any case. It is likely, however, that we shall find the Republicans more eager for the quick attainment of a legal peace without waiting to define our attitude on

the League of Nations than the Democrats; that more emphasis will be placed by them if they win upon the judicial aspects of the work of a League of Nations and upon the code of formal international law than if the work were undertaken by the Democrats. But they will be equally anxious to get a close association of nations under some name that will go far toward preserving peace, and they will want our country to do its full duty in international matters.

Again as regards our debts and taxes. Everyone agrees that the government's obligations must be promptly and adequately met. The feeling, however, is strong and is justified that some of our present taxes were laid with the deliberate intention of placing the burden upon the types of business that are more generally located in certain sections of our country. If the Republicans win probably the excess profits tax will be materially modified and more revenue raised from the tariff, especially in fields that will preserve our war industries in certain important lines that have become necessities, such as dyes and nitrates and others of similar importance. Expert advice from our impartial tariff commission should be sought.

The democrats will emphasize more the danger from monopoly in connection with building up business and will appeal to the so-called labor vote on that line as well as on that of profiteering. The Republicans will urge the development of business and increased production both as a means to reduce prices and the cost of living by increasing greatly the supply of goods and as a method of benefiting labor through stimulating the demand for labor by furthering the development of profitable business.

One of the chief causes of high prices has doubtless been the inflation of the currency and of credit. The evil is one now generally recognized and not much is to be done by legislation. Both parties approve the Federal Reserve system; both worked for some such legislation in the beginning, differing only over details. In fact the Aldrich report and the Aldrich plan of the Republicans were the basis of the present law. And yet the Democrats are entitled to the credit of the law and no one wishes its repeal or any great modification.

In its administration and in future minor extensions it is probable that the Democrats

would emphasize rather more government power and activity; the Republicans private initiative and the encouragement of private discretion and push, the governmental bank or other agency exercising rather supervisory than directive power.

The Republicans, too, are likely to push more vigorously the development of foreign trade through private initiative and capital with only government supervision and especially government protection. The Democrats push forward with less emphasis government protection of private activities and with more emphasis direct management by government, altho the general outcry against the continuation of government management of the railroads, the telegraph and the telephone has had an effect in weakening this tendency.

Both parties have pledged themselves alike to aid the farmers in all ways possible. The Democrats have to their credit the farm loan act, but there is practically no difference in the support given by the parties to such measures. During the war, to stimulate production, prices of certain farm products were guaranteed, then to prevent profiteering prices of certain food products were restricted. In this field, as in others, the Democrats are more inclined to government direction, the Republicans to encourage private cooperation among farmers in both buying and selling.

There is perhaps no other problem before the people more important than the relations of employers and workmen. It is mainly a question for treatment by the parties concerned, tho the government can do something in suggesting agencies for voluntary settlement of grievances.

Both parties in their platform spoke very sympathetically of the needs and rights of laborers and of the wish to promote those rights and meet the needs. The Democrats seem to have won the favor of Mr. Gompers more than the Republicans, but this has been the case more than once before and no leader can deliver the votes of a body like the American Federation of Labor.

There seems to be little essential difference between the parties in their desire to promote the real welfare of wage earners in all ways possible. Their methods would differ along the lines already indicated in discussing private vs. government initiative and management.

Both parties express the intention to enforce the liquor laws. The belief is general that a Democratic administration would be more likely to sympathize with a determined effort to weaken the Volstead act both by way of amendment and of enforcement.

October 17—The Voter

The first matter of importance for the voter to consider in an election is whether he wishes to choose a mere delegate to do as he tells him or is electing a representative man, an expert, who on all matters of details is expected to use his own judgment. The proper principle of representative government implies the latter. The representative is expected to take the responsibility of his position, to study the issues upon which he must act and then to use his own best judgment in carrying out the policies which he believes best for the country. Gradually however, in the normal eagerness of officeholders to retain their positions, the delegate idea has become prominent. Men fear to act contrary to the views, real or imagined, of their constituents and come to be only the mere slavish mouthpieces of their constituents.

I have known representatives to go so far as to say, when casting their votes in the Legislature, that they believed their vote was contrary to the best interests of the public but that they sought to represent the mistaken views of their constituents.

It is easy to see that this delegate theory of representation will not secure men of the highest type and that these delegates themselves, instead of making the thorough study of public questions necessary for the most intelligent action, will merely "keep their ears to the ground" studying the wishes and prejudices of the voters. In any election, therefore, the voter should consider whether he wants an expert to look after his interests as he would select a skilled lawyer or physician or engineer to do his work, or whether he wants a mere mechanical tool to do his bidding.

A second question for the voter is whether he should lay chief emphasis upon supporting his party with little regard to the personality of the candidate or whether he shall vote for the ablest and best fitted man with relatively little regard for his party. The answer must rest largely upon the work

that his representative will have to do. In the Federal government the different parties have their special policies to carry out, foreign affairs, the tariff, taxation, railroads, and labor. These questions are really party issues. Any man elected for the party is practically certain to cast his vote with the other members of his party, and while he will be a more useful representative if he is intelligent and diligent, it is not at all likely that he will vote against his party's policy, nor ought he to act independently of his party except in the rarest instances. In such cases, therefore, the party policy is of more consequence than the personality of the candidate. On the other hand in city government and often on state issues, there are practically no party policies. The duties of the office-holders are to administer economically and intelligently the business of the city, and questions of national party policy have nothing to do with their work. In such cases, therefore, the personality of the man is of more importance than his party politics.

It goes without saying that it is the duty of every voter before election to study as carefully as possible the issues of the day, and to hold himself independent enough so that on matters of great import he will cast his vote intelligently. Generally speaking the voter can render the greatest service to his country by exerting his influence within his party rather than by shifting from one party to another on minor matters and thereby depriving himself of the opportunity of exerting much influence in either party. He should help do his party's thinking rather than permit his party to do his thinking.

It is of equal importance that he study the candidates for whom he has to vote. In local elections the personality of the candidate is of prime importance, but even in national elections, as we shall see, the personality of the candidate may well be the deciding factor, especially when the issues between the parties are not clearly drawn.

One of the great evils of the last few years has been the neglect of voters to assume a voter's proper responsibilities. Many, discouraged by the reports, well or ill founded, of corruption in politics, have tried to shirk all responsibility by casting no vote. This is mere laziness or ignorance or cowardice or lack of patriotism. If con-

ditions are wrong in a country it is the voter's duty to do all that he can to make them right. He has no moral right to accept the privileges and benefits of government and then shirk his share of the work.

But a voter, if he is a man of power and character, can extend his influence far beyond his own vote. Not only by an active part in canvassing or speech making or contributing can he influence the votes of others, but a large proportion of our voters who are conscientious but ignorant so eagerly desire the help of intelligent, well-informed voters that any intelligent man if he will take a little trouble can influence, for the better, the votes of many. In some countries men of property or special education are given the right to cast more than one vote. In every country the intelligent and influential, if they will, may in effect cast many votes.

October 24—The Candidates

Each political party at the beginning of a campaign is expected to present to the voters its general policies in its party platform. Generally speaking, when a candidate accepts a nomination it is assumed that he is under obligation to carry out these policies. Inasmuch, however, as every platform covers a number of questions it is not likely that any candidate will find himself heartily in accord with them all. Moreover, it is scarcely expected that any candidate will hold himself bound under the changing circumstances that may arise after election to carry out in minute detail all the principles thus laid down. It has become, therefore, the custom for the leading candidates, especially in a presidential election in their speeches of acceptance, to set forth their own personal views on the leading questions discuss in the platform, so that the voters may know more clearly what to expect after the election. When the candidate declares himself personally he is of course morally bound to live up to his statements, unless there has come a very decided change in the conditions governing the decision. This matter of personal good faith, of character, and of reputation for living up to his agreements, is one of the strongest factors in determining the voter's choice.

Most voters do not realize the very great significance of the personal characteristics

of an office-holder in an important position, such as the presidency, membership in the cabinet, or membership in congress. Of course it may be fairly assumed that with very rare exceptions the men holding such high positions have already been sufficiently tested so that one may trust their personal honesty, their devotion to their work, and their patriotism. But one has only to sit in the ante-room of a member of the cabinet or of the president for a few hours to see how complicated is the business of carrying on the government, and how greatly the public work may suffer if the executive is not trained in business methods. With scores and sometimes hundreds of callers a day, some on matters of vital importance, the majority of them only on trivial affairs or to gratify their personal vanity, the president must be a master of business method, so as to meet most if not all of them in such a way as to avoid giving offense and at the same time to spare his time and energy for the dispatch of the important affairs of the government. Some of our late presidents have been marvels of skill and promptness in dealing with public affairs, others have been dilatory and careless even when vital matters were under consideration. The voter will do well to note the business habits of the candidates. Any chief executive, whether governor or president, altho he is not in a position to dictate legislation, is nevertheless in a position to exert great influence in law making. Moreover, after the laws are passed, by his executive rulings he may modify materially the effect of the law. It is, therefore, of great importance that the candidate's mental equipment and knowledge of public affairs and of the science of government be taken into consideration. Here again the habit of work of the president is important. Is he a man who thinks he knows all of the science of government and that he is an expert in all fields of legislation, or is he a man who is willing and who knows how to gather information from all sources, to handle to advantage the knowledge of the best experts in many fields, and thus to bring to bear upon legislation and upon the administration of government the very best that the country possesses?

More important still, is he a man who can do team work? No human being has the time or the strength or the knowledge to

handle by himself the multifarious affairs of a great government like that of the United States. The success of any administration, whether in this country or in any other country, depends largely upon the skill of the chief executive in selecting as his chief aids men with the requisite knowledge, real experts in their fields of work and with the disposition to do loyal team work. It is not sufficient that his subordinates do the work that they are told to do. They must be alert, interested, eager to help, ready to sacrifice their own small part for the good of the whole, if they are to render the best service.

The voter should consider also whether the candidate is under special obligations to any individual or group of individuals such that he will be prevented from considering the welfare of the country as a whole. Has he been nominated and elected by party leaders, bosses, of such a character as to hamper him in making his decisions, or, by men who will be able to guide his policy in either their own interests or in the interests of any special class in the community?

In the days gone by, great contributions to campaign funds have doubtless more than once been recognized by important appointments. The danger has largely passed, but the danger still remains of obligations in connection with nominations and elections. It will be well for the voter to consider whether his candidate by his acts in the past has so brought himself under obligations to certain special interests that they will strain every effort to secure his election in the hope and perhaps with the right of expectation of determining some of his important policies.

In the pending election, fortunately, both the candidates for president have the reputation of men of high personal character, self-made men of the kind that we are wont to call the American type, from whom we have nothing to fear, but may expect much that is good. The voter then in this special election may rather consider the questions already mentioned, more particularly those of the influences that may be brought to bear upon the president by groups or classes in the country to whom he may feel under obligation or to whose views or policies he has already committed himself. They will do well also to consider

whether he is a man who can and will gather about him as his chief helpers the strong, sensible, well-trained men whom the country needs to carry on its work in this most difficult period of political and economic readjustment.

October 31—The Principles

Rousseau has said that the essential characteristic of democratic government is that the will of the majority shall prevail. Each voter should wish first this rule of the majority; after that he wishes that his own views prevail. The object of an election, therefore, in Rousseau's judgment is to determine the will of the majority. After the election is held every citizen should wish first of all that this will of the majority be carried out. If he is a member of the minority party, he will of course endeavor to change the views of his fellow citizens, fellow members of the legislature or fellow executives, until by so doing he changes his minority into a majority. But if he is a true lover of democracy, he can not wish that his particular views regarding his country's policy shall be put into effect until the majority so decide. This is of course a somewhat extreme view, but it is the practical view upon which the successful democracies of Great Britain and the United States have succeeded. It is because this view of democracy has not been obtained in many Latin-American countries and in the less successful democracies in other parts of the world, that we have had revolutions, elections carried by fraud or force and people deprived of the power of individual initiative and hence of the power for growth and development. It is because the minority wish to impose upon the people their own personal views at any cost and are not willing that the opposing majority shall rule that we have the tyranny of Russian sovietism, Mexican misrule and the halting growth of democracy in most of the world.

The voters then should be ready after an election to give their loyal support on all important questions, especially those that deal with foreign nations, to the government that the majority have put into power. This, however, in no way lessens the duty of the minority. If they are conscientious in their views, it is their business to criticize the policies of the majority in order to

modify and improve them as much as possible, and gradually by argument and loyal persuasion to see if those policies can not gradually be shaped to meet the views which they consider better. A strong minority party in a legislature is one of the great safeguards of democracy, but their loyalty must be shown by their activity in attempting to change the views of the majority and not at all by attempting to overthrow the majority by force. That policy means the establishment of tyranny and the death of democracy.

Voters need also to consider carefully the proper relations between the executive and legislative departments of government. In America much has been said of the doctrine of separation of powers. Ours is said to be a government of balanced powers, the Executive, the Legislative and the Judicial being separate, each serving as a check upon the other. Within certain limits this is true; but the check should mean merely a holding up for fuller and wiser consideration, not a blocking of needed activities excepting in the most extreme cases. If the government is to do the country's work well, so that it may attain its proper growth and development, the work of the executive and legislative bodies should be coordinated. In a parliamentary form of government such as that of England and her self-governing colonies, France, and Italy, the real executives are practically chosen from the legislature. They are really a great committee of the legislature. They can hold their positions and direct the policy of the government only so long as they can hold their majorities in the legislature. The executive is expected to lead, but he can not dominate.

In our government the two departments are so nearly independent that, when their views are radically different, there may be a complete stoppage of the wheels of government on important matters of policy to the great detriment of the public. There have been suggestions that our form of government be changed in this particular, but that is not an issue in the pending election. It is, however, a matter for the voter now to consider whether he shall use his influence toward electing a candidate who from experience, and training, and conviction will work harmoniously with the legislature leading but not attempting to dominate.

In our elections in November we have to choose not only a president and members of congress, but also, in many states, governors and legislatures, and local officials. Too often in our eagerness to do our duty or to gratify our prejudices in the national election, we overlook entirely the very great importance of our local elections. Often the welfare of a man and his family depends more upon his local school trustee or road master than upon his congressman or the president. I do not wish to underestimate in the least the great importance of the national elections, but I do wish to emphasize as vigorously as possible the importance of the local election and the duty of the voter to give more consideration to that than is now the custom.

If the voter is to do his part to the best advantage, he must get the right perspective regarding the relative importance of the various issues before the country in the election. The party that is put into power will have grave questions of international policy to settle, questions regarding debt and taxation, those relating to railways and

other public utilities, those dealing with the relations of employers and working men and a host of others. Not all of these questions are of the same degree of importance. On some he may well side with the policies of the Democrats; on others with the policies of the Republicans. If he finds himself thus divided in opinion, he should be able to determine which questions affect most vitally the country's welfare, and with which candidate he agrees on these most important questions. The pending election will very largely determine the directions of our governmental activities for the next four years and those activities are to determine our country's reputation and place among the great nations. Never before in the history of our country have the policies of our government had so great a part to play in determining likewise the future welfare of other nations and the course of development of the world's history. It behooves the voter, therefore, as never before to give time and study and thought to the performance of his duties in the coming election.

TIMELY THOUGHTS

"The mind's the standard of the man."—*Watts*.

"It takes greatness to discern greatness."—*Anon*.

"He who loves not his country, can love nothing."—*Byron*.

"Liberty exists in proportion to wholesome restraint."—*Webster*.

"He serves his party best who serves the country best."—*Hayes*.

"Our country is the world—our countrymen are all mankind."—*Garrison*.

"This republic can never fail, so long as the citizen is vigilant."—*McKinley*.

"What government is the best? That which teaches us to govern ourselves."—*Goethe*.

"Let our object be: our country, our whole country, and nothing but our country."

—*Webster*.

"Stand by the Stars and Stripes. Above all, stand for Liberty, whatever happens."

—*Dana*.

"The deterioration of a government begins almost always by the decay of its principles."—*Montesquieu*.

"Tho the people support the government, the government should not support the people."—*Cleveland*.

"That is the best government which aims to make the people serve, and thus secure the best development and happiness."—*R. S.*

Sermonic Literature



THE PILGRIM SPIRIT IN THE LIFE OF TO-DAY

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These all died in faith, not having received the promises, etc.—Heb. 11:13-16.

THIS passage contains in epitome a true and perhaps the ultimate philosophy of history. We have ever, since the day of Karl Marx, heard a great deal about the economic interpretation of history, and within its own limits Marx's great generalization is a true and luminous clue to the course of human affairs. He tells us that the main influence in the determination of the drift of history has been the economic factor; and there is plenty of evidence in favor of this view. But it does not appear to me that Marx carried his analysis far enough; for he might have gone on to ask whether this economic factor was not itself the outward and visible sign of some deeper craving than that of material necessity. May it not be after all that the economic factor in the making of history is but the external expression of some spiritual need? In our day it is plain that a good deal of what we know as labor unrest is no mere petulant demand for more wages and less work but a genuine craving for a larger and a more spacious life. Marx may insist upon the predominance of the economic motive; but the economic motive itself has for the most part been simply the outcome of the insatiable demand of the human spirit for room to live and to realize itself; that is to say, it is an expression of a fundamental spiritual need, an undying craving that has been written into the nature of man by the hand of God.

And here in this passage we have a clue to the nature of this craving. The writer of this book reviews the story of the fathers of his race and this is what he says concerning them. These men's wanderings meant that they were seeking a city, or a country, a better country. Deep down in the nature of man is the passion for freedom, for room to live; and as far back as we have any record we know that men have dreamed of ideal commonwealths in which they might find peace, and room to live and to grow

into what they feel to be the full stature of their manhood. But this dream has never come true. Ever since Abraham left Ur of the Chaldees, mankind has been searching for this ideal city, this perfect home, seeing it afar off but never reaching it, yet ever convinced that out there beyond the bound of the waste the city of God lies waiting for those who have faith and courage enough to press forward into it.

Now it seems to me that it is in some such context as this that we are to place that great episode the tercentenary of which is about to be celebrated. The Pilgrims sailed out into the unknown West, braving uncharted seas and landing upon an unmapped coast in search of room to live. The old home had grown too narrow for their spirits. There was that stirring within them for which their native setting had become too confined; and they set out to find a place large enough for their spirits to breathe and grow in. The stringency from which they fled was not primarily economic, and the bonds that galled them were not of the bodily sort. Round about them were men who were forging fetters for their spirits, and they would not stay to be bound. It is the common habit of the governmental type of mind, in Church and State, in monarchies and in democracies, to try to compel men to toe the same line. And up to a certain point it is both convenient and profitable that we should all do some things in the same way and even at the same time. But it is historically true that there is a point beyond which uniformity can not be and has never been carried without disaster. There are certain sanctities of the mind and spirit which even God himself does not interfere with. He has so made us that we are free, even from himself, to think our own thoughts; and he has so made us that we shall always assert our freedom to approach him against pope, minister of State, or government. If there is one part of life in which it is hopeless to get men to toe the same line, it is in religion. In re-

ligion more than elsewhere a compulsory conformity means death or revolution. Either religion will succumb or it will break free from the bonds that men try to forge for it. And as a matter of fact there has always been a faithful remnant of men and women who have refused to consent to the deadly bondage of uniformity and have in their day saved religion alive. And the independents of Gainsborough and Scrooby, when they saw the tentacles of Whitgift's Act of Uniformity closing about them, forsook their homes and all they held dear in order that religion as they saw it might live, that their spirits might live their own lives and deal with their God according to their own light.

It is not my purpose even tho that were necessary to speak about the great achievement of the Pilgrims. The peculiar contribution of the Pilgrims to the making of this nation has been frequently and learnedly discust. And there can, I think, be no doubt that there was a peculiar quality in the mentality of the Puritan which specially fitted him for the great pioneering task that awaited him on this enormous continent and made of its vast territories a home and a habitation for a human society. And it is beyond any controversy that the Puritan tradition has entered organically and permanently into the common life of this nation. It is the fashion nowadays to speak rather disparagingly of Calvinism, and indeed there was much in it that was dark and repellent. But the fact remains that there was a virtue in it that made strong men, men of great resolution and endurance. And while we do well to purge Calvinism of those sinister logicalities which have made it a by word among humane men, we shall do very ill indeed if we forget that vivid and profound persuasion of the hand of God in human affairs, whether personal or public, which gave to our Puritan forebears that vast unyielding strength that they had.

We have traveled far away from the form and content of the Pilgrim's theology, and much that was vital in his religious outlook has ceased to be relevant to us. We have come so far as to realize that a man's religion is not the church that he attends or the creed which he professes, but the world in which he lives; and there were in the world in which the Puritan lived certain positive elements which it is our business to

preserve and enrich and transmit not only unimpaired, but enlarged and strengthened, to those who come after us. I need not stay to speak of the courage of the Pilgrim save only to remind you how far we have fallen away from the standard of his courage. We have made a fetish of something that our Puritan forebears laughed at. We have called for "safety first," we have made an idol of security. In a hundred ingenious ways we are for ever fending ourselves from the long arm of mischance. We are afraid of poverty, hardship, disease, unpopularity, eccentricity, death, all which things our fathers faced without flinching in order that they might be free. Whereas on the whole it is true of us that we are much more concerned about being comfortable. The quality of adventure has gone out of life. And one might profitably speak of other ingredients in the moral and psychological equipment of the Pilgrims in which we their heirs are sadly impoverished. But let me rather speak of two things that seem to me to be of first importance in their specifically spiritual quality.

The first of these is the nature of their program. When they came to the wintry shores of New England, they were not mere fugitives from a tyranny which had grown too galling to be borne, but men and women with a constructive social vision. Had they been seeking freedom only they might have remained in Holland where at least they were free. But they were not content to enjoy freedom within a society to which they did not belong, the freedom of guests; so they went out to create a society in which they might enjoy a freedom begotten of their own spirit. The social order which they established was not a mere accident which was imposed upon them unexpectedly by the exigencies of the new common life; for it is plain from the records that they came with the clearly conceived intention of laying down the foundations of a commonwealth and they had quite definite ideas concerning the nature of the commonwealth which they desired to create. In these days when the political and social sciences have become fields of popular study, we can see how crude and elementary their sociology and their political ideas were. Nevertheless, when we have made all allowances for what they lacked in their achievements, it still remains that the ideal that they set

before them was the highest that the human mind could conceive, that of creating a society in which in the just exercise of their freedom men might establish a living fellowship by which they would find themselves and each other.

We do well to acclaim the principles and spirit of liberty, even tho sometimes we may have forgotten just what it means. Indeed, no generation understands liberty if it has not had itself to pay a price for it. But great and royal a gift as liberty is, it is but one-half the gift that the human spirit needs. There can be no human fellowship without freedom, and that freedom which does not embody itself in a living fellowship will soon cease to be freedom; and for us in this day the old single battle cry of freedom must be enlarged into freedom and fellowship, if our fellowship is to be living and our freedom sure. The great task of the work of the heirs of the Pilgrims is that of creating and perfecting on this continent a living society of men and women; not so much to preserve a form of government as to provide a house of life; a society rich in manhood and womanhood, in friendship and good fellowship, creative in all the arts of peace and valiant in its service of mankind, a society so full of the urge of life that it will spontaneously and ceaselessly express itself in great enduring works of love and beauty.

From this I pass on to my second point. The Pilgrims were bent not on creating a merely human society but a city of God. Their program was not only in a subordinate way economic and political; it was primarily religious and spiritual. In a real and literal sense, they were seeking a heavenly country. St. Paul, you will remember, told the Athenians that God had appointed the seasons and determined the bounds of human habitations that men might seek him, if haply they might feel after him and find him; and it was with some such thought in their minds as this that the Pilgrims laid the foundations of their commonwealth. Grant that their doctrinal background was narrow and circumscribed, and that it was too little flexible as a philosophy for the common life in a changing world, yet they saw as we have never seen that that social order which is not dedicated to God and which does not keep open and free the road that leads to God is a house built upon the

sand, a house incapable of standing the storm and stress of history, and doomed therefore to the characteristic transiency of all secular achievement. These men meant to build for eternity; and if the society that they created ever totters and falls, it will be because their children and their children's children have departed from the faith and the vision of the fathers.

I venture to think that it is this emphatic and uncompromising spiritual evaluation of life that constitutes our main inheritance from the Pilgrims, as certainly it is that part of their outlook to which we need to give heed today. I have spoken of their flight from the political and religious bondage of the Old World; but in sailing out toward the setting sun they were following the immemorial instinct of the race. Ever since Abraham left the Chaldean country, mankind has always gone West. Whether from the sparse pastures of the East, or from the crowded purlieus of Europe, driven out by some economic and political stringency, they have crossed land and sea, in wave upon wave, Iberian, Celt, Latin, Teutonic, and save for an occasional diversion of the South, they have gone forth to seek the vast open spaces of the West. In their turn the Pilgrims also came; and the last company in this great processional were those rugged pioneers who swept onward across this vast continent even to its farthest shores.

And now this vast westward urge has reached its term without reaching its goal. It has come to its farthest limits on the Pacific coast; and there are no more free unoccupied spaces left to which men can escape from conditions of economic stringency. So long as there was free land out West, the congested city areas had some sort of safety valve, and the social equilibrium was more or less safe. But to-day all that is over; the race has girdled the earth, has filled up its habitable spaces; yet it is no nearer its heart's desire. The great urge is still upon it and it has nowhere to go. And the social and industrial unrest of our times is due chiefly to this unrest of the human tide which is as it were turning back upon itself, threatening to flood and to destroy those lands which it once irrigated and redeemed. A friend said to me the other day that one of the originating causes of the I. W. W. movement was the fact that there was no

more free land in the West; and this is simply a graphic way of stating our present problem. Germany seeing that the open spaces of the West were exhausted turned East and plunged the world into a chaos of blood and fire. Yet the old Westward urge is upon mankind still; and the door is shut in its face. Some way out we must assuredly find, if this vast insatiable restlessness of the race, this ceaseless craving for more and larger life is not to overwhelm us and to destroy the achievement of the centuries.

What then shall we say to these things? Turn again to our Scripture. These men, we are told, went out not knowing whither they went; all they knew was that they were seeking a country of their own, a country in which their spirits would find themselves at home. Yet they enjoyed no more than the promise, a distant sight of it. And ever since men have gone on the same quest and have fared no better. They knew not whither or for what they went out, save only that they were moved by some vast inarticulate hope of a better country, some vague indistinct vision of a life of freedom and peace and harmony. But all these died not having received the promises but only having greeted them afar off. And they died unsatisfied because they sought the city of God in places and things.

But in this great processional is one company which saw more clearly than the rest. They understood that freedom and peace and harmony were to be had not in places or in things but in the service of God; and they sought a place where they might order a common life in which men should be free to serve God and glad to serve him together. They affirmed the sovereignty of the spiritual business of life; they enthroned the soul. And it is this that we their heirs have forgotten to do. We have organized society not for the service of God but for the pursuit of gold. We have conceived of national destiny not in terms of character but of wealth. Our trade with one another has taken precedence over our trade with God; we have been more concerned with the merchandise of the store than with the merchandise of the spirit; and we have cultivated the marketplace rather than the presence of God. In a word, we have turned the Pilgrim's scale of values upside down.

And this same scale of values we must re-

cover or perish. Mankind stands on the sharp knife-edge of a choice which may lead to a dance of death or a pageant of life. And the choice is virtually this: Are we still going to conceive and to conduct the business of life on the basis of material, temporal, secular value—making an occasional perfunctory acknowledgment of the existence of values of another kind but without admitting their real validity for the present conduct of life? Are we still going to make the financial standard the final test and measure of life and think of the spirit as a mere annex to the flesh? Or to put it more crudely, is it still to be business first—for the nation and for the individual—and life afterward, or is it to be life first and business its tributary and servant? Who is to be allowed to govern our thinking, our doing, our living—the economic man or the spiritual man? Of course you can not separate the two, for every man is both. But which is to have the whip-hand? Is the flesh to exploit the spirit, or the spirit to govern the flesh?

This is the cross-roads at which we are standing. And I confess it greatly appals me to see how exclusively men's thoughts of the future are governed by the economic motive. The economic motive has of course its own place; but it is in the wrong place when it is on the throne. And now since we are come to a time when relief from economic distress can no longer be found by going west, we are condemned by the nature of things to an economic war, to a social struggle, to which I see no end. Indeed there is no end to it. For we are so made that the more we have, the more we want—and if somehow we can not escape from this blind alley, we are doomed to a bitter and expanding cycle of war between those who seek larger profits and those who seek larger wages. Is there no way out? Is there no relief? Can we still go West? Of course, we can, whenever we will. Only it is another West, a different West . . . the Golden West of the Spirit, a land flowing with milk and honey all its own, a land with gold refined by fire, more precious than the gold of Ophir, a land with resources so strange that the more you dig them out the more there remains, a land of broad vistas and long perspectives in which the secular and temporal business fits into its own subordinate and tributary

place, a land where men's souls feed upon visions that create peace and minister gladness, that subdue the greeds, the lusts, the self-regard that defile and destroy, and uplift the spirit so that it stands upright, free, and unafraid, master of all things, mastered by none, the world in which men can live.

Here is redemption, yes and here only. Once more in a pilgrimage into the unknown, the unseen. And it is high time we set out. Except we go forward, the old invincible urge will wash back, overwhelm and destroy us. And the call of this time is for pioneers, for venturers, for a com-

pany of crusaders who will set their faces stedfastly toward this City of God—men and women who will break through the economic prison walls and blaze a trail into God's own country, who will dethrone the dollar and enthrone the soul, will discover and blazon forth in their lives the wealth and the wonder of that hidden world, and will move among men trailing clouds of glory after them. Who will be the Pilgrims of the new age, the pioneers of that spiritual commonwealth that is to be, the discoverers of that true eldorado where is stored the real gold of life? Shall we be of the company? Why not?

JOHN KNOX'S TEXT¹

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I. SOME men are not born to die. It is their prerogative to live; they come on purpose. A thousand deaths will not lay them in a grave. No disease from within, no danger from without, can by any means destroy them. They bear upon their faces the stamp of the immortal. In more senses than one, they come into the world for good. Among such deathless men John Knox stands out conspicuously. When in Edinburgh it is impossible to believe that John Knox lived four hundred years ago. He is so very much alive to-day that it seems incredible that he was living even then. The people will show you his grave in the middle of the road, and the meager epitaph on the flat tombstone will do its feeble best to convince you that his voice has been silent for centuries; but you will skeptically shake your head and move away. For, as you walk about the noble and romantic city, John Knox is everywhere! He is the most ubiquitous man you meet. You come upon him at every street corner. Here is the house in which he dwelt; there is the church in which he preached; at every turn you come upon places that are haunted by him still. The very stones vibrate with the strident accents of his voice; the walls echo to his footsteps. I was introduced to quite a number of people in Edinburgh; but I blush to confess that I have forgotten them all—all but John Knox. It really seems to me, looking back upon that visit, that I met John Knox somewhere or other

every five minutes. I could hear the ring of his voice; I could see the flash of his eye; I could feel the impress of his huge and commanding personality. The tomb in the middle of the road notwithstanding, John Knox is indisputably the most virile force in Scotland at this hour. I dare say that, like me, he sometimes catches sight of that tomb in the middle of the road. If so, he laughs—as he could laugh—and strides defiantly on. For John Knox was born in 1505 and, behold, he liveth and abideth for ever!

II. John Knox, I say, was born in 1505. In 1505, therefore, Scotland was born again. For the birth of such a man is the regeneration of a nation. Life in Knox was not only immortal; it was contagious. Because of Knox, Carlyle affirms, the people began to live! "In the history of Scotland," says Carlyle, himself a Scotsman, "in the history of Scotland I can find but one epoch: it contains nothing of world-interest at all, but this Reformation by Knox." But surely, surely, the sage is nodding! Has Carlyle forgotten Sir Walter Scott and Robert Burns and all Scotland's noble contribution to literature, to industry, to religion, and to life? But Carlyle will not retract or modify a single word.

"This that Knox did for his nation," he goes on, "was a resurrection as from death. The people began to live! Scotch literature and thought, Scotch industry; James Watt, David Hume, Walter Scott, Robert Burns: I find John Knox acting in the heart's core of

¹ From *A Bunch of Everlastings*. The Abingdon Press, New York, 1920.

every one of these persons and phenomena; I find that without him they would not have been."

So much have I said in order to show that, beyond the shadow of a doubt, if a text made John Knox, then that text made history.

III. "Go!" said the old reformer to his wife, as he lay a-dying, and the words were his last, "go, read where I cast my first anchor!" She needed no more explicit instructions, for he had told her the story again and again. It is Richard Bannatyne, Knox's serving-man, who has placed the scene on record.

"On November 24, 1572," he says, "John Knox departed this life to his eternal rest. Early in the afternoon he said, 'Now, for the last time, I commend my spirit, soul and body'—pointing upon his three fingers—'into thy hands, O Lord!' Thereafter, about five o'clock, he said to his wife, 'Go, read where I cast my first anchor!' She did not need to be told, and so she read the seventeenth of John's evangel." Let us listen as she reads it! "Thou has given him authority over all flesh, that he should give eternal life to as many as thou hast given him, and this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

Here was a strange and striking contrast!

"'Eternal life! Life eternal!' says the Book. Now listen to the labored breathing from the bed!

The bed speaks of death; the Book speaks of life everlasting!"

"Life!" the dying man starts as the great cadences fall upon his ear.

"This is life eternal, that they might know thee!"

"Life eternal!"

"It was there," he declares with his last breath, "it was there that I cast my first anchor!"

IV. How was that first anchor cast? I have tried to piece the records together. Paul never forgot the day on which he saw Stephen stoned; John Knox never forgot the day on which he saw George Wishart burned. Wishart was a man "of such grace"—as Knox himself tells us—"as before him was never heard within this realm." He was regarded with an awe that was next door to superstition, and with an affection that was almost adoration. Are we not told that in the days when the plague lay over Scotland,

"the people of Dundee saw it approaching from the west in the form of a great black cloud? They fell on their knees and prayed, crying to the cloud to pass them by, but even while they prayed it came nearer. Then they looked around for the most holy man among them, to intervene with God on their behalf. All eyes turned to George Wishart, and he stood up, stretching his arms to the cloud, and prayed, and it rolled back."

Out on the borders of the town, however, the pestilence was raging, and Wishart, hastening thither, took up his station on the town wall, preaching to the plague-stricken on the one side of him and to the healthy on the other, and exhibiting such courage and intrepidity in grappling with the awful scourge that he became the idol of the grateful people. In 1546, however, he was convicted of heresy and burned at the foot of the Castle Wynd, opposite the Castle Gate. When he came near to the fire, Knox tells us, he sat down upon his knees, and repeated aloud some of the most touching petitions from the psalms. As a sign of forgiveness, he kissed the executioner on the cheek, saying: "Lo, here is a token that I forgive thee. My harte, do thine office!" The fagots were kindled, and the leaping flames bore the soul of Wishart triumphantly skyward.

V. And there, a few yards off, stands Knox! Have a good look at him! He is a man

"rather under middle height, with broad shoulders, swarthy face, black hair, and a beard of the same color a span and a half long. He has heavy eyebrows, eyes deeply sunk, cheekbones prominent and cheeks ruddy. The mouth is large, the lips full, especially the upper one. The whole aspect of the man is not unpleasing; and, in moments of emotion, it is invested with an air of dignity and majesty."

Knox could never shake from his sensitive mind the tragic yet triumphant scene near the Castle Gate; and when, many years afterward, he himself turned aside to die, he repeated with closed eyes, the prayers that he had heard George Wishart offer under the shadow of the stake.

Was it then, I wonder, that John Knox turned sadly homeward and read to himself the great high priestly prayer in "the seventeenth of John's evangel?" Was it on that memorable night that he caught a glimpse of the place which all the redeemed hold in the heart of the Redeemer? Was it on that melancholy evening that

there broke upon him the revelation of a love that enfolded not only his martyred friend and himself, but the faithful of every time and of every clime? Was it then that he opened his heart to the magic and the music of those tremendous words: "Thou hast given him authority over all flesh, that he should give eternal life to as many as thou has given him; and this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Was it then? I can not say for certain. I only know that we never meet with Knox in Scottish story until after the martyrdom of Wishart; and I know that, by the events of that sad and tragic day all his soul was stirred within him. But, altho I do not know for certain that the anchor was first cast then, I know that it was first cast there. "Go!" he said, with the huskiness of death upon his speech, "read me where I cast my first anchor." And his wife straightway read to him the stately sentences I have just rewritten:

"Life eternal!"

"This is life eternal!"

"This is life eternal, that they might know thee!"

"It was there, there, there, that I cast my first anchor!"

VI. Fierce as were the storms that beat upon Knox during the great historic years that followed, that anchor bravely held. To say nothing of his experiences at court and the powerful efforts to coax or to cow him into submission, think of those twelve years of exile, eighteen months of which were spent on the French galleys. We catch two furtive glimpses of him. The galley in which he is chained makes a cruise round the Scottish coast. It passes so near to the fair fields of Fife that Knox can distinctly see the spires of St. Andrew's. At the moment, Knox was so ill that his life was despaired of; and the taunting vision might well have broken his spirit altogether. But the anchor held; the anchor held! "Ah!" exclaimed Knox, raising himself on his elbow, "I see the steeple of that place where God first in public opened my mouth to his glory; and I am fully persuaded, how weak soever I now appear, that I shall not depart this life till that my tongue shall glorify his godly name in the same place." Again, as Carlyle tells,

"a priest one day presented to the galley-slaves an image of the Virgin Mother, requiring that they, the blasphemous heretics, should do it reverence. 'Mother? Mother of God?' said Knox, when the turn came to him, 'This is no Mother of God; this is a piece of painted wood! She is better for swimming, I think, than for being worshiped!' and he flung the thing into the river."

Knox had cast his anchor in the seventeenth of John's evangel.

"This is life eternal, that they might know thee!"

And since he had himself found life eternal in the personal friendship of a personal Redeemer, it was intolerable to him that others should gaze with superstitious eyes on a "bit of painted wood."

The thing fell into the river with a splash. It was a rude jest, but an expressive one. All the Reformation was summed up in it. Eternal life was not to be found in such things. "This is life eternal, that they might know thee." That, says Knox, is where I cast my first anchor; and, through all the storm and stress of those baffling and eventful years, that anchor held!

VII. Nor was there any parting of the cable or dragging of the anchor at the last. Richard Bannatyne, sitting beside his honored master's deathbed, heard a long sigh. A singular fancy overtook him.

"Now, sir," he said, "the time to end your battle has come. Remember those comfortable promises of our Savior Jesus Christ which you have so often shown to us. And it may be that, when your eyes are blind and your ears deaf to every other sight and sound, you will still be able to recognize my voice. I shall bend over you and ask if you have still the hope of glory. Will you promise that, if you are able to give me some signal, you will do so?"

The sick man promised, and, soon after, this is what happened:

"Grim in his deep death-anguish the stern old champion lay,
And the locks upon his pillow were floating thin and gray,
And, visionless and voiceless, with quick and laboring breath,
He waited for his exit through life's dark portal, Death.

'Hast thou the hope of glory?' They bowed to catch the thrill
That through some languid token might be responsive still,
Nor watched they long nor waited for some obscure reply,
He raised a clay-cold finger, and pointed to the sky.

So the death-angel found him, what time his bow he bent,
 To give the struggling spirit a sweet enfranchisement.
 So the death-angel left him, what time earth's bonds were riven,
 The cold, stark, stiffening finger still pointing up to heaven."

"He had a sore fight of an existence," says Carlyle, "wrestling with popes and principalities; in defeat, contention, life-long struggle; rowing as a galley-slave, wandering as an exile. A sore fight: but he won it! 'Have you hope?' they asked him in his last moment, when he could no longer speak. He lifted his finger, pointed upward, and so died! Honor to him! His works have not died. The letter of his work dies, as of all men's; but the spirit of it, never."

Did I not say in my opening sentences that John Knox was among the immortal

human? When he entered the world, he came into it for good!

VIII. "This is life eternal, that they might know thee!" "That," says Knox, with his dying breath, that is where I cast my first anchor!" It is a sure anchorage, O heart of mine! Cast thine anchor there! Cast thine anchor in the oaths and covenants of the Most High! Cast thine anchor in his infallible, immutable, unbreakable word! Cast thine anchor in the infinite love of God! Cast thine anchor in the redeeming grace of Christ! Cast thine anchor in the everlasting gospel! Cast thine anchor in the individual concern of the individual Savior for the individual soul! Cast thine anchor there; and, come what may, that anchor will always hold!

THE VALUE OF WORSHIP

The Rev. T. RHONDDA WILLIAMS, Brighton, England

O come let us worship and bow down.—
 Ps. 95: 6.

How many of us who come to church really come to worship? I do not say that none should come but those who come to worship—we can not dispense with the service of the lesser motives in life—but I do say that the best results will not be obtained by them, and that the service does not fulfil its true purpose unless it be a service of worship. Sir John McClure, addressing the Congregational Union, said that services need to be made not more attractive but more worshipful. One can not help noticing a strained effort in many churches to make the services attractive—it is always a sure sign of the loss of spiritual power in the Church. Dulness is not devotion; but, on the other hand, we ought jealously to guard our services from any appearance of becoming mere entertainments. Our opening words at every service, "Let us worship God," should be the true keynote. These words express the real object of our assembling together. We must, however, have no narrow notions of what the worship of God is. We must not think that we have worshiped God simply because we have sung hymns of praise and adoration, and said prayers, unless these words express inward realities of our spiritual life. Nor, even if they do, are they the whole of worship. One has sometimes heard it said that certain

people go to hear the sermon, not to worship. But the sermon, if it be of the right kind, and the hearing be also of the right kind, will be worship. Worship is no mere emotion, it is thoughtfulness also. And in addition to these two, there is an element of will in worship. A man does not really worship until he wills the good.

I would define worship as John Wilhelm Rowntree defines prayer:

"The reverent concentration of the whole inner being upon its supreme ideal, that movement of the soul which leads it into the light of love and the presence of the righteous Father. . . . We stand in sore need of such prayer (such worship) in our modern life, and of the conscious unity with God in thought and action which is its benediction."

Now, whatever helps that reverent concentration, whether it be a prayer, or the hymn, the organ music, the anthem, or the sermon, helps worship. If we want a truly blessed religious service each one should aim for that reverent concentration.

All outward arrangements should be subjected to it, as far as possible. If the whole congregation could be in its place before the service begins, so that there should be no fussing, and no talk, and no distraction for any one, it would be a great help. As soon as we say "Let us worship God," all should seek to concentrate their inner being upon the supreme ideal, and then we should be-

gin to feel a movement of the common soul leading into the light of love and the presence of God. Robert Barclay paid a beautiful tribute to the influence of the Quaker meeting when he said:

"When I came into the Silent Assemblies of God's people I felt a secret power among them, which touched my heart and, as I gave way unto it I found the evil weakening in me, and the good raised up."

That is really what we need in a service—to feel the secret power of God in the hearts of men at work, and to feel it growing in its hold upon us through contact and fellowship with others, so that evil will be weakened, and the good strengthened.

Now, if we made this the object of our coming together we should much more often find it to be the result. Many people take away so little from a service because they bring so little to it. A little time spent before the service in preparing the mind for this concentration would be an enormous help. A little meditation even on the way to church would be useful. It might run along some such line as this: "I am going now for a little time to think about the best things, about what life should be, about my relation to this vast universe; I am going to try and realize the fact that I belong to God, that my fellow men and I are really in one family, that at every point I am obligated to others, that I can not live an isolated life, that all my days should be influenced by the truth which I am going to hold in my mind to-day." Suppose every one came to church having meditated along a line like that, do you not think that there would be tremendous power in an assembly of such people? The currents of minds and hearts so set would run into one great reservoir, and we should all draw from its fullness. And when you remember with what distracted minds and divided hearts we live so much of our time, special times for this reverent concentration ought to be exceedingly helpful. There is no doubt they would be, if we made our services mean nothing less than this. If this is worship, you see how utterly subversive of it is the entertainment idea. I saw a most horrible suggestion the other day that perhaps men would be more attracted to the churches if we allowed them to smoke in church. If that is the price we have to pay for getting men to church, I should certainly leave them out-

side. But I do not believe for a moment that it would be an attraction. There is no reason in the world why men should come to church to smoke; they can smoke elsewhere. And if they can tolerate a religious service only while indulging themselves, it means that they have never taken the idea of a religious service at all. We come here to try and realize the life which is higher than the life of sense, and to lay hold of something which is greater than sense, or time, or space; to realize that we are spiritual beings, have spiritual natures, and great spiritual needs. We have physical needs and appetites which we must satisfy, the satisfaction of which in a religious service would be outrageous, and utterly subversive of the very idea of the service. You can not win men to religion by giving up the supreme claims of religion. Even if they could be got to church, you would have done nothing worth doing if you surrendered this demand for reverent concentration of the whole inner being upon the supreme things and values in life. No, let us not drag our banner in the dust to please anybody. It would be far better that a few should realize their souls than that multitudes should merely indulge their frivolity. To be worshipful we must feel that we are face to face with a supreme demand, that we hold ourselves before the highest claims.

This is why there is a bowing down in worship. It is the homage of the soul to truth and to God. I believe it has been often misinterpreted. It is humility, not humiliation. So far as the intellect is concerned it is not a denial of its full exercise, but only a recognition of its limitations.

It does not mean grovelling before God and an absence of self-respect. When Ezekiel, seeing the glory of the Lord, fell upon his face on the earth, the voice said to him: "Son of man, stand upon thy feet, and I will speak unto thee." God wants no man to think himself nothing; rather he wants him to realize his true worth and all the divine possibilities there are in him; he wants him to feel how much he can be, and how much he can do that is good and noble. If we have any due sense of what this universe is of which we are a part, of its greatness, and the wonder of it, and the goodness there is at the heart of it, if we have any due sense of the faithfulness and the mercifulness of God, the soul will bow in the

divine presence; will render its homage to the whole of which it is a part; will recognize that there is a will greater than the personal, individual will, a way higher than the ways of the small self, and an object to live for infinitely grander than any that concerns the mere individual self. There is something here to fill one with awe and with longing, too, so that "Come let us worship and bow down" will be an invitation to which the soul will readily respond. But in this bowing there is a strength for rising into stronger and nobler life. You will not have less self-respect through bowing to God, but more. The self that has so bowed is a greater self, and a stronger. It can stand up in the presence of that same God and receive further revelation. There is nothing morbid or indolent about this bowing. No soul is demeaned by its homage to what is high and great; no spirit is abased through adoration of the All-Adorable; a man is more a man than ever when he has made his obeisance to God. Indeed, it is the man that has most truly bowed before God who is best able to stand erect in the world. Worship is an act of homage, but in the homage itself is aspiration; there is a rising in this bowing. Worship is a yearning towards God and the fulness of his life.

Worship is spiritual appreciation, and an effort after the fuller realization of spiritual values. And I want us all to remember in every service that it is a service of worship in this sense. If we make it a true one, I think it will help us to meet two of the great needs of our life. One is the need for a sufficiency of personal spiritual conviction to secure a center of repose in life. It should help everyone to realize that he has a soul of his own; it would be well for every one to ask himself in the service of worship: "What is my true self?" He must try to realize his true self which is continuous with the larger life of God. When you get down into yourself beneath the little self-seeker who is directing so many of your operations, you find that in reality you are very different from what you superficially think yourself to be. You can find the greater depths in your own soul that go down, as it were, into the very eternity of God. And if you commune with yourself there, you will obtain a certain amount of conviction which you will not merely owe

to others, which will not be yours merely by tradition, but really your own, found in your own soul; and when you find it so, there will be a power of calm in it that external tumults will not be able to disturb, at any rate not be able to break up. In that center you will be more and more receptive of the divine presence which permeates the world, with which you will feel yourself to be making vital contact. Through real worship you will grow to be conscious of a self which is not the doubting self, the wavering self, the self which looks out for personal advantages, which is liable to all sorts of shocks and disappointments; but a self that knows it belongs to God, to the universal life, a self that takes hold of the best and deepest and most spiritual there is in life, a self which draws its nourishment out of the hidden resources of the eternal, and rests at last for its strength on the everlasting love of God. Now, surely to gain this would be an invaluable treasure to any life. Our religious services ought to be a help. Most of us are tempest-driven, and we need this inner refuge; most of us are beset by many temptations and we need this strong tower, the tower of a deep inward consciousness that we to God belong.

Nor is this all in worship. The other great need is more strength of character to recognize this claim of God upon us in all our intercourse and relationship with men. "True worship," says John Wilhelm Rowntree, "is never selfish." In George Eliot's words:

"One wants a temple beside the outdoor temple—a place where human beings do not ramble apart but meet with a common impulse. And as true worship can never be selfish, so, tho it may have in it an element of mysticism, it will never be impractical. Divine service consists not in ceremonial, nor yet wholly in the gratification of personal desires after the Infinite, but in labor for the brotherhood. The work of Jesus Christ must be the work of his Church. Such work is worship . . . The passionate longing of men, fired by the vision of Christ and sustained by him, to do the Father's will on earth as it is done in heaven. There is room yet for a witness of that inward life, which draws out nourishment from the hidden love of God, and bears rich fruit in holy fellowship, blessed by the unity of a common consciousness that God, the world, and humanity are one."

And you may be sure we are not truly worshiping unless this feeling of the unity

of the world is flowing into us. Worship is not true unless it is making us better members of society, inspiring endeavors in every direction towards a juster and a kinder life. Here, I think, is the place of the sermon as part of worship, to enforce ideals, to insist upon their application to conduct in every department of life. You can not really worship God while you either hate, or despise, or neglect, or in any way wrong your fellow men. It is in men that God is incarnate. Every man is in a sense a divine being; it is only by virtue of God in him that he is a man at all.

And it is useless to suppose that you can be in a really worshipful attitude on Sunday if you live without acknowledging worth in humanity every day of your life. The preaching of practical righteousness is therefore an essential part of true worship, for the righteous and brotherly spirit has to be cherished and developed in men. It is useless for any one to say that he loves God if he does not love his brother. For where is the divine life to be lived except in the world of human relations? The urging of social duty is therefore an essential part of worship. And in view of the needs of the world it is a part that should be very prominent. I think it must be more prominent in church than it has been in the past. For if worship be taken to be merely the ascription of praise to God for his goodness and love, there is little point in it. This feeling that goes forth in praise to God for his goodness and love must also express itself in practical goodness and love towards our fellow men in the world. And it is only by the practical test that the world will acknowledge it; indeed it is only by the practical test that you yourself can be sure of it. You can not be sure that you have worshiped God unless you are also ready to serve your fellows. Nor have you found your true self until you do. Worship is homage paid to God, and homage to God involves homage to humanity. In true worship the consciousness arises that "God, the world, and humanity are one." You may test and measure the reality of your worship of God by the strength or the weakness of that consciousness of unity with all the world and with all men. If it stops, for

example, with your nation, then you are worshipping a tribal god. If it stops with your sect, then you are worshipping a sectarian idol. If you wish to worship the God of the whole earth then you must feel the oneness of all, and admit the obligation of care for all and good-will toward all. The worship of the highest means service for the lowest. You do not believe in the Fatherhood of God unless you believe in the brotherhood of man, and you do not believe in the brotherhood of man unless you practise the brotherhood everywhere. I know it is a high standard, but it is the standard we must aim at. In worship it is the standard we acknowledge, and it must be our constant endeavor to bring life into line with it.

If our worship is true, therefore, we shall feel that the evil things in us, and the small and petty things, the prejudices that divide us, the passions that make us enemies die down, and the fruits of the spirit which are love, meekness, humility, gentleness, forbearance grow. Coming to church is not serving its purpose in our lives unless the ugly things are more and more destroyed, and the beautiful things more and more nourished. Come, let us worship and bow in spirit before the Highest, that we may rise to receive from God the words of the larger and better life.

Shall we pray with Stopford Brooke:

Come, immortal Lord of Gladness!

From the immeasurable height,
Scatter all our sin and sadness,
Move upon our hearts in light!
All-pervading God, whose love
Joins us here with those above,
Make us now Thy new creation,
Sanctify this congregation.

Come and bring with Thee Thy treasure—

Love and meekness, joy and peace;
Gentleness that knows no measure,
Truths that cumbered hearts release.
Purity and faith in right,
Thirst for holiness and light,
Hear our contrite supplication,
Arm for life this congregation.

Come, abide in us for ever;

Build Thy city in our heart,
On Thy righteousness, and never
From its citadel depart.

Fill us with Thy holy awe,
Make us prophets of Thy law,
Worthy of our high vocation
In the world's great congregation.

RELIGION AND JUSTICE

JOSEPH FORT NEWTON, D.D., D.Litt., New York City

PRAYER

ETERNAL FATHER, we praise Thee for all the prophets by whose voices Thou speakest to us, rebuking our selfishness and troubling us with the divine irritation of Thy truth. From many ages and in many keys and tones they bear witness that Thou art just, and that Thou requirest us to do justly, to love mercy, and to walk humbly before Thee. In humble awe and longing we pray Thee for ears to hear and hearts to heed, if so that we may attain, by Thy grace, to purity and justice of spirit, and be faithful servants of Thy holy will.

Lord, we confess our personal and social sin, beseeching Thee to forgive our blindness, our indifference, and our hardness of heart. Show us that we are members one of another, and that the hurt of one, even the humblest, is an injury to all and a sin against Thee. Deliver us from every form of the spirit of oppression and from the callous greed which seeks comfort, or ease, or gain at the cost of the misery of others. Create in us a passion for justice, that freedom may be a blessing and liberty bear the fruit of righteousness and good will.

Smite us, O Lord, with the conviction of Thy Holy Spirit; subdue us to true repentance. Evoke in us a new spirit of generosity, and unite us in one purpose to understand and to act, making our faith fruitful in the service of our fellow man in his struggle for a freer, fuller life. Endue us with the spirit of Jesus who saw Thy image in all who wear our human form; help us to toil with His patience and mercy, that we may do our part to heal the injustice of our time. Fill our minds with light, anoint our hearts with love, in His name.

Thou hast visited us with hopes that can be realized only as Thy will is done on earth as it is in heaven: may those hopes rule our lives. Fortify us by Thy spirit against discouragement when the good seems defeated, and let not an evil past have power to mar the future. Make us diligent in behalf of a just and merciful life, offering ourselves as instruments of Thy spirit in bringing order and beauty out of darkness. For as much as the earthly is for the sake of the heavenly, bring us at last to the glory of Thy city. Amen.

SERMON

Let Justice roll down as waters, and righteousness as a mighty stream.—Amos 5:24.

These words strike a great keynote of the Bible music. They have in them the accent, the emphasis, the urgency of the one mighty book of the justice of God, demanding justice of man—justice, the very center and soul of the eternal religion. Even the image employed reflects the rugged scenery of the motherland of the Bible, now parched under blistering suns, now flooded with loud waters. There is thunder in the mountains, and showers of refreshing, and the roar of many waters pouring into the valleys. It is a river of justice, gathering volume until it moves with the rush and rhythm of a mighty stream, washing the land of its evils and impurities.

The prophet Amos did not deal in abstractions. There is no record that he ever convoked an assembly to pass a timid, tepid resolution to the effect that something was wrong, and that somebody ought to set it right. No, he was direct and specific in denouncing the personal sins and social iniquities of his day, using simple words in their plain meanings. In the name of God he demanded that primary justice without which sacrifices are a stench and piety a mere palaver, and to this day his words flash with moral electricity. Herein he was true to the spirit and method of the Bible. The theme of the Old Testament is largely emancipation from economic slavery through the power of religious faith, as the theme of the New Testament is largely the reconciliation of racial and political differences through supreme devotion to a common Lord. Indeed, if the Church had studied the sociology of the Bible half as much as it has studied its theology, it would to-day be not merely a well-wisher but the leader of the greatest movement for social justice and freedom in history.¹

Some who hear me will recall the words of a great modern writer that:

"The two great forming agencies in the world's history have been the religious and the economic. Here and there the ardor of the military or the artistic spirit has been for a while predominant, but religious

¹ *Sociological Study of the Bible*, by Louis Wallis.

and economic influences have nowhere been displaced from the front rank even for a time; and they have nearly always been more important than all others put together."

From this it would seem to follow that the crux of all the problems of civilization is to get these two factors—religious and economic—into right relations with one another. This, indeed, is the problem that underlies all other social problems to-day, and the Bible, if we listen to it, will be our best guide, prophet, and friend in solving it; because, from end to end of the Book of vision, these two factors are kept together. In point of fact, the religion of the Bible was evolved—or, if you prefer it, revealed—through a great struggle for social justice, and if rightly studied the old Book will be a lamp to our feet in this troubled time when light is sorely needed.

Years ago the author of *Natural Religion* foretold the dangers arising from the revolt of the disinherited classes, who are coming to hold that "happiness is a flit thing within easy reach of all, and that civilization is a mass of frauds by which it is appropriated by the few," who are, therefore, on the eve of a vast rebellion. To-day his words are fulfilled before our eyes not only in Russia but everywhere. What is wanted, said Sir John Seeley, is the rise of a new order of teachers to investigate and show us the true relation of man to the universe and to society, the true ideal of life as well as the course of history hitherto, that in full view of what is possible and desirable men may organize themselves for the future. In short, he adds, the modern Church must do for us what in its fashion Hebrew prophecy did for the Hebrews, and what the early bishops, especially Chrysostom, did for the early Church. Of course, the problems of to-day are vaster and more intricate; than those which faced the great prophets, but they are the same problems writ large, and the prophets may still teach us.

Like Amos, then, let us be specific and ask: What is to be the attitude of the Church, and what part will it play in the new, uprising, inevitable industrial democracy now at the door? Here is an issue, compared with which the dogmas that divide us into sects are as nothing. The large issue before us is between an aristocratic, deter-

ministic, nationalistic ethics and the ethics of democracy, of moral freedom, and of world fellowship. Political autocracy is dead. Feudalism is obsolete. Nevertheless, both of these evil spirits—if, indeed, they be not one and the same—still linger in our industrial order, always the last realm to yield to a new ideal; but even then they will not linger long. What will the Church of Christ do in this struggle? Remain neutral, and give to the victor her reluctant and belated blessing? If so, no prophet is needed to predict the result. It is, no doubt, true that the first and chief interest of the Church is the redemption and training of souls, but can she fulfil that mission and be indifferent, or even neutral, in a conflict in which the souls of men are fighting for life?

Of course, in every time the Church has taught right personal relations within the accepted social system. If it was slavery, it has taught kindness on the part of master and obedience on the part of the man, as in the epistle of St. Paul sent by a returning slave to his master. If in feudal times, it has taught generosity to lord and service to serf. Under our wage system, it teaches square dealing on the part of both parties, the while it seeks to create an atmosphere of fellowship and good will. But has the Church no function to perform in changing the systems for the better? Now, consider. If we analyze the membership of our churches—especially Protestant churches—we find among them very few who work for a daily wage, and most of those are of the more skilled and educated class of workers. The early Christians won by the apostolic preachers were almost entirely of the lower middle classes, as are nearly all of the first converts on our mission fields. But every pastor here will testify from the facts in his own parish that it is almost impossible to mix the lower and middle classes in his church, much less to bring the wage-earner into fellowship with the employing class. It has ever been so. Must it be so always? Is there no dynamic of brotherhood in our gospel to overcome the class-consciousness made by cash account? Can Christ bridge that gulf?

There are signs that some of our religious leaders are beginning to think earnestly in respect of the issues raised by the advent of the industrial democracy. During the

² *Principles of Economics*, by Alfred Marshall.

war a group of English employers belonging to the Society of Friends—who are always leaders in every great human cause looking to a better world-order—issued a very significant manifesto, in which they declared that the old industrial relations should never be allowed to return. Instead, they propose an industrial democracy: that is, representation of workers in the management of business, in the control of its processes, the nature of its product, the engagement and dismissal of labor, hours of work, rate of pay, welfare work, shop discipline, and so forth. There can be no doubt, they said, that a frank adoption of such means and ends in common would not only promote better relations between employers and workers, but make for greater efficiency. In other words, that righteousness is common sense, and that brotherhood is good business—a discovery long delayed but none the less thrilling.

Very startling, to me at least, is another manifesto put forth by four bishops of the Roman Church, who constituted the Catholic War Council of America. They, too, endorse the principle of industrial democracy, and add these items: the abolition of child labor; woman to receive equal pay with man, and her labor to be limited to the bounds of health and family welfare; vocational training for all, but not to interfere with cultural education; a minimum wage that will provide for family support—one that will keep the mother in the home, and the child in school; insurance against invalidism and old age. They also advocate State control of public utilities, and the progressive sharing of both capital stock and profits with labor. One more such manifesto must be named, that of the Canadian Methodists, who also declare for the democratic control of industry as being fundamental to the new order, because it puts an end to the old boss system. They inveigh against all special privilege, and in behalf of the nationalization of all natural resources, such as minerals, forest, oil fields, on the ground that these gifts God gave to all. Our Canadian brethren go further and say that no business should declare profits until a living wage has been paid, and that if it can not pay a living wage it has no right to exist.

Such pronouncements by three widely differing communions, at once so forthright

in demand and in full fellowship of agreement, are prophetic of the direction in which the Christian mind is moving. Perhaps, also, we may take them to be tokens of the kind of Christian unity toward which we are advancing—Catholic, Quaker, and Methodist joining hands in a demand for essential social justice. They see that the aspiration of the unprivileged is not merely for better material conditions, but for a fuller, freer, more human life, and that sympathy with this demand is the duty of Christian faith. Here is a hint of something beyond violence, and better than impossible Utopias, namely, a groping after a nobler conception of the common good, in which alone the good of any class may find fruitage and fulfillment. If it is an ideal for which we are not, as yet, ready, it at least points a way out of the awful routine of reaction and revolution, and toward a fellowship of humanity at once more practical and humane to be achieved by the moral intelligence of the race.

The emphasis in our day on economics does not mean that the supreme purpose of human history is simply the development of a just social system, in which the good things of this world are more fairly distributed. No, the struggle for justice is but one phase of a still wider struggle which covers the whole of life and is the condition of every achievement. But there is a physical basis of the spiritual life to which we can not be indifferent, if men and women are to grow the wings of the spirit. In London, in New York, and even on the countryside, people are living in conditions which make it difficult, if not impossible, to maintain the dignity, much less the decencies of life. Often a whole family—sometimes more than one family—live in one room, without privacy, where no soul can be alone, and where the spiritual life is like a fourth dimension. Physical disease and moral decay are inevitable, and it ill becomes anyone to say that human beings who are restless or sullen under such intolerable conditions are moved by greed for material gain.

These and other social evils exist because we have not yet learned the divine laws of community life. As God writes his laws in nature, leaving man to find and apply them, so there is a divine law of social justice awaiting discovery and application. The

challenge of this quest is the pressure upon us of the Spirit of God, and in making trial of just ways God will reveal himself in a new and more satisfying vision, as he was made known to the seers of the Bible in their long struggle as to how the Eternal shall be served, whether by dogma and ritual or justice and righteousness. During recent decades the wit of man, toiling in the physical realm, has opened to us a new experience of the reality and purpose of God in the lucid and wise order of the world. If, in the next few decades, a like inventiveness is devoted to enterprises of moral discovery and social engineering, no one can foretell what may thereby be gained in the way of a new revelation of God in the fellowship and service of man. Evermore the kingdom of heaven is at hand; always it is hovering over us, ready to descend upon the earth when man is ready and willing to receive it.

Here lies the answer to the question, Why does justice wait as the centuries roll by? Manifestly, if God is creating creators, any failure of men to apply their utmost inventive thinking to social problems inevitably

delays his creative work. What God seeks to do is not to drive but to lead, and this requires men who have insight to discern his way and the heroism to follow the will of the Eternal. Ever the road lies at our feet, ever the angels of our better nature beckon us to the great adventure. Slowly, painfully, and in the midst of strife and confusion, our humanity climbs the steep ascent toward that City of Equity which its prophets have seen afar off in their dreams of beauty and justice—a city built by the hand of man moved by the Spirit of God.

Keep heart, O Comrade! God may be delayed

By evil, but He suffers no defeat;
Even as a chance rock in an upland brook
May change a river's course; and yet no rock—

No, nor the baffling mountains of the world—
Can hold it from its destiny, the sea.

God is not foiled; the drift of the world
Will

Is stronger than all wrong. Earth and her
years,

Down joy's bright way, or sorrow's long
road,

Are moving toward the purpose of the Skies.

MAGNITUDES BEYOND THE NARROWS¹

JOHN EDWARD BUSHNELL, D.D., Minneapolis, Minn.

How am I straitened till it be accomplished!
—Luke 12: 50.

BEHOLD, strait is the gate and narrow is the way that leadeth unto life. Beyond the Dardanelles, the Crescent City and the Golden Horn. Beyond the pass of Thermopylae, the treasures of Greece. Beyond the Pillars of Hercules, the open sea. Beyond the Culebra Cut, the broad Pacific. East of the Golden Gate, the argosies of the Orient find harbor. Beyond the little red school-house among the rocks, a Webster swaying the Senate. Beyond the towpath, a presidency. Beyond the prairie cabin and the pile of rails, the speech of Gettysburg and a glory-crowned Lincoln. Beyond the tinker's cell, a *Pilgrim's Progress* illuminating the world. Thus is the law of the Creator. The seed is cast into the ground else it will not live. The narrow caterpillar gate is the way out to wings and flights in the sun. Nature guards her treasures with barriers that must be overcome. Power is entered through the strait gate of discipline.

Sowing in tears precedes reaping with joy.

Great souls have always come to greatness through the narrow pass. We think of him who showed us how to pass the narrows behind which the things to be desired are waiting. In this task he is straitened, conscious of being shut up in a very narrow pass, O so narrow for him who once walked in the freedom of heaven! The pass to which he is straitened till it be accomplished in this present instance is the baptism of fire—martyrdom, in other words. Let us look at other narrows through which he has come up to this one of which we now speak.

The first of these was the incarnation. He dwelt among us, the narrows of humanity confining the divine tenant. In a little inn at Andermatt in Switzerland, is a tablet on the wall telling that Edward VII of England, when prince, slept in that house on his way to India. A dignity seems to linger there and elevate it in grandeur above the towering mountain structures that overshadow it. The straitened prince has

¹ From *Summit Views*, Fleming H. Revell Company, New York.

glorified that narrow pass. So the straitened Christ brings to earthly life a majesty divine, being made flesh and dwelling among us. What in a measure it would be for the master-organist to be reduced to playing upon the instrument in the cotter's cabin and what for the great minstrel to be confined to a harp of one string, such was incarnation to him. It is so for us all. Every active mind has more ideas than the body or material brain can execute. Its thoughts fly faster than its feet can run or speech can utter. Its ambitions are far in advance of its deeds. The human spirit is conscious at times of being shut up in an imperfect medium. The flesh confines the soul; the body to a certain point helps and serves the brain, but beyond it hinders. We note the once-free creatures of the field behind their bars of iron, caged. So incarnation cages us all. Our chafing spirits would fly swifter than the eagle and freer. Some day when we know what perfect freedom is, able to do what we would, with power to execute our thoughts, we shall look back on the life, "in body pent," through which we passed to the magnitudes into which we have come and write over the former: "Strait is this gate, narrow the way through which we entered into life."

The passing was not ignominious but glorious. All life in human flesh and form has been made sacred and honored by the passage of God's own Son. Henceforth none shall belittle that in which divinity has dwelt. The Child in swaddling clothes whom the wise men found had his spirit straitened that he might accomplish the crowning act of God, for if it is great to be a Creator it is as divine to enter the narrows and be a Savior. Let us take our lesson from him. So are we straitened till life's high aims be accomplished in our immortal spirits that must have their being for a little while in mortal flesh. To make that way sublime is the divine order, to know that nothing great is reached except through the straits, that is Scripture and that is wisdom. Beyond the narrows of this incarnate life of ours lies the abode of free spirits. Meanwhile let us be content to light up our way, for there are others coming after us who may need that light.

Again he must know the narrows of nationality. How was he straitened till it be accomplished! To become that which he

desired and to be known as the Son of Man he must first become a Jew, must go through the narrows of a national education, conform to its rites, learn its trades, go to its schools, be Jesus the Jew before he be Christ the world's Light, be born of a servile nation, of a despised race. He was faithful to his nation, followed its rules, observed its ordinances, but it was a poor way to commend himself to the great nations and peoples of earth. Through that narrow gate into the headship over humanity he came. None thinks to-day, or cares, of what nation he was born, what language he spoke, what race he favored, what features he wore. Every soul feels in some way that he speaks his language, belongs to his race, favors his people. Nationality is necessary. It is the narrows through which only we can pass to become citizens of the world. He, the Christ, taught us this. We need this lesson even to this day. War is on because peoples for ages have mistaken the narrows for the magnitudes, being straitened in the little national grooves, realizing nothing of the magnitudes of life beyond their narrow ways. It is good to be an American but, at best, it is but the narrows through which we pass to serve the great, common life of men, good because of the passage through which we go, better because the passage is not all. It is good for man to love his country, to hold his life subject to its call, but it is not good for that man if he should think this to be all.

Nations are still held fast in the straits; they are in the inland seas as yet and the outer oceans of men's brotherhood are waiting for them. When men trample upon the weak, decorate their subjects for cruel deeds, glory in the works of destruction and see nothing in the broad world outside but so much humanity and so much world treasure to be slaughtered and plundered, then we consider how it must look to him who, the compelled to pass through the narrows of nationality, yet came forth the founder of a brotherhood whose magnitudes reach to the ends of the earth, whose love covers every creature. If we have aught to boast of in our midst it is of being the sons of such men as those who were cabined in the narrow confines of the *Mayflower* and passed through the strait gate of poverty and hardship to found for us a nation. Through those rugged but beautiful narrows, bor-

dered with the jutting crags and mountain peaks of liberty and truth, our nation has merged through whatever is solely national into a spirit like the spirit of the open sea, with an ever-increasing sense of wide brotherhood and the welfare of a common humanity. It surely is to be that, all wars over, many others shall be forced from their narrow, little confines, their insular narrowness, their national bigotry, into the wideness of the world's life, into the glory of a united humanity, into the greatness of a world consciousness. America also, we may trust, shall come forth, enriched by her own national schooling, into a yet larger life of service to all nations, into the magnitude of a world leadership for universal good.

Furthermore he passed through the narrowness of conformity. How was he straitened till, through it, was accomplished the magnitude of his mission on earth! For it is written: "Yet learned he obedience by the things which he suffered." It was a strait path he entered when, obedient to his Father's will, he submitted to the conditions by which he could bring a lost race out of its bondage. Behold him obedient to his parents as a child, faithful to the ceremonies of the ancestral temple, saying: "For thus it becometh us to fulfill all righteousness." See him conformed to the necessity of being reviled and reviling not, bruised but not on his own account, with no place where to lay his head, treading the ways of humiliation and reproach. The world knows the story of the Man of Galilee, the narrow lines through which he went to minister, to cheer, to heal; despised, rejected, hated, but conforming to all the conditions that he might so accomplish the saving purpose. With no complaining of the task, no wishing it were better, no shirking of the sorrow, into the narrowness of human life he went, leaving freedom behind and glory. It was God's will, the cross yonder and the way to it. It was God's will that sin should be revealed in all its hideousness, that righteousness should be set forth in living tones and love divine be shown in supreme expression.

So he walked through the narrowness and toward the great magnitudes that angels celebrate around the throne, of sin condemned, of righteousness and truth vindicated, of love exalted, the magnitudes of an eternity filled with the grateful songs of a

ransomed host in their robes of white, forever singing: "Amen. Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever. Amen." Mark well that narrow path of conformity which he trod, willing to be straitened for the joy that was set before him, enduring the cross, despising the shame, laying down glory in the dust, the rich becoming poor, enduring the contradiction of sinners for a season. Mark well also how that beyond the strait waits the victor's crown, the gratitude of the redeemed, the name that is above every name, glorious forever. So the Christ went and he calls to you and me. The narrowness lie just before us, the magnitudes are beyond.

We pass the narrowness of life's lessons at our little bench. The narrowness of the alphabet and the multiplication table lead to the magnitudes of a Sir Isaac Newton, computing the mathematics of the world. The narrowness of a copy-book and a child's faltering hand bring us to the magnitudes of minds which wrote the immortal epics, the institutes of philosophy, and the foundations of law. The narrowness of the furrow and the workshop with their discipline, their bondage, open into the fame of a premiership or of a shepherd called to a kingdom. It is the way trodden by those great enough to conform to the laws that lead to ultimate success. Such are the men in all ages who submit to be straitened that they may accomplish and such the strait and narrow path which alone leadeth unto life. It is the way you walk with your eyes blinded with tears and seeing not to the right nor to the left and only your faith in an invisible power whom you trust to be good remaining. It is not easy to be conformed to the law of life's discipline by which alone men are made strong, to the law of the refiner's fire by which alone the dross is consumed and the gold brought out. It is a straitened hour when his fond disciple is left alone, like Paul and Silas in their prison, when a champion of truth walks to the gallows amid the jeering of the base. Greatly straitened are we till life's duties be accomplished, its business finished, its crown acquired. There is no other way to reach those glittering summits, to bring these souls up to stand to be crowned before his presence than by that path which

leads through many a lonely hour, lost to the understanding of fellow men, accepting poverty, obscurity, ridicule, abuse, hatred, while all the world goes free, while others are merry and without care and say: "Let us eat and drink for to-morrow we die."

So the ages tell us and so the Christ found it, and the hosts that have passed this way, if they could speak to us to-day, leaning over the battlements of heaven, would say unto us: "The narrows first, then the magnitudes." No man ever attained the largeness of an exalted soul and majestic spirit who shunned conformity to the divine order to tread easy paths of dalliance and play in the flowering meadows of self-will. The wise do not ask that the laws which govern the progress of the soul be suspended. They say that it is enough for the servant to be as his master tho the heart is weary to-day of the path over which it has been going and asks where it will end. Striving, resisting, falling, disappointed, living in little things, the tempted one cries: "O God, give me something great to do! I sweep a room; give me to be a lady-in-waiting at the queen's court. I ply a needle; Lord, for a voice to sing like the Swedish nightingale! I measure cloth by the yard, give me eloquence to stand in the open like Apollos. I must go afoot; Lord, give me a chariot that I may be great. I work hard that I may not starve; give me riches that I may have time for the great things of life. Separate me from small things. Make me a hero of thine. Give me at least some little island over which to reign."

So the conflict along the whole line of life; our desires, his will; what we would do, what he makes us to do; what we propose, what he disposes; our wishes, his "This is the way, walk we in it." Difficulties? If we were God we would sweep them from the paths of men; deserts? we would abolish them; darkness? we would lighten it; storms? we would rebuke them; drudgery? we would find some other way; temptation? we would not permit it; sickness? none should ever speak the word; sorrow? it should flee away. There should be no narrows, the holy city should stand out in the open and all the streams should run that way, all paths lead there, and none should need to cry: "How am I straitened till it be accomplished!" See the Savior stand; hear the Christ call, he whose path

was narrowed to a manger, was straitened to a peasant's life, to an hour in Gethsemane, to the arms of the cross. He has entered thereby into the magnitudes where he ever dwelleth and waiteth for our coming when, straitened no more, conformed in our wills for the last time to the things that wear and imprison, we shall understand the wideness of God's mercy and the magnitudes of the things for which he was preparing us, the boundless measure of the recompense before which we shall fall and be lost in wonder, love, and praise.

And now we arrive at the final narrow passage of which the Master himself is speaking, the narrows of incarceration in which death held him and through which he passed from the bay of this life into the ocean fulness of the life beyond. "How am I straitened till it be accomplished!" Where in the bleak, winter day is the life that but a few weeks ago bloomed and blossomed beneath your window? It is but a poor, colorless, pulseless thing; it lies beneath the snow, imprisoned in the grasp of the ice king, only a root incarcerated in its winter grave. No prisoner of the State was ever gript more cruelly than it in its little prison cell. Winter winds sing their boastful songs of fierce delight over their captive helpless there in chains, incarcerated, and awaiting the time for some spirit to call and say: "Awake, thou that sleepest." "Straitened!" says the grain of wheat that falls into the ground to die, and the Master of the harvest answers back: "Except you pass this way you can not live."

That is the ordered path, yonder the city of God, but just before its gleaming portals the narrows. Even the Son of God must pass that way. He stood at its entrance, measured the narrowness of Joseph's tomb, looked yonder to the waiting magnitudes of eternity and its unclouded life, and so he entered and passed through. Think that those who gather about his presence to-day, enjoying the boundless range of sunshine and love and unrestricted vision, entered by that strait way. Tho they once cried out in fear and anguish as the boatman brought them into its dark and narrow confines, they have long since forgotten their sorrow in the largeness of the Father's mansions and the magnitudes of the life eternal. By it they exchanged the bay for the ocean, the tiny for the infinite.

And when our time shall come, as it must, to pass out of the open fields of life and its companionship, activities, and interests, and we look for ourselves at those walls of life that close in upon us now, happily will we remember that the Lord of glory has passed this way before us, and be assured also that when life narrows thus and its walls seem

to draw together, we are entering the gateway of the wider life. We know that this is the approach to the city of God with its infinite ranges of light and glory.

So we follow the Lord of life on through the straits that lie between until we reach life boundless, free, and of ocean fulness.

THE CHILDREN'S SERVICE

VI. THE TRIUMPH OF NATURE

ROBERT SPARKS WALKER, Chattanooga, Tenn.

NATURE is victor. Custom, style, fashion, or even vocation may sometimes work in opposition to nature's plans, yet slowly and surely she becomes the victor. A person may drift for a time on the tide of artificialism, but if he lives long enough he will suddenly awaken to find that nature is still holding him within her grasp. The call of nature is calm but persuasive. Men at their desks in the crowded cities drift away from nature's gentle influence; but her small voice calls and as a result men are found struggling to obtain a small acreage where they may raise crops or animals. The business or professional man may drift far away from the influence of nature, but if he lives long enough he will yield to her silent call and be found living in the country, plying the hoe in a garden or chopping wood. Such evidence is proof that nature triumphs in her undertaking. It is in answer to the same small voice that a woman carries a dog in her arms or keeps one riding with her in the automobile.

This motherly instinct is not confined to the human family, for many animals beneath man have an unquenchable desire to rear a family of children. The example of the hen and kittens is a good illustration. A hen went to setting on nothing but a single unsound egg. Her instincts for raising a brood of children became desperate, and close by on the barn floor was born a litter of kittens. Day after day the hen watched with jealous eyes the bright-eyed quadrupeds, and altho the mother cat was attentive, the call for food necessitated her leaving her

children occasionally. Evidently the hen felt that the mother cat was unfit to raise her family, so she ventured over and tucked the youngsters under her soft warm feathers. This departure from the general custom in kittendom seemed to appeal to the young fur-clad children and they fell in love with the mother hen, who took them on daily strolls. She became so jealous of the mother cat that she dared the cat approach her children. The hen had become a foster-mother and she was a good provider. As she rambled field and woodland she found many fat worms, crisp black bugs, and grains of wheat. Calling her children she tendered them the dainty morsels. They came and looked, but would not taste. Altho the hen could not understand their indifference toward the food she set before them, she loved them none the less. It was her failure to provide the proper kind of food that compelled the owner of cat and hen to coop the hen so that the mother cat might have the opportunity to feed her children. The case was more pathetic than amusing.

This same motherly instinct permeates the human family, and the family which has no children of its own not only adds a blessing and enjoyment to its own household but serves humanity as well when it adopts a homeless and helpless child and takes on itself the duty of rearing and training such a child so that it will become a good citizen. Nature conquers the disposition of men and women and in the conquest becomes triumphant; and those whom she conquers are made more useful to the community in which they live.

STUDIES IN ANCIENT AND MODERN CHARACTERS

The following is the first of five Sunday evening talks delivered in Oyster Bay, N. Y., by the pastor of the First Presbyterian Church, Henry R. Fancher, D.D. On a card which gives the five subjects he furnishes an example of legitimate and rather striking advertising by calling attention to the fact that not until 1948 will there be another February with five Sundays.

I. *Lives That Warn—Solomon, Wilhelm II*

God speaks to men through lives. The Bible is a book of lives. Take some Bible doctrine. You will find it illustrated in life. Faith shines in Abraham, peace-making in Isaac, penitence in Jacob, meekness in Moses, courage in Joshua, statesmanship in Samuel, devotion in David, fidelity in Micaiah. God writes his law on some man's heart and he translates it into life. It was so in Bible times. It is so in all times. Truth incarnated is a mighty force. The gospel expressed in life is a convincing argument. It confirms men's faith to see its power drawn out in living characters. Lives are beacon lights of hope and inspiration, attracting us by the noble setting they give the truth, or beacon lights of warning, signal lights thrown up telling of the reefs where the life's bark grounded and sank.

Let us consider two lives that warn, lived centuries apart, yet wonderfully parallel in spirit and purpose—Solomon and Wilhelm II.

Our first impressions of Solomon are most favorable. No young man ever made seemingly a more splendid start. You see him respectfully listening to his father's dying charge; repairing to the house of God at Gibeon, an humble, penitent worshiper, offering sacrifices for his sins; meeting there God's magnificent offer, "Ask what I shall give thee?" with his magnificent reply, "Give thy servant an understanding heart to judge thy people." You see him building and dedicating the Temple and raising his kingdom to the climax of its power; you see him world-famed as earth's wisest, richest, most glorious ruler. Yet despite all this he failed, ignominiously failed. He stands as a melancholy figure, in some respects the grandest and the saddest of any in the sacred volume. What a warning he has left us as a king: "He found a people free, he left them enslaved; he found them simple, he left them luxurious; he found them inclined to be faithful to God, he left them indifferent to the abominations of heathendom to which they sacrificed under the

shadow of his shrine." What a warning he has left us as a man. He set the pace for the world's fast set of his day or any other day. The greatest pleasure-seeker of the ages, the grossest idolater, the leading sensualist, he drank all life's pleasure-cups to the dregs, and when he woke from his tipsy swoon he woke to the misery of a life that had been untrue to its mission, and out of its hollowness and wretchedness he heard only mocking voices saying, "Vanity of vanities, all is vanity." How art thou fallen, son of the morning; dedicating thyself and thy temple to Jehovah, then building in its precincts a shrine to Ashtoreth and following in the way of its votaries.

What turned the fair sky of his radiant morning into the tragic gloom of his sunset days? What caused the girder in that steel bridge to waver, crack, break, and fall? The civil engineer of the road and the authorities of the State propose to know, for human life is at stake. They hunt up the broken spar, they trace the line of cleavage until they find the fatal weak spot where the break began. Turn to Solomon. I see the beginning of the break in the statement at the opening of his reign: "Solomon loved the Lord and walked in the statutes of David his father, only he sacrificed and burnt incense in the high places." Another break. He marries foreign wives, not one but many. Political acumen? High diplomacy? No. Moral suicide! His wives turned his heart after other gods. What was the fault with Solomon? Simply this: a break with God. He sought to patronize the Almighty and substitute his will for God's. What is the warning of Solomon's life? Man can not rewrite God's law; he can not annul it, and disobedience to it means ruin—always has and always will. Solomon rejected God and God rejected Solomon. Pharaoh hardened his heart and God hardened Pharaoh's heart. Said young Hamby who went to the electric chair last January,—the cool-headed, cold-hearted young murderer,—“I do not pose as a moralist but my advice is, ‘Do not begin to do wrong.’”

Our present age furnishes a singular parallel to Solomon in the person of Wilhelm II of Germany. Coming to his throne as a young man, claiming his kingship by divine right, punctilious in his observance of the forms of religion, sometimes himself usurping the functions of the court preacher, a proclaimer of peace and a promoter of commerce so that his nation rose by leaps and bounds to the highest commercial position—one of the world's most striking figures, what is he now? A king without a country, defeated, dethroned, an exile, in humiliation and disgrace, the object of the world's scorn, haled in spirit tho not in body before an international tribunal, impeached by humanity as its arch-enemy.

What does it mean? It means that this highly religious man had a break with God. When and where? It may have been from reading the confessions of Frederick the Great, who says: "The true religion of a prince is his own interest and glory. He can have no religion of principle. It must be a cloak and a tool." It may have been through his theologians. It may have been through his philosophers who exalted the "ego" of the empire and its ruler. It may have been through the militarists who were his constant advisers. It may have been through that vaulting ambition which could brook no will but his own and sought the way to dominion and glory tho it shattered every teaching of Scripture and the whole spirit of Christianity. Who was William's

God? It was Odin, the God of thunder, his partner, really his double, who ever approved the Kaiser's policies.

How did he make the break? When he chose his will instead of God's will, interposed man's teachings in place of the gospel—might vs. right, hate vs. love; when he chose his way to glory tho it was the way of the crucifixion of Christ and of all the nations of earth.

The practical question for us—how do these lives warn us?

1. That the beginnings of our break with God may be very slight, but they mark a fatal choice which if persisted in means final separation. The faintest crack in the glacier widens in time into a yawning chasm.

2. That a break with God may occur when we are partly following him. People may observe the forms and violate the spirit of religion. To give God a casual nod of recognition once a week and follow largely our own inclinations the other six days indicates something of a break. The question for each day is, Am I following his will?

3. That a break with God means a break with our best selves. Here were two promising lives wrecked. The worse instead of the better self was developed because they parted company with God. Kipling says, "The law of the jungle is, 'Obey.'" It is the law of the highest life. In man's obedience to God alone he fulfils his destiny.

OUTLINES

Hear the Other Side

*He that answereth a matter before he
heareth it, it is folly and shame unto him.*
—Prov. 18: 13.

Put into plain English, this text evidently means, "Understand a matter before you pass judgment in relation to it, or stand convicted of folly and blush for very shame."

To understand a matter it is absolutely necessary to hear both sides.

I. History and experience alike testify that there are two sides to most questions. Take the fascinating subject of history—read up the character of Cromwell and Charles I., as submitted by Royalist and Puritan writers. Look across the field

of politics and listen to the strife of tongues. One needs to read two or three newspapers to understand current questions. Consider the reputation of individuals and communities. Reports, allegations, sinister or benevolent, must be warily received. Consider the frequent occurrence of official blundering—cases of mistaken identity, or one-sided circumstantial evidence. There is evidently another side of ourselves, which, like the other side of the moon, is not seen by ourselves.

II. Justice and common sense alike demand that we hear both sides. We owe it to those immediately concerned. A *prima facie* view is not to be trusted. Too many speak as they feel. Prejudices are disquali-

fied. "Temperament loads the evidence." We owe it to ourselves, as Christians, to be in the right. We must guard against finality of judgment, and be careful not to fortify ourselves against any other view. Infallibility ill becomes a sinful mortal. In many cases years pass ere the very truth is made patent. Let us not add fuel to a martyr's fire by suspicions that may be utterly unfounded. By hasty judgment men have oft been landed in a quagmire of difficulty and debt. Joshua's chagrin at the successful craft of the Gibeonites must have been great. The lesson lies on the surface—not to be ensnared by the first smooth tongue we may meet in the market-place of life.

Audi alteram partem

Parental Retrospect

When my children were about me.—Job 29: 5.

A parental retrospect may embrace many things, painful or pleasant, satisfactory or otherwise, in relation to children.

I. As touching their individuality—diverse specialties, etc.: 1. Their cast of form and countenance, manner, and bearing. 2. Their intellectual and emotional characteristics. 3. Their degree of capacity for divine and eternal things. 4. Their ideals, ambitions, and avowed purposes in life.

II. As touching the matter of affection, bestowed or returned: 1. Did they occupy as much room in the heart as nature demands? 2. Did they receive an inordinate share of our affection? 3. Did our love or want of love meet with similar response? 4. Did their affection take any particular form of expression?

III. As touching the general obligations of paternity: 1. The matter of education, drill, discipline, development of powers. 2. The laying of moral and spiritual foundations of character. 3. The safeguarding and shepherding against noxious influences. 4. The degree in which our efforts were personal or vicarious.

IV. As touching the example we set them: 1. Was it calculated to inspire them to high thinking and noble living? 2. Was it the best in word and deed we could set them at that time? 3. Was the highest of all issues kept steadily before them? 4. Was it successful in winning them to serious *moral considerations*?

Interpreters of Our Dreams

Read Gen. 41:12; Judges 7:14; 1 Sam. 9:10; Dan. 2:26.

I. Most men are blest or troubled with dreamy day-dreams or whatnot. Butlers, bakers, soldiers, plowmen, monarchs, have this in common. These dreams are often hazy, indefinite, fugitive, shadowy. They recur as did Pharaoh's in various forms, but substantially the same. They haunt us night and day, and render life insipid, as with Nebuchadnezzar. Some have dreamed to purpose and are now classed as "immortal dreams."

II. If not happily interpreted our dreams may lead to mischief. We are apt to interpret them ourselves, as with Napoleon and his Russian campaign. Or the life goes dead and stagnant with a great sense of disappointment. Or we may lapse into skepticism and discount everything (Prov. 29:18).

The loss to the world of our misinterpreted or non-interpreted dreams is incalculable.

It must be conceded that dreams that stand only for the fevered riot of a visionary's brain are not worthy of solution. But what is the chaff to the wheat?

III. Most dreamers may find a God-sent interpreter, somewhere, somewhen. This interpreter may oft be found in prison—a great soul bound in a book. Or perhaps in some neglected or despised person. Daniel was a Jew. Capable interpreters of our day dreams are a great desideratum. Our young aspirants demand and deserve sympathetic treatment at our hands. The pulpit in every town should hold an interpreter of dreams, a solver of problems, one who can "divine," and, in the crisis of our life, help us to fulfil our own dreams.

IV. Cite some dreams which must prove illusive, however interpreted. The dream of finding soul satisfaction in "the bubble reputation." The dream of domestic bliss with incompatibility of temper. The dream of acquiring academical distinction without commensurate application. The dream of commanding happiness in rest after a strenuous life. The dream of universal wealth and equality without uniformity of character. The dream of perennial bliss in an unstable world like this.

Any person of penetration would regard such as he would "the baseless fabric of a vision."

ILLUSTRATIONS

Regenerating the Degenerate

Mr. Burbank told me how he reclaimed the poisonous cactus. Few folk know the details of this great miracle of experimentation, patience and science. Few even know that at one time the cactus was useful and ornamental, but that it degenerated and finally, being discarded by humanity, wandered out into desert sands. Here, to save itself from utter extinction, it developed thorns and, in common with all desert growth, a fluid poisonous both to man and beast. Thought could not conjure a more despised plant.

Yet this man saw good in it. He saw a plant that grew without water, that flourished anywhere; he saw something that would make the desert blossom like a rose, so he took it in and watched and worked over it until at last its thorns and poison disappeared. Now hundreds of acres are planted with it, for it makes good food for cattle and horses. A dozen crops a year are harvested and replace hay and alfalfa.—W. L. STIDGER, *Association Press*.

We See What We Look For

A traveler came home from tiger-shooting in India and said that the work of missionaries was of no use, that he had traveled across the country and never once met a native Christian. A missionary who heard him replied that he did not know how the gentleman could have hunted tigers in India for there were none there. He had lived in India twenty years and had never seen one! We see what we look for; and what we do not see is something that probably we never have looked for.

It is a great advantage to train our eyes to see what is worth while. A friend of mine once met an American woman in a shop in Rome. "We have just arrived," she said. "Tell me, is there anything here to see?"

My friend replied seriously: "I do not believe there is anything here that would interest you; you might as well plan to go on to-morrow!" If the woman did not already hold in her heart the image and the meaning of the ancient forum and Colosseum, the gorgeous fountains, the magnificent churches, the Tiber and "the seven hills," her eyes would have no joy in resting upon them. This is what my friend meant.—*The Continent*.

The Child's First Visit to Church

I am reminded of a little story I once heard. It was about a little child who was in church for the first time with her mother. She was evidently impressed with her unusual surroundings, and, after looking all around, was heard asking her mother in a loud whisper, "Mama, whose house is this?" Her mother whispered back, "It's God's house, and you must not talk." Presently the little girl was heard saying, "I wonder why we never called on God before." Her mother had taken her many a time to call on friends, but never before had she called on God in his house with her little girl.—J. H. KERR.

Peace and War

In observing the phenomena of nature we find the indication of constant pressure toward the establishment of equilibrium. One phase of equilibrium among the large and complex aggregations of colloidal particles called mankind is known as peace. As soon as the equilibrium is destroyed the particles proceed to attack one another in the process known as war. War is a reaction which involves dissolution of the aggregates, and experience teaches us that it is accomplished by the greatest measure of pain, suffering, misery, and general harm. Wars are not good for us, even though we may achieve equilibrium after them. War is also an expensive reaction, and all that we learn from it at first is that an explosion has taken place. If the explosion can be avoided equilibrium may be reached without disintegration of the particles.

We may learn a good deal from Charles Lamb's "Dissertation on Roast Pig" in this connection. He pictured an ancient Chinaman as having a pet pig, as did many of his compatriots. The pig, you will recall, was in his house when it burned down. After the fire he found the carcass, and, attempting to lift it, he burned his finger, put it into his mouth to wet it, so that it might be cooled by the evaporation of the moisture, and for the first time experienced the taste of the viand, with all its "delicious crackling." Straightway he acquired the passion to eat roast pig. Thereafter he and his neighbors, being, as they thought, wise in their day and generation, provided for

special feasts by inclosing a pig in a house and burning down the house to roast it.

Now we do that very thing on a much larger scale in war. We burn down the structure of civilization in order to get a few things we want from the embers. We do not blow up a laboratory to discover whether a reaction is explosive or not. Explosions sometimes occur, but if we are good physical chemists we avoid them.—ELLWOOD HENDRICK, in *New York Evening Post*.

The Life Worth While

Nothing makes life more worth living than to feel that what you are doing is important to the world of which you are a part. Rob endeavor of the conviction that it is inseparably associated with great principles, great necessities, great ambitions, great yearnings, or great anticipations and you make of work an empty husk—a hollow mockery. Yet how few to-day can say in the depths of their hearts: "The labor by which I earn my daily bread is of vital importance to the happiness and well-being of men." The inability of every last worker in the world to say the above sincerely and devoutly is in itself sufficient to indict our present society as cruel, soul-destroying, and brutalizing in the extreme. Our social system will never be wholesome until every worker is able to say with sincerity: "The work I do is, above everything else, necessary to the world's highest good."—PAUL HARRIS DRAKE, in *Democracy Made Safe*.

Whose Is It?

I remember that a little while ago I was resting in a lovely, obscure village in North Wales. One day the proprietor of the little hotel where we were staying said to me: "Now, sir, if you and your wife will go for a walk this evening down that road and up that lane and on to the moor you will have a view that very few visitors trouble about, and it will repay you." We started our walk down the country road, then up the lane, and came to a path that led up upon the moor. At the corner there was one of those hateful notice boards that you only see in Britain—"Trespassers will be prosecuted." My wife said to me: "We must turn back." I said: "I never turn back at a board like that; a board like that is not a prohibition to me; it is a challenge!" So we walked up the path on to the moor, she

walking behind me. As we got on to the moor we met a sportsman—shooting jacket, knee breeches, gaiters, dog, gun. She said: "I believe that is the owner of the moor." I said: "Very likely; let us go on." We came up to him and I said: "Good-day"; He said: "Good-day." I said: "Lovely moor this." "Yes," he said. "Very beautiful," I said, "Excuse me, but who is the owner of this moor, you or I?" And looking at me, with a twinkle in his eye, he said: "Well, from the look of things I should say it is *ours*." I said: "Yes, so it is; it is ours because it is God's"—A. T. GUTTERY.

Abuse of Personal Liberty

In the recent debate (May 28th) between Samuel Gompers and Governor Allen of Kansas the latter told how the strike of the coal miners in Kansas had led to a coal famine and actual suffering in homes and hospitals. He cited the case of one man who stuck to his job:

"I want to say, in justice to a great number of the miners, that they wished to go back to work. Frequently they said to me in open meeting: 'We would like to go back,' but somehow they had lost that boasted liberty which the distinguished President of the American Federation of Labor has told us about to-night.

"One man had the temerity to stay on his job, a man by the name of Guffy, and the union suspended him from membership for ninety-nine years, and then went to the grocery store where the man had bought his groceries and threatened the extinction of the business of that grocery store if they sold to Guffy, and then they went to Guffy's landlord, and said: 'You can't keep Guffy in your house any longer. The union has suspended him from membership for ninety-nine years.' That is your personal liberty."—*The New York Times*.

A Girl's Devotion

Louise Dupuis, to whom has just been awarded the Henri Fortin prize of 500 francs, which is given each year in France in recognition of some exceptional act of heroism or devotion, has worked in a more important sphere. Louise was the oldest of a family of six children in Paris when her mother was killed by one of the shells which the Germans threw into the city from their big hidden gun. The father was faced with the necessity of sending the six to be brought up in a public institution when Louise stepped into the breach and under-

took the job. She was then seven years old. For two years she has not only affectionately but also effectively mothered the five and they have prospered. What a girl of nine thought of the public presentation with appropriate speeches by a committee at the Trocadero Palace we can only guess. But it needs no guessing to be sure that she had no difficulty in seeing ways of spending the 500 francs for her family—unless her father in the usual French fashion at once set it aside for her *dot* when she was married. It is the genius for helping in the family fortunes and managing the family affairs which has more than once made the financial recuperation of France possible after the wreck of successful or unsuccessful wars.
—*Congregationalist and Advance*.

Wasters of Things

To-day the biggest wasters are considered the country's chief asset. The wealthy man or woman who buys the most clothes, food, automobiles, houses, ships, jewelry, is lauded and applauded by every one who has anything to sell. The business community spends thousands of dollars annually trying

to entice people to purchase what they do not want and to discard that which they already have.

All modern business is run by and for the people who have money to spend. The man who has nothing to spend receives no consideration from any one. It may be no fault of his. He may have been thrown out of his employment by over industry. Perhaps he worked himself out of a job (as regularly happens in peace times under the existing way of doing things).

At all events, unless one is prepared to consume more than he needs and has the money to pay for it—he is not a desirable customer. Many so-called "specialty shops" exist simply as a monument to the foibles and extravagance of the privileged classes. The customer who spends most lavishly is catered to from the moment his limousine touches the curb. Store flunkies have orders to "be nice" to certain customers because they are prodigious wasters of things into which other people have put their very heart's blood.—PAUL HARRIS DRAKE, in *Democracy Made Safe*.

THEMES AND TEXTS

No More Strangers and Foreigners. "So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God."—Eph. 2:19.

His Matchless Peace. "Acquaint now thyself with him, and be at peace: Thereby good shall come unto thee."—Job 22:31.

Standing Before the Governor. "Now Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest."—Matt. 27:11.

A Living Hope. "Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time."—1 Pet. 1:3-5.

A Great Song. "Blessed be the Lord, the God of Israel; for he hath visited and wrought redemption for his people."—Luke 1:68. ..

National Unity. "Behold, how good and how pleasant it is for brethren to dwell together in unity!"—Ps. 133:1.

The Gravitation of Character. "And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people."—Matt. 26:47.

Thinking the Best Things. "Doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil."—1 Cor. 13:5.

The Saviorhood of Christ. "And she shall bring forth a son; and thou shalt call his name Jesus; for it is he that shall save his people from their sins."—Matt. 1:21.

Personally Taught by the Lord. "And he said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken! Behooved it not the Christ to suffer these things, and to enter into his glory? And beginning from Moses and from all the prophets, he interpreted to them in all the Scriptures the things concerning himself."—Luke 24:25-27.

PREACHERS EXCHANGING VIEWS

Mystical Experiences

Editor of THE HOMILETIC REVIEW:

Rev. J. W. Earnshaw's account of his "Mystical Experiences" raises the question of just what mysticism is and its value.

There is no question but mysticism refers to a state of consciousness resembling intuition or insight but sees more than the physical senses alone can discern. As was stated by Miss L. Swetenham:

"Mysticism pervades life to a far greater extent than we recognize, entering in varying degrees and different forms into the psychic constitution of every human being."

We think of it as manifestation of soul and spirit considered as a natural attribute of mind. When one first hears of mysticism, it gives the impression of being hallucination produced by a lively imagination or an abnormal condition of mind. We are not specially interested in hallucinations, but rather in the ultimate source of faith and knowledge. Does the mind really see things that are spiritual?

Brother Earnshaw speaks of his experience as being

"an immediate knowing of what is otherwise and ordinarily matter of faith and spiritual apprehension," and this notwithstanding, "the experiences are essentially incommunicable."

Probably you and I have at some time in our lives had similar experiences, where we felt that we knew more than we could communicate. Knowledge is a word of flexible use; commonly it conveys an idea of power to do and to communicate; but even such knowledge was first perception of something not understood. A child sees a spot of sunshine on the floor and tries to pick it up; later in life he sees the birds fly and tries to do the same: or observes that Jesus had a remarkable perception of truth as it relates to life and tries to have the same. The child learned by experience that it could not pick up the spot of sunshine. The man learned, sometimes by fatal experience, that he could not fly as do the birds; but finally did learn to fly in another way. The mystic learns that something more than "immediate knowing" is needed before he can either communicate or make practical use of intuitive knowledge. It is not strange many look upon mystics with the same amusement they did upon those who tried to fly. For all that, mysticism, in the sense of being immediate apprehension differing from ordinary physical sensation and intuitive reasoning, is the first act of faith and knowledge.

The word spiritual refers to the higher endowments of mind as seen in man. Jesus referred to it as the "kingdom of God" or "kingdom of heaven" and said, "The kingdom of God cometh not with observation,—the kingdom of God is within you." If this

be true, its perception must be of a mystical nature, for it requires insight and a discernment of differences the physical senses do not give. In man its possible action is beyond clear comprehension: even what we do know of it requires a library of books to describe. Mysticism refers to the conscious feeling of such truth which we can neither fully understand or describe, tho it may some day be done.

This definition appears to correspond with what is asserted of mysticism and what we know to be a very common experience. The assertion that it is a form of knowledge "unattainable by the natural intellect and incapable of being analyzed or explained" has the appearance of being a hasty and unwarranted conclusion, at variance with what Jesus taught concerning life and knowing. His use of parables indicates that he recognized rules of action as similar in both the natural world and in the kingdom of heaven. While men have clearly distinguished the difference between things natural and things spiritual, they often fail to observe the similarity Jesus indicated when he said, "The kingdom of heaven is like unto."

If one, with mind unbiased by former ideas, studies carefully the method of teaching Jesus used, the conclusion can scarcely be avoided that he was more scientific in method than mystical in the ideas he presented. It is true he presented ideas of truth men, then or for long after, were unable to see clearly enough to use properly. Some have since been acted upon with amazing results. I refer especially to his ideas concerning the vital importance of doing as given in Matt. 7:21-27, John 7:17 and 8:31, 32, which is the foundation of all modern science and should be of religious faith.

The conclusion is self-evident, reason, not intuition or mysticism, is man's crowning glory. Feeling and instinct, man holds in common with the beast. They are the primitive elements of mind and can not be disregarded with impunity even in man: but the Christian who in what he does either in body or mind disregards the use of the higher mental attributes with which he has been endowed, judgment, understanding and reason is blind and can not see afar off.

HENRY BETTES.

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Notes on Recent Books



THE LIFE AND WORK OF PAUL

St. Paul: His Life, Letters and Christian Doctrine. By A. H. MCNEILE, regius professor of divinity in the University of Dublin. Cambridge University Press, 1920. Pp. xix-319. Maps, I-III.

The Life and Letters of St. Paul. By the Rev. DAVID SMITH, professor of theology in the McCrea-Magee College, Londonderry. George H. Doran Company, New York. Pp. xv-704.

The Theology of the Epistles. By H. A. A. KENNEDY, professor of New Testament exegesis and theology, New College, Edinburgh. Charles Scribner's Sons, New York. Pp. xii-267.

THE simultaneous appearances of three as important works on the life and labors of the Apostle Paul as those under the above titles might be taken as an indication of either some revolutionary work in this section of the New Testament field or of a merely revived interest. An examination of the works themselves inclines one to the latter rather than the former of these alternatives. None of the books presents any radical departures from the conclusions now familiar, reached by scholarship in the latter half of the nineteenth century. And yet, there are many details in which conviction has been very much clarified by discussion and some new questions have emerged to be further discust. Conservative prejudices, superinduced either by theological point of view or by the sheer unwillingness to admit change, happily plays little part in these most recent discussions of Paul. There is a certain unanimity among the writers in following the lead of Professor Adolf Deissmann in the matter of the form of Paul's writings. The suggestion that the so-called epistles are personal letters rather than literary vehicles of a carefully thought-out system of teaching is accepted by all. This brings more clearly into view one feature of Paul's work, explaining the force and freshness of his thought.

In another direction, under the leadership of Sir William Ramsay, our authors locate the Galatian churches in the southern portion of Asia Minor, a position that seems to clear up obscurities and offer a perfectly natural development for the apostle's pro-

gressive approach to the great western world. So also on all the chronological questions a much greater unanimity has evidently been brought about by the later discussions than was possible a generation ago.

The critical problem, however, of Paul's relation to the pastoral epistles and to Ephesians still finds scholars divided radically. Professor David Smith is confident that Paul wrote these letters and to that end assumes a later stage to the apostle's life after the Roman imprisonment. While Professor McNeile reasons strongly against this position, and contends that we have no further record of Paul's activity by the hand of Luke because there was no further activity to record. The apostle's life ended with the end of the two years he is said, in Acts, to have spent in Rome. Accordingly the epistles to Timothy and Titus are by another hand, or at all events, contain very small nuclei of Pauline material.

Separately considered each of the volumes aims to fill a place of its own. Professor Kennedy writes for the Short Studies in Theology series. As the plan of that series provided for the treatment of New Testament Theology in two parts, one covering the gospels and the other the epistles, he found himself obliged to group together such heterogeneous materials as are found in the writings of James, Peter, John and Paul. Dr. Kennedy does as well with this grouping of sources as could have been expected. But the editors of the series certainly made an arbitrary and mechanical apportionment of the New Testament thought when they chose the form of writing as a basis of division and assigned him the task.

Professor McNeile's work is designed to supply an elementary work on the life and work of Paul for use by beginners, while Professor David Smith has undertaken the more ambitious task of giving as full and thorough treatment to the same subject as it has ever received. His more than 700 closely printed pages contain not only all that scholarship has succeeded in discovering about

Paul and his experiences, but a full text of all his writings, besides illuminating annotations designed to bring their full value to the present day reader. It is not venturing into the uncertainties to say of this work that it is destined to take the place of the once indispensable *Life and Epistles of St.*

Paul by Conybeare and Howson. Needless to add that it is a fit companion to the author's previous and familiar work, *In the Days of His Flesh*, together with which it goes far to equip the student for the study of the historical contents of the New Testament.

SOME ASPECTS OF INTERNATIONAL CHRISTIANITY¹

It is seldom one finds a weighty subject like international Christianity treated in such a humane and masterly way by a minister of the gospel. No one in recent years has done a more effective service in this particular than the author has in bringing home to the consciences of men the Christian point of view on the vital question of our obligations in matters pertaining to the well-being of the nations of the world. His fine moral grasp, his cultured mind and statesmanship are here at their best. It is comparatively easy to expose the sophistries of those who are opposed to a mighty missionary enterprise like the League of Nations, but it is not always so easy a task to define constructively the necessity for such a league as Dr. Kelman has done in these Mendenhall Lectures, given at DePauw University.

To those who have studied the teaching of the Old and New Testaments; to those who have studied modern history, it is hard to understand how there can be any difference of opinion as to the urgent necessity of the intelligent nations of the world not only coming together to discuss their affairs but also to work cooperatively for the good of the whole. It is unthinkable for nations nowadays to live apart or even show indifference to one another's interests. Their concerns are ours, and ours theirs. Neglect of this Christian duty has brought failure to us before, and we will fail again unless we make good the divinest of all teaching, "That ye love one another [in all lands]; as I have loved you, that ye also love one another."

One will readily glean from the following quotations where Dr. Kelman stands on the League of Nations:

"Without the League, in the rivalries of future years, one can only look forward to

ruinous competition in rival shipbuilding for the purposes of war, whose immediate effect would be financial disaster, and whose ultimate end loses itself in sheer horror. Under the League each power would require a naval quota proportionate to the demands of its physical and political geography. Thus the naval requirements of each nation of the world would be limited within reasonable compass. There would be no rivalries in shipbuilding, and yet the pooled navies would be amply sufficient for all possible contingencies that might ever arise. . . .

We admit that before the League can come into operation it will have to encounter immense difficulties, but this is a case in which huge difficulty is confronted by blank impossibility. Without the League, the situation of the world is absolutely desperate.

It is, however, in connection with Christianity that we reach the highest ground for considering the League of Nations. The Prince of Peace is still the Lord of the world, and it is in the light of his will that all considerations of peace must finally be judged. Had the church demanded a patched-up peace, as some claimed that she ought to have done, during the last five years, she would have betrayed Christianity. Now she will betray it if she does not forward the influence of the League of Nations, for this is essentially a Christian ideal. Indeed, it is the only Christian ideal before us at the present time. The spirit expressed in the balance of power and in secret diplomacy was essentially a selfish and unchristian spirit, which every now and again suddenly revealed itself as an unblushing worship of the devil. We have experimented with all the ideals of paganism. In the League of Nations we are coming back at last to Christ, to see whether the world may not learn of him. As we shall see in a future chapter, the League of Nations indorses the wider church outlook which has long been expressed in her foreign mission enterprise. The alternatives before the world are either Christ or a godless civilization, which is infinitely worse than any heathenism. The League of Nations definitely accepts the golden rule as the law of its being and the object of its labors. One of your countrymen has said, "We are actually adopting the ideal of the world-wide kingdom of God as

¹ By JOHN KELMAN. The Abingdon Press, New York, 1920. 8 x 5½ in., 167 pp.

a national policy, pledging our republic to the unselfish teachings of the Son of Man." There never was a time when Christianity had so remarkable an indorsement from the best political authorities as to-day. In theory the church has given her sanction. Now is the time for practise. If she is to show herself a living force in the present generation, she must not only agree to but must champion this great ideal. . . .

It aims not merely at the end of war between nations, but at the establishment of love and good understanding. Intelligently conceived, it deals not merely with alliances and treaties, but with the spirit which underlies all such agreements. It would establish good-will as the foundation of all relations, and it would interpret the brotherhood of nations, not merely in the sense of tolerance and the absence of aggressive wrong-going, but as a positive friendship and intercommunion for the purposes of mutual aid and the furtherance of each other's interests. One of the consequences of this positive spirit is that it proposes to deal with the economic and industrial problems of the world, and to deal with them from this point of view. In all these ways it is seeking not a negative end merely, but the positive establishment of good relations; and in doing this it is showing itself to be imbued with the essential spirit of Christianity as revealed by Jesus Christ."

The chapter entitled "Statesmanship in Foreign Missionary Work," is an illuminating piece of writing. It stresses the one point that must ever be before the minds of men, the application of the principles of Jesus not only to world politics but to the industry and commerce of the world. As an illustration of the practicability of these principles he cites the League of Nations. Here we have not only the machinery, but the machinery is actually at work. By becoming a part of this League we can unquestionably help to make it work more smoothly and effectively.

"Its principles are identical with those of Christ, and it is the first time in politics that this could be said of any large piece of statesmanship. In the League of Nations we have seen government baptized with the Holy Ghost, returning to the earth, not in the form of a world-empire of force, or of a league and bond of empires, but as that kingdom of God which Christ lived and died to establish. But, as we have seen, Christ, who first preached the kingdom of God upon the earth, is the only source of the wisdom that can manage it. The universal League of Nations is only safe or possible or true to its essential idea so long as it is universally Christian. No land which does not from its heart accept the principles for which Christ stood can safely be intrusted.

with a place in this new government of the earth. Christianity is presupposed in the League from first to last, and the more clearly that fact is perceived and acknowledged by those who are responsible for its promulgation, the sooner we may expect to arrive at some stable and permanent condition. In the light of all this we can see the urgent need of foreign mission work to-day."

In the Days of the Pilgrim Fathers. By MARY CAROLINE CRAWFORD. Little, Brown, and Company, Boston, 1920. 8¼ x 5½ in. 331 pp.

If specializing in a subject makes of one an authority, Miss Crawford is entitled to claim such rank. The phrase "Old New England" appears in no less than four of her eleven books, "Old Boston" as a variant in two others, while two or three more deal with New England subjects. She has worked on and around the topics of the Pilgrims and their settlements and in them is thoroughly at home. Her present contribution bears, therefore, the impress of knowledge and insight, set forth with the skill of an accomplished *raconteur*.

The foreword of the present volume calls attention anew to an interesting fact—the Plymouth immigrants called themselves neither "Pilgrims" nor "Puritans," but were of intent "Separatists."

"The Pilgrim was a Separatist not only from the Anglican Prayer Book and Queen Elizabeth Episcopacy, but from all national churches. The Pilgrim wanted liberty for himself, for his brothers, and for those of his house to walk with God in Christian life as the rules and motives of such a life were revealed to him from God's word. For that he went into exile; for that he crossed the ocean; for that he made his home in the wilderness."

"Pilgrim" or "Pilgrim Father," curiously enough was fathered by Thomas Paine in 1798 and 1799—so modern is the name now most commonly given to the New England pioneers. This phase is well developed in the discussion. The story begins at Cambridge, the source of William Brewster's "radical religious ideas," and ends with a glimpse at social life in the Pilgrim colony. There are, indeed, two appendices—"Bradford's 'Who's Who' of the Mayflower Passenger List" and "A 'Comic Relief' Chapter in Plymouth History," which excerpts from a chapter by Thomas Morton the account of a Maypole revelry and other doings abounding in heavy and sarcastic wit. In between we hear

again about the men of Scrooby and Gainsborough, the sojourn in Holland and the development there, and the migration, the settlement in Plymouth, the difficulties and how they were overcome, and the laws and worship formulated and established in the new home. An excellent chapter tells of "Some Early Books about Plymouth." The cover carries a reproduction of St. Gauden's statue in Philadelphia representing "The Pilgrim"; between thirty and forty illustrations, some of them quite out of the ordinary, lighten the book's pages.

This is, then, a volume for the fireside in the November month of the Pilgrim celebration. Its tone is warm and cordial, its statements generally well authenticated, and its citation of documents not too burdensome to the untechnical reader. It is, none the less, a book for permanent retention in the library.

Old Plymouth Trails. By WINTHROP PACKARD. Small, Maynard and Company, Boston, 1920. $8\frac{1}{2} \times 5$ in., 350 pp.

A title closer to the contents than the present one might be suggested in some such form as "A Naturalist's Rambles Around Plymouth, Cape Cod, and Nantucket." For there is little of Pilgrim history here, but a great deal of what a nature-lover may still find and rejoice in while following Pilgrim haunts. Yet even such a title would not be all-inclusive, for here is a chapter on "Unbuilding a Building," recalling in the history of the structure as it is laid bare the story of those who built it of hewn timbers and lived in it. And there are other chapters as remote in interest from Bradford and Brewster as "Pickerel Fishing" is from the Mayflower covenant.

In short this is a book which may either accompany the visitor on the woodland, meadow, and shore trails over country once trodden by the Pilgrims and their descendants, or may be read evenings or rainy vacation days by the fireside. Chapters will be found suitable to one occasion or the other. Chatty, informative of the situation to-day, telling of things in forest, stream, or wave known and unknown to the visitor or the "native" of those parts, carrying a sheaf of illustrations "woodsy" or otherwise; it speaks to the interest and the heart in intimate and confidential intercourse, often with a touch of humor that makes one feel quite at home. It is not a necessity for

the anniversary pilgrim to the Pilgrims' home, but a luxury whose cost will be repaid many times in the quiet pleasure it affords.

The Argonauts of Faith. By BASIL MATHEWS, with an introduction by Viscount Bryce. George H. Doran Company, New York, 1920. $7\frac{3}{4} \times 5$ in., 180 pp.

In the prolog to this volume is given the story of the Golden Fleece and the Argonauts, of the brave men who sailed away in search of adventure and after many dangers and difficulties, triumphantly reached their goal. The story of the Pilgrims is paralleled with this tale of the Argonauts, and also with the story of the travelers in *Pilgrim's Progress*. The book is for boys and girls, and gives in an interesting way, first, an account of the early Dissenters in England. Chapter II tells of the escape of the Pilgrims to Holland, Chapters III and IV continue with their life in that country (perhaps more in detail and with more interest than many histories for young people). Chapter V is the story of the voyage to the New World. The rest of the book deals with the settlement of Plymouth, and the relations of the Pilgrims to the Indians and to another and undesirable settlement which was attempted nearby.

The epilog—The Building of the New "Argo"—is a brief résumé of the development of the United States from the Confederation of the New England Colonies to the end of the Great War. Mr. Mathews compares the building of the Ship of State to the building of the Argo, and concludes with a plea for World Brotherhood:

"That Argo [the Argo of Brotherhood] will only be built and sail the seas to win the Golden Fleece of Freedom for all humanity if we who are her shipwrights and sailors are prepared to endure hardness, to live simply, and to act with courage as did the Argonauts of Faith, the story of whose deeds in England, Holland, and America has now been told."

The Last of the "Mayflower." By RENDEL HARRIS. Longmans, Green & Company, New York, 1920. $9\frac{1}{2} \times 6\frac{1}{4}$ in., 122 pp.

In the flock of books connected with the Pilgrim Tercentenary this will probably be unique. The others will deal with the personnel and principles and consequences of the Pilgrim emigration. But the question was bound to be asked: What became of the *Mayflower*?

No perfectly satisfactory solution is likely; the data are elusive, there were several vessels named *Mayflower*, and the variations in the tonnage of the one which Dr. Harris tries to follow raise serious doubt as to identity. Dr. Harris seems to show that the Pilgrim *Mayflower* was in New England waters (New Plymouth) again in 1630; again in 1653, bringing goods for John Eliot's Indian mission; was in the Greenland whaling service in 1626-39 (including the visit of 1630 named above); was chartered by the East India Company, 1655 and 1659, and was, perhaps, lost on the Indian coast in 1659.

Dr. Harris cites a considerable number of original documents—letters of John Eliot and others; a bill of lading; records of the ports of London, Hull, etc., as well as from printed sources.

One must confess that the story is intricate and not over clear. The difficulties are due to the subject itself, to the crossing of tracks, and to the distance in time. Probably all that is at present available has been brought together, for Dr. Harris' work is usually quite exhaustive. It is, indeed, away from his lines of investigation, tho here, as always, his method is scientific.

The Menace of Immorality in Church and State. By JOHN ROACH STRATON. George H. Doran Company, New York, 1920. 7¼ x 5¼ in., 253 pp.

In the pulpit criticism and denunciation come with far less effort than constructive teaching. There is sufficient basis for both in "church and world," with appetite in the pews avid enough to relish anything that savors of the salacious or is tinted red. Moreover, this sort of discourse easily lends itself to—suggests, in fact—extravagance, even hyperbole, in statement.

Dr. Straton's addresses are aimed at "the shortcomings of the Church and the awful sins of modern society," and against the "flood of books characterized by superficial optimism."

Those who need emphasis on this will find abundance here to meet their desires. The good of society is not served when a travesty of fact like the following, about women's hats, issues from the pulpit.

"The prices charged for these 'creations' are simply a polite form of highway robbery. They take a piece of straw or felt, punch it up in the middle until it looks like a Texas sombrero gone to seed, and is utterly with-

out symmetry or grace; then they stick a rooster's tail on one side and a sunflower on the other, label the whole thing 'From Paris' and sell it for \$40.00! At the outside limit there can not be much over forty cents' worth of actual material in it, but it is a 'creation' from Paris, and they find some one with folly to buy it, and the greater folly to wear it."

Two paragraphs later is a description of the motions of women in the hobble skirt that doubtless made for the amusement of the audience but certainly not for its uplift.

Permit us to doubt whether permanent good results from addresses which in too many paragraphs remind of the vaudeville stage. And we are still more doubtful when we find that one of the tests applied to action is stated in the words, "There is nothing in the Bible even remotely suggesting or justifying—as we know it to-day." Were we held in modern life to what is "even remotely suggested or justified" in the Bible, we should be carried back many centuries in our mode of living.

Hellenism. By NORMAN BENTWICH. The Jewish Publication Society of America, Philadelphia, 1919. 8¼ x 5¼ in., 386 pp.

To what has become known as Hellenism the Christian world owes the New Testament in its original form and also the oldest, most authoritative, and, therefore, most important version of the Old Testament. By Hellenism is meant the composite culture, dominated by Greek ideas, which followed the track of Alexander's armies and changed isolated and variant cultures into a semblance (at least) of unity possessing a common medium of intercourse and many common interests. It created a large literature, much of which had been lost for hundreds of years and is now in process of recovery and restudy. And one result is a gain of deeper penetration and completer understanding of the origins and documents of Christianity as well as of the civilization of four centuries, 200 B.C. to 200 A.D.

Bentwich's volume studies only one phase of this subject—the effect of Hellenism upon the Hebrews. He shows that its advent, not long after the Ezra-Nehemiah policy of non-intercourse with the nations, ran counter to Jewish feeling; but it became increasingly influential in Jewry, especially outside Palestine. In about six centuries it had run its course; had caused a wall to be built about Jewish doctrines and practises which forced upon Hebrews

self-contentment and self-sufficiency, and so had isolated them even more completely in that pride of race and of religion which made them a people apart.

The present volume is valuable within these limits. It is not a first-hand work, but rests upon such noteworthy publications as Schürer's *History of the Jewish people*.

A Bunch of Everlastings, or Texts That Made History. By F. W. BOREHAM. The Abingdon Press, New York, 1920. 7½ x 4¼ in., 256 pp.

In the February number of this year there was an estimate of F. W. Boreham and his work. On the editorial desk lies another volume of his—this time of sermons—but such sermons! There are twenty-three assembled here, and they are of their own kind. Each is a development of a human theme and built on a text which was the favorite of one of the world's greatest. So the sermon titles carry the individual's name—Thomas Chalmer's Text, Martin Luther's, Sir John Franklin's, Oliver Cromwell's, *et al.* Into each is woven a bit of the subject's life—an episode here or there, an estimate of his worth or his special service. And the sermons close without "a moral," for the good reason that their moral has been told in preaching the sermon. There was no need for the application.

We give one of the sermons on another page of this number.

The Christian Adventure. By A. HERBERT GRAY, Association Press, New York, 1920. 7¾ x 5 in., 134 pp.

In the number for August, 1918, we gave considerable space to consideration of a book on the ordinary man and the Church by this same author—and the book was worth the space. In this other and smaller book the author is concerned only with "an effort to present the message of Jesus as he gave it to the world." There are eight chapters, all as virile and square-faced in their views of things as those of his earlier book. For example, in the first chapter (on "Jesus") he has this brief sentence: "(Jesus) was a happy man." He first justifies fully the current phrase, "Man of Sorrows," and then unjustifies it in view of the larger facts of life. In the next chapter, "What Was Jesus Doing?" is the following paragraph:

"So soon, however, as the ordinary ambitions are exorcised from the spirit of man,

wonderful consequences appear. It turns out that in that way the giant evils of the world receive a death-blow. Consider such familiar evils as sweating, overwork, bad housing, and congested urban areas. The real root from which all these giant social weeds have grown is the root of avarice. Because someone, somewhere, and at some point was over-anxious to make money these things appeared. In each case someone has considered personal money gain before the rights of other individuals. Someone has been trying to get too much work for the wage he paid, or to put too many people to live on the land he was going to let, or to give too little in healthy house-room for the rent he was going to charge. But in a society where the members had been brought to put the common good before personal gain, none of these things could occur. A servant of the kingdom would rather be very poor himself, than take the life energy of another on starvation terms."

And so on throughout.

Education for Democracy. By HENRY F. COPE. Macmillan and Company, New York, 1920. 275 pp.

It would take a genius to write anything striking on democracy at the present time. Cope travels well-worn roads in his discussion of education, but he shows in a sane, strong, practical way that the heart and soul of education is the spiritual values. This is true of education through the kindergarten, public schools, high schools, colleges, technical schools and universities. This being so, serious weaknesses are revealed and needs and opportunities presented.

Conserving spiritual values is not to be confused with teaching the Bible or creeds in the public schools. But being the highest concern of all the people, physical provision should be made for it by the community while the actual teaching is done by the Church. Suggestions as to how this may be carried out are made in the book.

Summit Views. By JOHN EDWARD BUSHNELL. Fleming H. Revell Company, New York, 1919. 7½ x 5 in., 190 pp.

Among the thirteen sermons published here by Dr. Bushnell are several of unusual quality, with sound sense packed in—as when he says:

"It is no sign of superior spirituality for a preacher to make his sermons uninteresting."

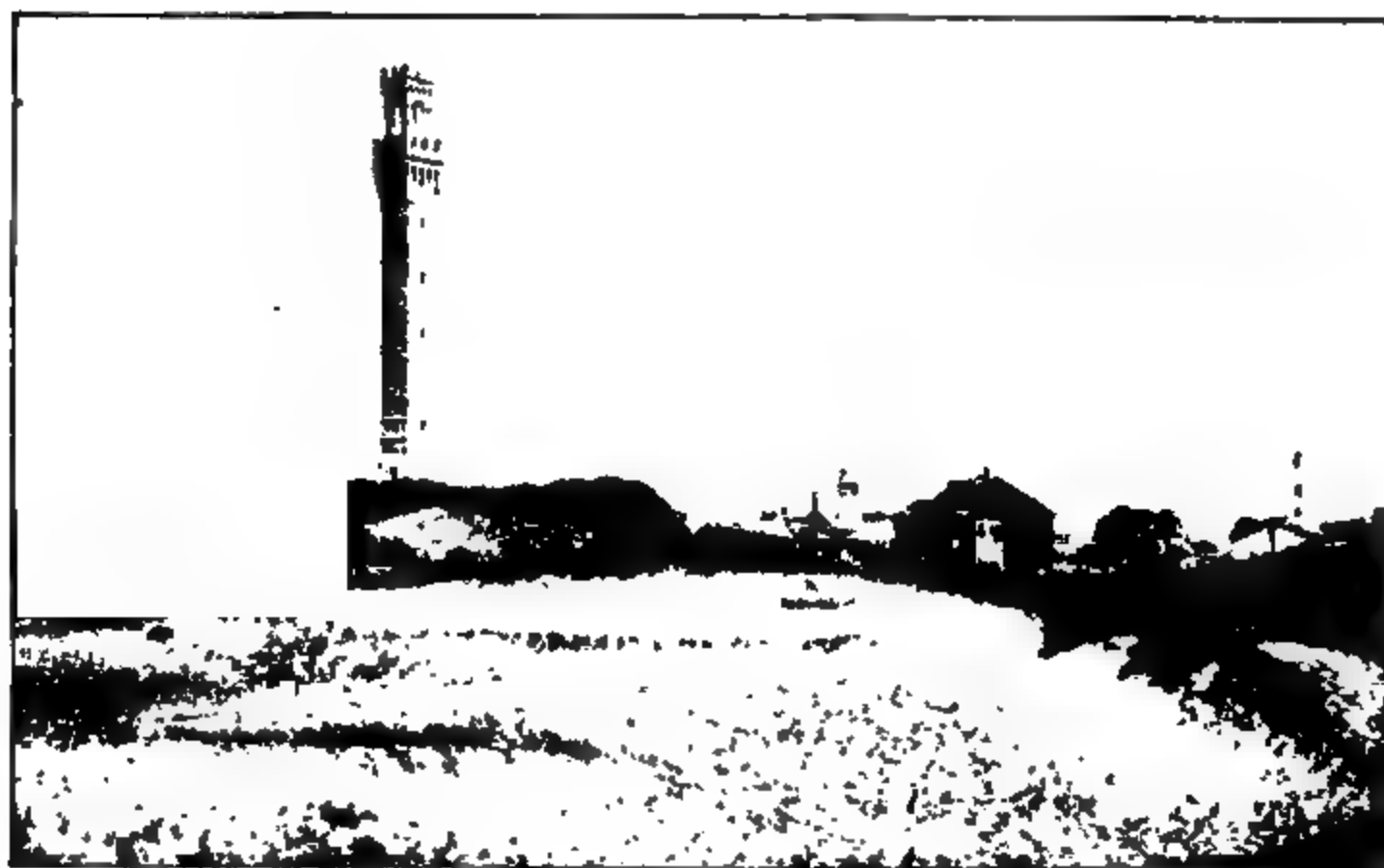
The sermon on "Magnitudes Beyond the Narrows," printed on another page of this issue, gives a savor of the whole.



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**NATIONAL MONUMENT TO THE FOREFATHERS,
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A VIEW IN PROVINCETOWN, MASS.



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THE MEANING AND SIGNIFICANCE OF THE PILGRIM TERCENTENARY

JAMES L. BARTON, D.D., Boston, Mass.

It is well that the entire Christian world pause in this critical year in human history to consider the significance of that event occurring three centuries ago which has affected the form and character of religious thought and national constitutions throughout the world.

We study the Pilgrims, not that we may passively admire their courage and devotion to exalted ideals, but that we may, from them and their acts, be better qualified to serve our own generation. We are at once confronted with the dynamic of a worthy ideal. The Pilgrims in England and in Holland were weak in numbers, and without wealth and influential backing. They had no ability to appeal to popular imagination or to curry favor with the powers that be, but quite the contrary. Their capital was a lofty ideal which dominated their entire being and became their guiding principle. This ideal produced under its benign sway what we call the Pilgrim spirit that led in turn to action, and under this spirit, through action, was formed that which has commanded and still commands the admiration of the world, namely, the Pilgrim character. This was their capital, their stock in trade, their only resource for conquering a new world and securing intellectual and religious liberty for the human race.

Their overmastering ideal was "liberty under law," and the law to which they appealed was the law of God. This is made clear by the Mayflower

Compact. The Compact itself was the constitution of the new colony for the creation of a body politic. It is a significant fact that in the 158 words employed in the covenant, omitting the formal witnessing and signatures, 27 words or one-sixth of the body of the document, are devoted to the recognition of God and the supremacy of his reign. Here we have a masterly example of the recognition of the necessity of law and the supremacy of the divine Ruler in matters of State. We find in this document no place for priestly intervention or the exercise of the divine right of kings. The Pilgrims covenanted for the daily practise in both Church and State of the sovereignty and immanence of Almighty God.

We are here inquiring into the meaning and significance of these events of three centuries ago as applicable to this twentieth century. If this tercentenary has no significance for us, it were best that we waste little time in rehearsing what the pilgrims were and what they did; it is but an interesting piece of history written in a book that is sealed and for an age that has passed away.

We can not, however, accept this conclusion. The end and purpose of this tercentenary commemoration should be to awaken in the minds and consciences of the people of this country and the world a new appreciation of the Pilgrims' contribution to government and liberty under law and secure their devoted cooperation in a

more effective and practical application of their principles to the problems of this generation. If this generation fails to catch the spirit of the Pilgrims, the streams of Pilgrim influence will cease to flow through us to the centuries yet to come. What then is the significance and meaning to us of this historic fact?

We can not escape from the conclusion that the Pilgrim ideal, spirit, and character had their source in a God of law and order. This fact is of outstanding prominence in their conception of Church and State. We can not imagine the Pilgrim Fathers achieving success in anything or as passing on to us aught that could command our gratitude or even our consideration apart from this undergirding assumption.

We too are dealing with questions as significant and as imperative as confronted them. Our national life has become complex and with a tendency quite the opposite of simplification. A thousand complications have entered, tending to divert attention from fundamental principles. Party supremacy, social inequalities, racial differences, commercial complications, religious controversies, and a hundred distracting elements besides have entered into our body politic and even into the Church, until we seem to be drifting away from the ideals of the Pilgrims, the exercise of their spirit, and the practise and demonstration of their character. We content ourselves with attempting to treat the surface symptom while the disease unchecked gnaws at the vitals of Church and State.

We as descendants of the Pilgrims must reincarnate God in the State and recognize his supremacy in our halls of legislation, as well as in all matter of society and State. We must read in the story of the Pilgrims that eternal truth upon which they relied, that the nations which forget God will per-

ish; that there is no profit to a nation in winning the wealth of the world and losing its own national soul; that the Lord knows the ways of the righteous nation, but that the way of the wicked nation shall perish. We children of the Pilgrims, heirs to their ideals and to their reliance upon divine law, need to pause and review our own ideals and utterances to ascertain whether we have been true to our heritage in the message we have delivered to our own generation. We have gloriously proclaimed a divine law for man and for society and have failed to thunder the gospel of righteousness for the nation.

The Pilgrims demanded freedom of conscience under law. They denied the right of priest or sovereign to dictate what they should believe and how they should worship. They claimed the right to interpret the word of God in accordance with the ripest scholarship of their age and to order the expression of that interpretation in such a manner as would most satisfactorily express their religious emotions. It is true that they did not always concede to others the liberty demanded for themselves, and it was through this breach of obedience to their own principles of liberty that they revealed most clearly the surpassing worth of the liberty they became voluntary exiles to experience and enjoy.

It is vastly easier to demand liberty for oneself than it is to concede the same privilege to others. In the theological garden intolerance flourishes, choking out that liberty with which Christ has made his followers free. The Church of Christ has not yet fully learned the meaning of liberty of conscience under the law of the spirit of God. Intolerance, theological egotism, and boasted spiritual supremacy are still regnant in the Church, altho in not so violent a form as at some periods in the past.

But to-day they are sufficiently prevalent and active to perpetuate enervating divisions and produce criminal waste in the resources of the Church. The Mayflower Compact enthroned God and created a constitution, but it avoided a catalog of specifications that inevitably would have forced that little party into groups and sects even before they stepped upon Plymouth Rock. The task remains for our generation to reincarnate that liberty which Jesus Christ brought to earth and which the Pilgrims proclaimed.

The Pilgrims, while differing in many things, believed in the necessity of united action. Society first, and later the State, were to be one, although comprising many divergent elements. Adverse opinions could be expressed, but only in an orderly way, and conclusions reached by the majority became the law of all. While they revolted from the doctrine that kings ruled by divine right, they no less strenuously guarded themselves and their colony against the rule of the mob without law. Human law to them was not far removed from divine law, since they persistently adhered to the belief of divine direction in the affairs of the State exercised through the majority of its citizens who recognized him as the God of nations as he was the ruler of men.

Zeal for uniformity in nonconformity led to acts of intolerance no less condemnatory than the acts of their own persecutors on the other side of the sea. They were too close to the questions to understand their self-condemnatory character. The principle, however, was correct, namely cooperation in the interest of the common good and under the guiding hand of God and in accordance with law. Their purpose was to unite and solidify, but in their zeal they created divisions. There was lacking a spirit of tolerance, without which no true

and permanent unity can be maintained.

One of the results has been the existence of a large number of religious sects, orders, or communions, all within the nonconformist fold, each one drawing courage and inspiration from the Pilgrims, believing itself to be the best interpretation of the Pilgrim ideal and spirit and therefore their true and legitimate successor. To us at this tercentenary, in the light of the centuries, there comes a clear message calling for reincarnating the spirit of toleration. It is a time to proclaim the message, not of compromise, but of Christian toleration and of recognition of the right of every child of God to practise his own interpretation of the demands upon him of the gospel of Jesus Christ.

The Pilgrims were not thinking so much about laying the foundations of a new State based upon the principles of democracy as they were of organizing their own little society in the new world upon a safe working basis with guaranteed personal liberty. The most prophetic soul among them did not catch even a glimpse of a great republic stretching from sea to sea; much less did the dream of those same principles becoming gradually regnant in other nations, at that time unborn, and even permeating the intolerance of their chief persecutor with the leaven of their own overmastering faith. In a word, the principles for which they were ready to suffer the loss of all things in order to see them applied to the society of which they were a part have proved themselves equally capable of application to republics and great powers of masterful strength and proportions. We as their successors see vast possibilities in these principles of which they were largely, if not wholly, unaware. In fact, we are only slightly interested in the details of the organization and conduct of Plymouth Col-

only, while we are all absorbingly interested in the application of those principles to our own national government and also to the governments of other countries.

There is, however, a still wider application of these same principles to which we have as yet given scant thought, which is now thrusting itself to the front with imperative urgency. I refer to the application of the principles of the Pilgrims to international relations. Shall nations recognize God in the conduct of their own home affairs and deny him in their relations to sister nations? Shall a nation seek to establish government by law for its own citizens and eschew law in its international dealings? Shall a nation demand liberty of judgment and liberty of action under law for itself and deny the same to others? In a word, shall a nation interpret the Pilgrims' ideals and principles as applicable only to its own life and acts and not see that they are equally applicable to all international relations?

This leads us to our fifth and final point, which is that the message and significance of this Pilgrim Tercentenary to us is the League of Nations in the interest of the government of the world by law and on the basis of the divine right of the individual nation set in a community of God-ruled nations. Freed from the fog and confusion that conceal the fundamental aim and purpose of the League, we find it but an enlarged conception of the Compact entered into in the cabin of the Mayflower. The first Compact was for the orderly government of a colony of pilgrims; the second for the perpetuation of orderly government for the world. The first was for the mutual protection of a handful of men and women exiled from their homes, about to take up their abode upon strange and threatening shores; the latter is for

the mutual protection of the nations of the world, shaken from their traditional moorings by a war of unprecedented destruction and facing conditions pregnant with peril and threatening disaster. The Covenant in the Mayflower by repeated statements recognized allegiance to Almighty God; the League makes no mention of God, but embodies in its structure the loftiest ideals of brotherly helpfulness and disinterested service. The league consummated in the cabin of the Mayflower was but a forerunner and shadow of the League formulated in Paris. The one became the effective foundation for the government of the colonies; the other may become the guiding instrument for the peaceable organization of the world.

The fact that over thirty nations, including all of the great powers and most of the smaller ones, have ratified the League, constitutes at least a presumption that it may be able to achieve that for which it was conceived and promulgated. America alone of all the great nations, outside the central powers, hesitates to sign the compact. Is it possible that we, occupying the land of the Pilgrims, boasting our ancestry through the Pilgrim line and lauding their courage, daring, and foresight, are to fail in the perpetuation of their spirit in the interest of the government of the world by law and the maintenance of permanent peace by compact?

Who would to-day have been lauding the Pilgrims and the service they rendered to the world had they been too zealous for personal ease and comfort and too timid to make the sacrifice necessary for facing the hardships and perils of the sea and the less known dangers upon a barren and unknown shore?

Who to-day would recount their deeds, had they shrunk from undertaking what no one had before under-

taken, had they listened to the voices of those who predicted crass failure as the inevitable outcome of the State without a king. The Pilgrim name would never have been perpetuated had they not trusted to the spirit of justice in the common heart of man and upon that trust dared to erect a State. Democracy would never have been transported across the Atlantic and planted in the Plymouth Colony had not that body of men and women stood ready to pay the cost even to the last supreme sacrifice. They had some conceptions of the penalty of liberty in Church and State; but even they did not realize the final cost of it all. We thank God they did not,

for now we see that, had the sacrifice demanded been ten times what it was, the worth to the world was even a thousandfold greater.

Has the mantle of the Pilgrim fallen upon us? Does their blood throb in our veins and their spirit dominate our generation?

"Is true freedom but to break
Fetters for our own dear sake;
And with leathern hearts forget
That we owe mankind a debt?
No; true freedom is to share
All the chains our brothers wear;
And with heart and hand to be
Earnest to make others free."

It is only in the spirit breathed by Lowell that we can perpetuate the Pilgrim spirit and transmit its blessing to the world.

THE PILGRIMS' CONTRIBUTION TO LITERATURE

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THAT the Pilgrims have added rich treasure to the traditions, the ideals, and the well-being of humanity will hardly be questioned; what is the value of their contribution to the world's literature? It would not have been at all surprizing if an imperishable book or a group of illustrious writers had issued from that unique movement, for many of the conditions for the production of an altogether memorable literature were present. The stars were propitious.

In the first place, the men of the Pilgrim and Puritan migrations were born and nurtured, all of them, in the most brilliant literary epoch that has burst on the world since the days of Pericles. It was the age of Shakespeare and Milton, of Francis Bacon and the King James Bible. The genius of the English people was at flood tide. The national mind was virile, spontaneous, intensely alive on many sides. Passions were elemental, language was racy, men were in love with life. Without embarrassment

England can compare her famous men of the days of Good Queen Bess with the immortals, either of Florence or Athens, in any epoch. Prof. Barrett Wendell has shown that while English letters rapidly passed through the changing eras indicated by the names of Shakespeare, Milton, Dryden—from spontaneity to deliberation—the men of the Puritan migration were and continued to be Elizabethan men in spontaneity, enthusiasm and versatility.

Nor was culture lacking. The leaders were university men; in those early days there was a Cambridge University graduate to every 250 inhabitants, a proportion of cultivated talent hardly to be matched anywhere in history.

The civilization these men planted was founded on a book.

Learning was held in the highest reverence. Probably no other community of equal size ever existed where the concerns of the mind and the spirit were so completely in the

ascendant. Besides living in an era when the national genius was at flood tide, using in daily speech the language of the King James Bible and having the stimulus which comes from engaging in a movement of vast historical importance, they had the additional advantage of standing at the point where the old world met the new. To them belonged the wonder of a strange, virgin continent with its unexplored forests, its unfamiliar flowers and birds, above all its perplexing inhabitants, "half devil and half child." The time, the cause, the men, the marvel of the unaccustomed, all were favorable to the production of a unique literature. It would not have been surprizing if, out of that collection of uncommon minds engaged with the highest themes, there had come some rare lyric, some confession, some diary, some mystical vision that would have taken a high place amid the classics of devotion. Nor would it have been unnatural if, out of a revolt against the prevalent ecclesiastical forms, there should have come a treatise on the nature of the Church that would outrank Richard Hooker's *Laws of Ecclesiastical Polity*, or from a group of mighty preachers there had arisen a Jeremy Taylor or a Robert South.

Other movements of less historical importance have created a literature that has passed permanently into the thought and action of the people. The hymns of Charles Wesley are sung in churches around the world. The writings of Swedenborg still have a vast circulation. The Tractarian and Unitarian movements have each been rich in song and ecclesiastical argument. On the contrary the New England exodus produced no song or allegory or confession or sermon having sufficient beauty and truth to make it dear to the common people of after generations. The scholar finds much to delight and interest him, but

of pure literature of the first order there is nothing. Yet these men were the contemporaries of Milton; theirs was the faith and experience of Bunyan, and out of Congregational dissent in England came Defoe. Perhaps one reason why from that extraordinary enterprise there came no volume burning with the fire which makes pages immortal is explained by the fact that the Puritan revolt was a ground swell. It did not originate in the genius of one commanding personality. No individual held to it the relationship which St. Francis held to the revival which bears his name, or Luther to the Reformation, or Garrison to abolitionism. Such supermen make even controversial pamphlets literature; they also attract and release the genius of others. Moreover, deathless books issue from the union of truth or passion with beauty, and the world knows that the esthetic sense of the Puritan suffered violence from his conscience. His life was hard, but the hardness which quickens prest upon his body rather than his mind. His ministers, had abundant leisure; many of them spent sixteen hours a day in their studies, but they lacked those incitements which stimulate the brain to intense and varied activity.

Quite naturally, the literature of the Pilgrims having the most permanent value is narrative, and of all their chronicles, Bradford's *History of the New England Plantation* ranks first, both for historical importance and literary quality. Mastered by the conviction that the Pilgrims were the servants of the Most High, and entrusted with a mission in which after ages would take immense interest, he chronicled the principal happenings from the beginning of the movement until death stopt his pen. The *History* is most excellent reading, graphic, just, vigorous, and of stately dignity. Occasionally it rises to words

of light which the world will never forget. Speaking of the purpose which induced the Pilgrims to leave Holland, he refers to

"A great hope and inward zeal they had of laying some good foundation, or at least to make some way thereto, for propagating and advancing the gospel of the kingdom of Christ in those remote parts of the world; yea, tho they should be but even as stepping stones unto others for the performing of so great a work."

One of the most engaging of the early narrators is Francis Higginson (1587-1630). This brilliant man, greatly afflicted with poor health in England, had accepted the office of teacher to a church in Salem. After a few months' experience in the new world, he sent back a little book, entitled *New England's Plantation*, which was so informing, so overflowing with good cheer and praise for his adopted country, that three editions were published in England within a single year. Listen to his enthusiastic account:

"The abundant increase of corn proves this country to be a wonderment. Thirty, forty, fifty, sixty are ordinary here. Yea, Joseph's increase in Egypt is outstript here with us. Our planters hope to have more than a hundredfold this year. . . . The abundance of sea-fish are almost beyond believing. . . . I have seen (lobsters) that have weighed sixteen pounds, but others have had divers times so great lobsters as have weighed twenty-five pounds as they assured me. . . . The temper of the air of New England is one special thing that commends this place. Experience doth manifest that there is hardly a more healthful place to be found in the world that agreeth better with our English bodies. . . . A sup of New England's air is better than a whole draft of Old England's ale."

Nathaniel Ward's (1570-1653) *Simple Cobbler of Agawam*, which was finished in 1646 and published in England where it went through four editions within a year, is a delicious prose satire. Here is a specimen of his reckless and picturesque vocabulary. Writing of the frivolities of fashion, he says:

"When I hear a nugiperous Gentledame inquire what dress the Queen is in this week; what the nudiustertian fashion of the Court; with egg to be in it in all haste, whatever it be; I look at her as the very gizzard of a trifle, the product of a quarter of a cipher, the epitome of Nothing, fitter to be kicked if she were a kickable substance than either honored or humored."

He has a neatly exprest word of warning and encouragement for the minor poets:

"Poetry's a gift wherein but few excel;
He doth but very ill, that doth not passing well.
But he doth passing well, that doth his best,
And he doth best, that passeth all the rest."

The one poet of just prominence in that early period was Anne Bradstreet (1612-1672), daughter of one governor of Massachusetts and wife of another. It is a curious fact that the Puritan, who was trained to consider all art as allied to the devil, nevertheless assiduously cultivated poetry. Every one made verse, just as every one said his prayers. For the most part, the lines were lumbering doggerel, but Mistress Bradstreet undoubtedly had in her soul something of the poetic fire. Her contemporaries were extravagant in their praises, John Norton going so far as to declare that if Virgil could hear her poems, he would throw his own into the flames. Unfortunately the taste of that generation on both sides of the Atlantic was for the strained and the ingenious, rather than for the genuine, so her verse suffers from blemishes similar to those which disfigure the poems of her English contemporaries, Donne and Herbert.

The poet, however, who enjoyed phenomenal popularity and most profoundly impressed the people of his day was Michael Wigglesworth (1631-1705). Had he been born into a more genial spiritual atmosphere, had his mind been familiar with the best of English literature, his ungainly name might have come down to us comely

with the luster of deserved fame, for an imagination truly epic in vision and power inform his writings. But he was completely molded to his times, and because he so perfectly voiced the limited thought, the ugly fears, and ecstatic hopes of New England Calvinism, he won immediate and immense popularity and has passed to oblivion. His *Day of Doom* had a vogue surpassing any other production in prose or meter written in our colonial period. Ten editions were published in America and two in England. There was one copy to every thirty-five people in the colony, a literary success not attained in this country before nor since. For a hundred years its influence was second only to the Bible and the catechism. The horror of it is that with unshrinking fidelity the poet turned into a ballad the most abominable teachings of Calvinism, to be repeated at every fireside and to fill sensitive minds with ineffaceable fears.

In searching for writings of more than usual excellence, we should naturally turn to the early New England preachers, who were men of ability, sincere and energetic, idealists, and trained in the best English universities. What Governor Winthrop said of Thomas Hooker might well be said of many of them:

"For piety, prudence, wisdom, zeal, learning, and whatever else might make him serviceable in the place and time he lived in (he) might be compared with men of greatest note."

Yet their sermons were so heavy with dogmatic theology, so occupied with a plan of salvation, so lacking in sane humanism that there is little in them of the beauty and power which make the pages of Richard Hooker and Jeremy Taylor admired after three centuries.

With the passing of the generation of men who were born in England and migrated to the New World, we

reach the proper boundary of our subject, and can only mention the supreme names among their successors. If the Pilgrims failed to produce pure literature, they planted a sturdy vine in this country which needed only time and favoring conditions to burst into blossom and fruit. Anyone living in those primitive days and knowing the independence, the sincerity, and the zeal for sound learning which characterized that historic folk might confidently have prophesied that out of their loins would come a people rich in those qualities which create the best literature—abundance of thought exprest with simplicity and vigor. Such a prophecy has been fulfilled. The Pilgrim Church has been exceedingly prolific in literary ability. Dr. Dexter, in his *Congregationalism as Seen in Its Literature* (published in 1880), has enumerated 7,250 pamphlets and books written by Congregationalists, and yet he calls his list but a collection toward a bibliography of Congregationalism.

In the first generation born on these shores the most outstanding name is that of Cotton Mather, "the literary behemoth of New England in the Colonial era," whose *Magnalia* has been called by his admirers "the prose epic of New England Puritanism," but who, his critics declare, "published more errors of carelessness than any other writer on the history of New England." When Cotton Mather died, Jonathan Edwards was twenty-five years of age, and was preaching in Northampton. America has produced no more saintly character, nor a mind more subtle and original. His treatise *On the Freedom of the Will* attracted the enthusiastic attention of the ablest minds in Europe in his own day, and still maintains a foremost place in the literature of metaphysics.

The most eminent names in the

following generation appear in that branch of the Pilgrim Church known as Unitarian. Whatever one may think of the theological tenets of the Unitarians, theirs is the blood of old New England, and theirs are the Fathers. No one will deny that Emerson and Channing wrote literature. Crowding close to them in time and not inferior to the latter in genius came Horace Bushnell, whose volumes *On Nature and the Supernatural*, and the *Vicarious Sacrifice* marked an epoch in religious thinking. Harriet Beecher Stowe, also, whose pen set the conscience of the North on fire, is

an honored name among us. In our own day "more light" has broken from the Word of God, and the sons of the Pilgrims have been the first to welcome and to interpret it. The books written by contemporary Congregationalists are "thick as autumnal leaves which strow the brooks in Val-lombrosa," but we trust not as perishable. Looking back over the three centuries of Pilgrim literature, one is tempted to make one's own Dante's exclamation, when in the heaven of the Sun he met a group of distinguished authors: "O very sparkling of the Holy Ghost!"

NEW ENGLAND THEOLOGY OLD AND NEW

The Rev. EDWARD M. CHAPMAN, New London, Conn.

STEVENSON somewhere says that you can keep no men long nor Scotsmen at all off theological discussion. The elder generations of New Englanders were all as Scotsmen in this matter. They came to the new world because of considerations in which religion played a large part. Their leaders in education and general policy were Christian ministers to whom the ministry was a solemn business, not only because they regarded it as committed to them by God, but because a conscientious adherence to conviction had led and might lead again to conflict with the civil authority. Such freedom as these men coveted had been found abroad and fostered at home in England under Calvinistic auspices. The faith of the people who broke the power of Spain in the Low Countries, won protection under the Edict of Nantes in France, and withstood the tyranny of the earlier Stuarts in England and Scotland, bore the stamp of Geneva where John Calvin had reminted the theology of Augustine, hardening the metal with a substantial alloy of stoicism.

All great philosophical and political principles are likely to suffer a sea-change in crossing the ocean and animating a new civilization, but for the first century of their existence the men of New England were too busy with matters of settlement and organization to realize this tendency in any marked degree. They accepted the great English traditions of loyalty and freedom in which they had been bred and with them the five points of true Calvinistic doctrine. These were, of course, the sovereignty of God, the depravity and consequent inability of man, the vicarious atonement of Jesus, the irresistible grace of the Holy Ghost, and the perseverance of the saints; that is, of all those elected under the divine decree to salvation.

It is no doubt popularly supposed that the so-called New England Theology consisted in the unquestioned acceptance and defense of these positions as they had been held by the first settlers. On the contrary it arose from dangers and embarrassments consequent upon the unqualified application of Calvinistic dogma to life. The sovereignty of God was a mighty

truth which had nerved the hearts of freemen in their struggle with tyranny from the day of Calvin to the revolution of 1688. The depravity of man had at its heart a fact which we are beginning to discern anew in the light of evolutionary philosophy and the cataclysm of a great war. But the sovereignty of God, taught in conjunction with a doctrine of man's inability to be anything but sinful until renewed by the Holy Ghost in accordance with a divine decree, cut the nerve of human responsibility and blocked the way of the prodigal back to the Father's house. What use in starting or resolving to start when the only chance of welcome lay in an exercise of the Father's arbitrary will, choosing and rejecting whom he would?

The result was a sort of paralysis of church life. Children grew to maturity unconverted and out of the Church; married and could not bring their children for baptism. Churches declined in membership. The Half-Way Covenant, which permitted parents of decent life who would "own the Covenant" and admit the authority of the Church, to present their children for baptism, even tho themselves apparently unconverted, came into use but helped little.

It was at such a juncture as this that Jonathan Edwards, the first and greatest of the New England theologians, technically so-called, appeared. He was followed by a line of remarkable men chief among whom were his son, commonly called President Edwards, Joseph Bellamy, Samuel Hopkins, Nathaniel Emmons, N. W. Taylor, and Edwards A. Park. Edwards was pre-eminently the genius of this notable succession. His was the first great original mind to be produced by America and recognized by the world of thinkers. Bellamy, Hopkins, and Emmons were parish ministers who did their work as theologians in their

parsonage libraries, often directing meanwhile the work of theological students. It is a significant commentary upon the thought and habit of the day that many of their works found a first public in the author's own congregation; and the fact that they were thus preached as sermons goes far to relieve some of them of the dry-as-dust character which is supposed to attach to all by-gone theology. Bellamy, for example, was master of a notably cogent style, so that the reader of to-day still feels himself to be directly address. Taylor and Park were teachers of theology, one at Yale, the other at Andover, and the latter was the great dialectician of the movement.

It is the misfortune of this group, as so often happens to the authors of an outgrown scheme of thought, often to be judged by their worst rather than their best. Many a man who knows nothing else about Edwards has heard of his sermon on "Sinners in the Hands of an Angry God"; and the *ne plus ultra* of Hopkin's idea of disinterested benevolence, that a man should be willing to be damned for the glory of God, has been bandied about as tho it had once been the common-place of theological instruction. In point of fact most if not all these men felt themselves and were felt by their contemporaries to be the "progressives" of their day, loyal indeed to the great principles of their Calvinistic faith, but bent upon improvement and reform. Not one of them was content to see men careless and secure in sin because of any technical inability to repent and be saved. Edwards was a determinist, but in his theory of the will he found place for a man to become, at least in some measure, the master of his own fate. As Professor F. H. Foster has put it, he "introduced an ability, which in process of time became a *true* ability, under which revival preaching

arose"; men were roused to a sense of sin and to the fact that something was to be done about it. "It is in vain," said Bellamy to his congregation, "to pretend that we are not voluntary in our corruptions, when they are nothing else but the free, spontaneous inclinations of our own hearts."

Such preaching might be based upon a determinist philosophy, but it was a determinism robbed of something of its paralyzing sting. The preaching and the application, it may be believed, were often better than the system itself; and these men were the inspirers if not the personal leaders of much beneficent activity. Edwards was a missionary to the Indians; Hopkins bore valiant witness against the slave trade; Taylor was a powerful and gracious evangelist, despite his uncompromising avowal of the doctrine of decrees; and out of the New England in which this theology prevailed there grew the great missionary and educational agencies which carried New England influence not only into all parts of the country, but over the world. Both the strength and the weakness of this theology lay in the fact that it was a system, logically developed from specific premisses. In intent, at least, it was a complete and therefore a static thing, instead of a vital and partial but ever-growing thing. It is true that because religion is so essentially vital this intent was defeated, and every generation of thinkers tried its hand at "improvements"; but these, in turn, were like improvements to a structure to be effected by pulling down here and building on there, still bent on completing an architectonic scheme instead of pruning and developing a growing experience.

Then, too, the guiding principles of the New England Theology were governmental and forensic, and those who maintained it seemed more con-

cerned to defend God's authority as a ruler than to bring men into vital contact with a heavenly Father. The modern reader wonders how scholars who were so well versed in the forms of Pauline argument in the fifth and eighth chapters of the epistle to the Romans could have taken these and the framework of the epistle to the Hebrews so literally while apparently making little but a pretty story of the parable of the Prodigal Son.

The whole structure was in danger if its premisses were threatened or if a new guiding principle for religious thought should appear. Just these things happened. Biblical learning advanced. The method of proof-text argument lost much of its cogency. The theory of evolution began its mighty march into all realms of human knowledge. The happy fact that man was made in God's image and that therefore an enduring theology must be humane as well as divine began to be considered. The synoptic gospels were rediscovered and with them not only the words but something of the method of Jesus. Glimpses of the divine immanence were caught. Here and there a tentative essay was made toward a truer doctrine of the Spirit—and the days of the old New England Theology were numbered. It is customary to say that it collapsed, but I do not think the phrase altogether happy. There was no cataclysmic crash. Men simply left its precincts, most of them quietly and gradually as the tenants of a castle built for life's bare defense might move out into more modern and sanitary tenements better adapted to life developments.

The great protagonist of this change was Horace Bushnell. He was far from being a systematic theologian—too far, perhaps, because of his habit of sometimes publishing the processes rather than the results of his thinking. But his *"Christian*

Nurture was the herald of a new day; his *Dissertation upon Language* was like a declaration of independence from the tyranny of mere logic-chopping in theology; and his profoundly humane and moral views of atonement went far to dissipate the mists that had so long distorted the idea of God into a sort of broken specter—the magnified reflection of man's own least lovely governmental instincts and habits. He saw, too, something of the real significance of the Unitarian movement, and was content to ask what might be learned from it instead of merely what might be done to it.

To him succeeded a long and honorable line of men like Samuel Harris, Henry Ward Beecher, Munger, Abbott, Tucker, Egbert, Newman Smyth, and George A. Gordon, who have stood in the New England succession and developed a theology not only adapted for to-day but vital enough to grow up to the needs of to-morrow. There is the less need to characterize these men and their views individually because this has so recently been done by Professor J. W. Buckham in his informing book, *Progressive Religious Thought in America*.¹ It must suffice to say that the earlier of them brought much of the beneficent influence of Coleridge, Carlyle, and F. W. Robertson into our religious thinking. Theology became more scientific in the modern sense as it became more humane. Its Christology and its doctrine of the atonement dealt less with a celestial device for saving God's face and men's souls than with a true reconciliation between a heavenly Father and his erring sons. The decrees which loomed so large in the thought of earlier theologians have been relegated to the category of God's business rather than ours. The thought of man's depravity was felt

to be so ungracious that the profound truth in it has been neglected; until a world sunk in the physical and moral iniquity of war has rebuked the neglect and at present furnishes something like an illustration of a total inability to rescue itself.

One of the problems that greatly occupied the generation of Bellamy and Hopkins was that of theodicy, or the reconciliation of God's goodness and power with the presence of evil in the world; and it was a fruitful problem which forced men's minds in the direction of an adequate doctrine of human freedom. The same problem faces us to-day and theology finds itself once more deeply influenced by our thought upon it. The pragmatism of Bergson and James and the "neo-realism" of men like Professor R. B. Perry with its reflection in the minds of their more thoughtful students (as witnessed, for instance, by Miss Ruth M. Gordon's able paper, "Two Contrasting Attitudes toward Evil" in a recent number of the *Harvard Theological Review*, are both profoundly concerned with the seeming antinomy between an adequate idea of God and the very patent fact of evil. Mr. H. G. Wells has found in it such stuff as very profitable dreams are made of, thus bringing it into the circulating library and the street..

Meanwhile for more than a generation leaders of the later New England Theology have directed both thought and effort upon problems of sociology and their necessary relation to questions of faith. W. J. Tucker and Washington Gladden have been pioneers here with their insistence upon human values; while Dr. G. A. Gordon has brought a wealth of philosophical learning together with a diction as noble as his passion to the service of theological science interpreted in terms of personality. His emphasis upon humanism, "the doc-

¹ See the *HOMILETIC REVIEW* for April, 1920.

BREWSTER'S ROOM IN THE OLD MANOR HOUSE, SCROOBY.

Courtesy of Houghton Mifflin Company.

THE VILLAGE OF SCROOBY AND THE MANOR GROUNDS.

trine which finds . . . in human personality the key to the character of the universe" has had a wide and upon the whole a highly beneficent influence. If it has brought him to the verge of a new doctrine of determinism, the critic must remember that in theology as elsewhere progress is generally won not in a right line but by beating up against the winds of circumstance, now upon one tack and then upon another, and that the thinker of to-day in his revulsion from the mistaken direction of yesterday is quite likely to parallel the equally mistaken direction of the day before; but that he does so from a point further toward the desired haven and with equal assurance that in due time another directive change will be made.

It can fairly be objected that the humanitarian urge so dominant to-day may unduly influence our ordered thought upon great themes very much as the too one-sided emphasis upon God's sovereignty influenced the thought of our fathers. Our present theology in its methods and its ruling principles often seems indeed to be the antithesis of theirs. It is more than possible that neither thesis nor antithesis shall endure; but that we await some synthesis which shall include the best of both and more. The present writer looks to see this come through a rediscovery of the Fourth Gospel as really a fitting climax to the synoptics and through an adequate development of its doctrine of the Spirit.

THE DUTCH AND THE PILGRIMS

WILLIAM ELLIOT GRIFFIS, D.D., L.H.D., Ithaca, N. Y.

THE roots of much of "the ancient grudge" between Americans and Englishmen lie in the notion that we are "an English nation," or a "new England. On the contrary a majority of the settlers before 1775, were from the three other of the four nations in the British Islands plus those from Continental Europe. The Welsh, Irish, Scottish, Flemish, Walloon, Dutch, German, and French folks, in total, made up over half of the population. One-third of our nation to-day is foreign born, or children of immigrants arriving since 1880.

Grateful ought we to be, that even before the flood of immigration since the civil war, we had had two centuries in which to form American ideals. Were these ideals "English," only? Or, were they composite and from many sources, "making one new man"—and hope? Did they come, in the main, from a monarchy or a republic? From a land in which

Church and State were united, or where conscience was free?

Nine-tenths of our historiography and of our popular school books were made in one section—the Eastern States. American history, as thus far written, has been of sectional origin, nursing "the ancient grudge" and molding popular impressions.

My own opinion is, that tho we owe a debt, unspeakably great, to mighty, glorious, invincible England—land of my own fathers—for language and common law, our vital precedents of government, federal and municipal, are derived from a republic. In the seventeenth century—the formative period—the Dutch Republic of seven states led the world in modern precedents—freedom of conscience, federal government, supremacy of the judiciary, treaty-making power shared by the representatives of the people, a written constitution, a striped flag, (in

which each stripe represented a State), free speech and printing, and free, elementary public education sustained by taxation, prison reform, systematic public charities, and other things not known in England until after 1688, but vital and active from 1591, in the Protestant Netherlands, a true Federal Republic.

While the Roman idea of *cujus regio, ejus religio* still ruled, the first voice of authority raised in Europe for freedom of conscience was that of William "the Silent." In 1575 he rebuked the magistrates of Middelburg for persecuting the free churchmen nicknamed Anabaptists. Then the "seven provinces" became the asylum for all refugees for religion's sake. He wrote:

"You have no right to interfere with the conscience of any man, so long as he works no injury to his neighbors or a public scandal."

In those golden words, the father of the fatherland challenged the right of all kings and rulers of every sort to make religion an engine of government. He thus laid the foundations of both the Dutch and the American republics. No wonder that John Adams, who, like Roger Williams, William Penn, and Thomas Jefferson, was proud of his Welsh, that is, Celtic descent, wrote in 1780:

"The originals of the two republics (Dutch and American) are so much alike that a page from one seems a transcript from the other."

In that city of Middelburg were published, by Robert Browne, under the free printing laws of the republic, the first modern books advocating the formation of churches on the New Testament model in which each congregation chose its own officers.

No news traveled faster than this, that in the Dutch republic, as Bradford the Pilgrim wrote, "there was freedom of religion for all men." Long before—the tide swelling in 1567

—the Separatists from London or Scrooby arrived, there were in Holland thousands of religious refugees from many countries. There were Walloons (who, by families and as home-makers, first of all, settled the Middle States in 1624), Flemings, Germans, French, and a few Protestant Spaniards, besides English, Welsh, Scotch, and Irish. Besides sixty-eight known Walloon (French-speaking), there were in the republic between 1581 and 1655 twenty-two British churches. This safeguarded freedom of worship and of printing was witnessed and mightily impressed the boy, William Brewster, when he was the page of Queen Elizabeth's envoy, Davison, in 1585. Afterward, when elder and citizen of Leyden, he set up a printing press, which King James I., by crooked ways and diplomatic pressure succeeded in breaking up. The failure of this aid to the propaganda of Independency was one of the strongest of the reasons impelling emigration to America.

In 1609 the Scrooby congregation fled to Amsterdam, and in 1610 removed to Leyden, where King James tried to get hold of them, as "ill-conditioned Brownists not submissive to king and hierarchy." The authorities at Leyden shielded the defenseless exiles, writing to the British envoy, Sir Ralph Winwood as follows:

"We did not refuse free entrance to honest people that behaved honestly and submitted to the statutes and ordinances of the city."

Down to the world war of 1914-1918 and after the Netherlands protected all law-abiding refugees, from emperors to poor Belgians (the latter to the number of 350,000 for four years). Article IV. of the national constitution of the country of Grotius, of William the Silent, and of the British king, William III., "of glorious memory," and of the republic that was our ally in the Revolutionary

War, have ever guaranteed the same protection to aliens as to native-born.

"In love of liberty and bravery in the defence of it (both by law, and arms, in war and in peace) she (the Dutch republic) has been our great example."

So wrote Benjamin Franklin.

The free churchmen of England—call them Anabaptists, Independents, Separatists, Pilgrims, or what we will—were pioneers. They broke the yoke of Norman feudalism. Under this system of military force a bishop was a liegeman and vassal of the sovereign, whose will, in Tudor and early Stuart times, was law—for until 1830 the British Parliament truly represented not men but rather land. All critical scholars, on both sides of the Atlantic, know that Washington and Sullivan, Trayne and Greene were with Burke, Pitt, Wilkes, Barre, and Fox, fighting the same battle—rather "on the world's broad harvest field binding the selfsame sheaf."

Before free speech or printing was known in England, and when men were hanged for distributing the Geneva Bible or worshiping God in freedom in England, the Scrooby people, following the London and Gainsborough companies, fled to Amsterdam—then the butt and scorn of all ecclesiastical conformists. There they found six other English Separatist congregations and were given free land to camp upon, or for the building of church edifices. For months they dwelt among "the poor Hussites" from many lands. Municipal records show that these were often helped, in food and otherwise, by the Dutch church people.

The perils of unseasoned liberty proved disruptive to these agricultural laborers and poor city folks—led by a half dozen great men. One brother, with a "crackt brane," or, in pure Dutch, a "crank," made trouble by charging extravagance and luxury on Pastor Johnson's wife.

John Robinson, then the copastor, discerning that by a petty dispute about clothes the great principle of soul-liberty was imperiled, applied for and received welcome from Leyden. The face of Jan Van Hout, who signed the document granting permission, is well known from his portrait.

After its famous siege, this city was, in 1610, booming with prosperity and mainly through the revival of the cloth trade. Over Haarlem Lake (pumped dry in 1830) they came and settled on the new, cheap quarter; but in a year or two they had so far prospered as to buy a large house and lot situated in the Klok Steeg (Bell Alley) opposite St. Peter's Church and directly behind the Scotch Church, to which the Rev. Robert Durie then ministered. The Separatist's lot lay between the Rapenburg (where Miles Standish and the British "help troops" had their "commandery"), and the Breede Straat, (Broadway), on which stood the City Hall or "State House," up the steps of which engaged couples mounted to declare their matrimonial intentions. Rare was a divorce in Holland. The bans then, as to-day is the "laudable custom" so praised by Bradford, must be recorded and published three weeks before the wedding. Hence the abundance of the Pilgrim records in Dutch, there being more in Leyden than in all England—their crypt, catacombs, and "Egypt." Happily, to refresh our memories, in this year of grace, these splendid documents, in the history of soul-freedom and political liberty, are published in Dutch facsimile, and our large public libraries should have copies.

Yet what American historiographer has known Dutch history profoundly, or searched and thoroughly studied the archives and language of the Netherlands? Certainly not Motley, if we have in mind what most touches

American evolution. Who but critical students have unshackled their minds from the notion of our unmixed English inheritances and culture in the making of the American commonwealth, or delivered his intellect from the "Anglo-Saxon" legend? It is a disgrace to our universities that the language, history, and inheritances of those founders of distinctive America have been so long neglected. For out of the four Middle States arose most of those first things in our national history which ever tended to union and the repression of disruptive sectional tendencies. Without the parts played by the "Empire" and "Key-stone States" we can not understand American history.

John Robinson when at Leyden became the sole pastor, as he was for ten years the teacher, mold of the character, and, under Providence, director of the destinies of the Separatists. For it was at his prompting that they went forth to settle near the mouth of the Hudson River, then called the Mauritius, and named after the Union General Maurice, who crushed secession.

The student of true history who separates Church and State and discerns between partisan politics and genuine religion, can easily see why these "Pilgrim Fathers" were Calvinists in the prolonged life-and-death struggle between state rights and national supremacy, or in the political duel between the leaders, John of Barneveldt and Prince Maurice, son of William the Silent. As our struggle for national perpetuation in 1861 was entangled with that of slavery—morality intertwined with politics—so in 1619 the question of "Calvinistic" or Reformed, and the "Arminian" or "Liberal" theology, has with most modern writers camouflaged the real, vital issues. This, at bottom, was whether the Dutch people of the seven States—represented in their striped

flag of red and white—were a nation or only a league of provinces. The Unionists held, almost to a man, to Calvinism, as the author of true democracy and common schools. The Secessionists and State Right men were almost all Arminians. Seeing the life of the nation that sheltered them involved—apart from their vision and interpretation of divine revelation—they sided with the Unionists.

It was not a question of "liberal" or "conservative" theology, and it would be ludicrous to apply these terms to the divisions in the Church of Christ to-day. Moreover, and perhaps in a practical view, equally important was the fact that Barneveldt and his partisans opposed the idea of colonizing in America, while Maurice and the Calvinists approved the enterprise.

It is an utterly false estimate and a misplacement of emphasis to make so much of the *Mayflower* and her very mixed company. On this ship were some scamps and persons of colorless character, who furnished the first murderer and the initial duelists in New England. Only a dozen or so of the Leyden church people were on board of her. Palfrey is severe, but exact, in his estimate of the male survivors of the first winter. The "Pilgrims" came mostly in the four later ships, *Fortune*, *Handmaid*, *Ann* and *Little James*. There were no fewer than eight nationalities represented in the Leyden church, which was the true core of the company called the "Pilgrim Fathers"—which term was not in use until 1799; nor was their story, lost for over a century, extricated from that of the Puritans until about 1860. Even Mr. Roosevelt, at the laying of the corner stone of the Provincetown tower-monument, talked about Puritans—a very different set of people, uniting Church and State—and barely mentioned the Pilgrims.

We repeat what Americans ought

to know—for Motley's *Life of John of Barneveldt* is hardly to be classed as history, in the best sense, both because of his subjective opinion and partisanship and because abundant resources of documents unknown to him have been disclosed since he wrote.

In Leyden the Separatists had before their eyes object lessons in Federal Government, in the clash of state right and national supremacy, of secession and coercion, which meant the testing of the question whether their federal union was only a league of seven States—as visualized in their flag of seven red and white “stripes,”—or a true nation. They saw the union and the national principle triumph over the forces of secession and disunion. With the issue of the political struggle were bound up other matters (as slavery was with our struggle)—the colonization of America and the vindication of orthodox or Calvinistic theology. Arminianism was condemned—not discusst in a provincial or local, one-state synod, as Barneveldt, the agnostic Calhoun of the republic, wished, but—in a national, even an ecumenical Protestant or Reformer council, held in 1619, at Dort.

Then, the West India company was formed and the colonization of America decided upon,—all the aims, political, theological, commercial, focusing on the one idea of striking giant Spain in the vitals, for this ally and servant of the pope claimed all America and looked on all colonizers from Holland, or England, as common burglars to be shot or hanged. The twelve-years' truce over in 1621, Spain enlarged and fortified Dunkirk, which became a nest of warships and privateers to prey especially on colonists sailing past on their way to America.

The contracts made with the gospel ministers and school teachers show this,—for New Netherland was the first home, in America, of the common

public school for girls, as well as for boys. The four Middle States were not settled by people opposed to their government at home, as were the other nine. Their Protestant faith and freedom of conscience had been already won, and in this region, this notable American contribution to modern civilization was most generous and abundant, New York leading all by excepting none.

Happily, the jester, Washington Irving, did not get hold of the Pilgrims first, but spent his wit on the people in New Netherland, who were every whit as pious, God-fearing, devout, and socially moral as—and if records and Charles Francis Adams are to be believed, rather superior to—the people of New England. So the “Pilgrim Fathers” (term first used in history in the nineteenth century)—except with the utterly ignorant folk, who depend on the “movies” for their ideas—have fared well; while the story of the Walloons and Dutch of the Middle States, has been distorted.

What pushed the Leyden Church out of its comfortable nest?

The Pilgrim Press of Brewster had been broken up through the systematic pressure of King James; thus ending all hope of propaganda in England; sons and daughters were intermarrying with other nationals; young men enlisting in the republican armies and navies, and the war was to be renewed in 1621. The Pilgrims loved their speech, their country, their religion, they desired a more generous livelihood, and the Dutch had not the same ideas on Sabbath-keeping as the Scotch or Puritans. So they—the youngest and strongest—embarked on the *Speedwell*, and, after the probable cowardice, or scoundrelism, of the captain of the *Speedwell*, they had to join a company, “shuffled in,” as Bradford says, from London. They sailed and were marooned on a

strange shore, far from where they had hoped to land.

Let us be thankful, whatever our blood or descent, for the faith that sustained these pilgrims in their three homes. They took God at his word and believed that what he had promised he was able to perform. Their "Compact" was only their Church Covenant writ large, with the necessary political content to govern the unruly and lawless in the mixed elements on board that were not of their hope, creed, and practise. We, as a nation, are fast dropping many of the Puritan notions and entering into, let us hope, the ideals of the Pilgrims, whose story was lost from 1690 to 1860, and (now recovered) is a new version of the eleventh chapter of the Hebrews.

We Americans, therefore, will ever honor the Pilgrim Fathers, who were doubly reinforced Englishmen, mellowed and tempered for the special work which God called them to do. We are, as a nation, every year discarding the less lovely traits of the Puritans. These men united State and Church, and, almost we may say by inexorable logic, became persecutors when not under persecution themselves.

The Friends, or Quakers, are traditionally unique in not following in the path of those who, rising from under the harrow of political coercion, became themselves oppressors of conscience. Yet those who know the full Pilgrim story see as much to honor in these "Argonauts of Faith," who not only led the way in breaking the fetters of Norman feudalism in England—where every bishop and clerk ecclesiastic was a liegeman of the king—but in both Holland and England welcomed to their company all who would keep the peace with them, whether Anglican, Walloon, French, or Netherlandish Christians, whether of the "sects" or the "churches."

When in America, they showed a liberality of mind and heart which we Americans have been proud to imitate, first in our State constitutions—New York and Pennsylvania leading—and then in the fundamental law of the nation.

In proof of this and in self-preservation they shipped back to England—even at the risk of aid withdrawn—the various obnoxious and immoral persons, lay and clerical, who had been foisted on them by those Puritans, worldlings, and others, who had financially backed the Pilgrim venture. Within their own community they fraternized with John Alden, the Irishman, Miles Standish the Roman Catholic—as we think these worthies were—besides, also, the young radical, Roger Williams—not then the later staid governor of Rhode Island, but at a time when his Welsh and Celtic brain seethed with theories of every sort.

While the Puritans or State-churchmen of Boston and Salem, people of perhaps higher social standing, looked down on the Old Colony Pilgrims as "Brownists" and poor relations, the Plymouth people bore the stigma meekly and outlived it, not imitating their rivals as detractors or in persecuting Quakers and Baptists, while refraining severely from hanging witches.

It is the true history of the Pilgrims, when not confounded with that of the Puritans, which makes these very plain people, who were led by four or five magnificent men of vision. (wise beyond their time, despite their limitations), seem so much like modern Americans. In the verdict of to-day they belonged to that company of "pilgrims and strangers on the earth," "who not having received the fulfilment of the promises, having seen them afar off, were persuaded of them"—almost so we dare

think as to discern, if not the detail, at least the bold headlands of our national destiny. Certainly on the peaks of the once unknown they saw the kindling of the steady beacons that light our path to-day. We have dropt many of the customs and ideas of the Puritans, even as we expect the Orientals to drop mikadoism, ancestor worship, artificial family units that are not blood lines, and other worn-out shells of civilization;

but we follow the Pilgrims so far as they follow Christ, the author and perfecter of their faith and ours. In the eyes of the American patriot, of those special contributions to civilization, offered by the success of democracy in the United States, they made the best.

Their success, material and economic, imprest Europe; but the Christian knows that it was their faith which overcame the world.

WHAT AMERICA IS DOING IN THE ISLANDS OF THE SEAS (MISSIONS)¹

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"THE islands of the seas" used to be a favorite phrase occurring in missionary prayers as their finale, greatly attenuated and very indefinite, concerning which the pray-er knew little more than the ancients did of the "Islands of the Blest." An especially intelligent minister might add for purposes of identification the fact that they were "the habitations of cruelty." But how much more does the average Christian know to-day as to their location and of conditions prevailing there at the present time?

So far as American missions are concerned, the island world consists of the West Indies, the Madeira Islands, Madagascar, the Dutch East Indies, the Philippines, Micronesia, and Polynesia. We omit Australia and New Zealand, despite the aboriginal "black fellows" and the Maoris to whom the only American society working there does not minister, Ceylon, a slightly submerged offshoot of India, and Japan, with its recently appropriated Formosa—where the work is so important as to merit a special article.

To our West Indian neighbors our missionaries were first sent. It was decades before the American Board

of Foreign Missions was organized that the American Moravians gave their men to the work being done there by their European organization. The three negroes who formed the nucleus of the first mission congregation in the West Indies were baptized in 1736 on our recently purchased island of St. Thomas. As the present writer has read the manuscript biographies of these devoted missionaries, the men earning their livelihood and preaching at the same time, of the trials that they endured, the bitter imprisonment, the terrible fevers which decimated them, their devotion to the Savior, and their affection and love for the wretched negro slaves, it has seemed to him that these American pioneers were typical of their later successors in the island world. Not until the American occupation of Porto Rico and Cuba has the United States done much for the West Indies. But in these few years both our government and our missionaries have been a wonderful blessing to the two islands of the Greater Antilles. The object lesson of Protestant life under a Protestant government and the important illustration of missionary comity and cooperation

¹ Mid-week Prayer and Conference Meeting for week November 7-18.

in Porto Rico have been most helpful to the West Indians and to the entire body of missionary societies.

The South Seas were our second island mission field. American and British whalers had carried to many of those islands what is today their greatest scourge, syphilis, and also epidemic diseases, among which measles and small-pox were most deadly. It remained for missionary societies to atone for this moral and physical wrong by the bringing of the gospel. The American Board was first on the field, having been moved thereto by the pathetic appeal of a Hawaiian waif, Henry Obookiah, who wept his way into the heart of Edwin Dwight as he wailed out on Yale College doorsteps his desire for an education that would fit him to return and convert his fellow islanders. The good brig *Thaddeus* landed the first detachment of twenty-one missionaries—preachers, teachers, a printer, a farmer, and three Hawaiians trained at the Cornwall, Conn., mission school for their task, together with wives and children, on April 4, 1820. During their voyage a remarkable social and religious revolution had taken place, so that the islanders were ready to welcome their new teachers. Hence in the brief space of fifty years the work of education, social and industrial upbuilding, and religious instruction had reached the stage when the Board pronounced its task at an end. Civilization and statehood were not slow in coming, and on July 4, 1894, the republic of Hawaii came into existence,—a “gospel republic,” whose leading spirits were the “sons of missionaries,” as opposers said. But before this, the culture of sugar cane, pineapples, etc., demanded a multitude of workers from the Far East, with the result of again calling for missionaries to Christianize the 20,000 Filipinos, the 22,000 Chinese and the 107,000 Jap-

anese who constitute with other foreigners the bulk of Hawaii's quarter of a million inhabitants of to day. When one realizes that the Japanese are a peril religiously and that there are seventy-eight Buddhist and Shinto temples there, including one costing \$100,000, next to a Mormon temple the most expensive building on the islands, it will be seen that Hawaii must again be won for Christ.

The Philippine Islands are the foremost example of a combined governmental and missionary invasion from America. When Commodore Dewey celebrated May Day of 1898 by destroying the Spanish fleet, he incipiently ended a régime which Professor Bingham, son and grandson of famous missionaries of Hawaii, thus describes:

“The chief defect in the Spanish Philippine policy was that while it made converts, it did not make citizens. Self-reliance, free thought, and mental growth were not encouraged. Progress in scientific knowledge was effectively blocked by the friars.”

The intellectual and religious freedom, whose forerunner was the immortal Filipino martyr Rizal, was hastened under the wise guidance of Governors Taft and Wright, and Professor D. C. Worcester, aided always and in all ways by splendid missionaries of ten American societies and their secular coworkers, the efficient staff of American school teachers. The transformation of that tropical land into an intelligent community of eager learners, anxious to make the Islands a worthy example not only to the Far-Eastern mainland, but to all developing nations, is as glorious as is regrettable the threatening retrogression, arising from the too early transference of power to the unready islanders and defects in rulership. These Islands are what the foreign volume of the Interchurch *World Survey* asserts that they are:

"the great Christian experiment toward which the eyes of Asia turn. There and there alone it sees a Western Christian government making generous practical effort to assist the East toward independence and democracy. Protestant Christianity is the essential spirit on which the Western democracies rest. On Protestant Christian missions, as well as the agency of the American government, rests the fulfilment of Philippine hope and the conversion of Asia."

Here, as in Porto Rico, Protestant missions are learning some of their best lessons in modern mission science. Here cooperation is being finely illustrated, and mission comity is almost ideal. While as yet the aboriginal tribes have not been largely reached, a heroic beginning has been made; and missionaries are following in a sense the methods of the government as so wisely planned and initiated by Dean C. Worcester.

In the Dutch East Indies, the Germans have inherited the field where American pioneers, Munson and Lyman, shed their blood and were eaten in 1834. But to-day the Northern Methodists are taking up the banner and are doing admirably in Java and in Borneo, where its traditional "wild man" is becoming the humble follower of Jesus, just as are many Chinese residents of Java. The flow from China to this part of the world, and the ebb as immigrants return to their mainland homes after enriching themselves and becoming able to retire, is significant in view of what may be done for China itself, if their days of exile usher them into God's kingdom.

And Madagascar—land of heroic martyrdoms and of checkered experiences under an obstructive foreign government and hampered greatly by hostile Romanists—what of this "Universe," as its native name, *Izao Rehetra*, is said to signify? Three American societies, two Lutheran and

the Seventh-Day Adventists, have been laboring here for quarter of a century—the Adventists only since 1914. Compared with the older European societies, relatively little has been accomplished by them, and their location and their peoples are not the most desirable. Yet it would be unpitying and un-Christian not to aid peoples who have long known a Supreme Being whom they called "Prince of Sweetness," of whom they said, "There is nothing unknown to God, tho he wishes to bend down," "God hates evil," "Man's will is subject to God, for he alone reigns." It would be shameful to allow such as these ignorantly to worship One who, when known, is a Being worth dying for by awful martyr deaths, as was done elsewhere by multitudes in the early half of last century.

In 1915 American missionaries in these scattered fields numbered 862, with 98,863 converts under their care, an average of 114 per missionary.

Why press this work? Read the discussion of the South Sea situation in Eugène Caillot's *Les Polynésians Orientaux au Contact de la Civilisation* and see what science says will happen unless some power stays the dying out of weaker races, due to the vices of the stronger. Read the annals of European societies whose native converts have cheerfully gone into the jaws of death, even into cannibal stomachs, that they might bring eternal life to their murderers. Shall we not "carry on"? Lenwood answers in the closing words of his *Pastels from the Pacific*:

"Many torches and one fire—with more torches still to light; diversities of operations but one work—and that one work is not yet done. Without us even the old heroes of the Pacific shall not be made perfect. God gives us the glory of going on."

PLAN FOR WORLD CONFERENCE ON PRACTICAL CHRISTIAN PROBLEMS

The REV. JASPER T. MOSES, Publicity Secretary of the Federal Council of the Churches of Christ in America

DURING the months of July and August a notable effort was made by a representative group of American churchmen to convey to the churches and the people of Europe the good-will and sympathy of the American nation. At the call of the Federal Council of the Churches of Christ in America more than thirty prominent clergymen and denominational leaders visited, in groups of three or more, practically every country of Europe, conferring with national and local church groups, studying the condition and needs of the people and of the churches, and expressing to them the heartfelt sympathy and the desire to extend every practicable form of assistance on the part of Christian America.

The reception accorded these "friendly visitors" was so cordial as to be, in some instances, almost pathetic. Every assurance on the part of the visiting speakers of America's interest and concern was eagerly received.

Public meetings presided over by prominent laymen were arranged in such centers as Paris, Brussels, Turin, Geneva, and Zurich. In each of these cities large assemblages greeted the American speakers. The General Secretary of the Federal Council, Rev. Charles S. Macfarland, gave at one of the meetings an address on "The American Nation and International Responsibility" which elicited remarkable expressions of sympathy and appreciation on the part not only of church leaders but of representative men in secular life. In the course of this address Dr. Macfarland said:

"Those of us who are counted as internationalists are sometimes charged by our little political leaders with want of patriotism. We are accused of neglecting our homes for the sake of other people's homes. Our President and those who have upheld him in his ideals are charged with all kinds of irrationalities. They do not understand us. We want our America to be great, we want it to be economically prosperous, but we do not want to buy that prosperity at the expense of the commercially depleted nations of Europe. We want our nation to be politically great, but unsoiled by exploitation. We simply want our nation to have that moral greatness exemplified by Jesus when

he said: 'He that is greatest among you is he that is your servant.' To be perfectly frank with you, we see little hope from our diplomats and we see little hope also from your diplomats. We have relatively little faith in our commercial leaders and we find, also, that you are not without your profiteers and your exploiters.

"We have ceased to put our trust in the horses and chariots of war, whether it be in America or in Europe.

"We feel, and we feel profoundly, that the hope of the world is to bring the moral forces in each nation together. We use this word in its deepest sense. We do not mean simply the contact of our intellectual forces. We do not mean simply the ententes of literature and art. We do not put too much trust in the proficiency of political and diplomatic courtesies. We are not even ready to rest our case with the League of Nations, for it depends on who represents us in its councils.

"We hope, with you, to put our trust in those spiritual forces resident, and resident only, in the Church of Jesus Christ. We have an allegiance which is above allegiance even to our own nations. We defy that principle which alleges that the State is above good and evil and, if we did not settle that in this war, then what have we settled?"

The meeting of the preliminary committee to consider the possible calling of what was at first designated "The Ecumenical Conference," was held at Geneva, August 9-12. Ninety delegates from the church bodies of fifteen nations were present. The personnel of the meeting was notable on account of the number of church leaders of international reputation. The plans for the proposed conference were considered deliberately, and a decision was finally reached that it should deal only with such practical questions as should in nowise overlap or duplicate the work of the World Conference on Faith and Order or of the great International Missionary Conferences. The designation agreed upon for the great gathering of official representatives from the churches of all Christian faiths and of all lands was "The Universal Conference of the Church of Christ on Life and Work." It is thought that this meeting will be held in the summer of 1922. The place was not decided upon, altho urgent invitations were re-

ceived from various European cities. The claims of the ancient university city of Upsala in Sweden were especially urged upon the gathering by the Swedish delegation.

A strong committee on arrangements was selected under the provisional chairmanship of Archbishop Nathan Söderblom of Upsala, primate of the Swedish Church. The provisional general secretaries are Rev. Charles S. Macfarland and Rev. Frederick Lynch, both of New York. Rev. Thomas Nightingale of London is the committee's representative in Great Britain. Of the twenty-five members of the committee, eleven are from the United States, three from Switzerland, two each from Scotland, Sweden, and Hungary and one each from England, Denmark, Holland and Italy.

While all of the final details were left to the discretion of the committee on arrangements, the delegates recommended a number of subjects for discussion at the Conference. These topics give a general impression of the type of gathering which the members of the preliminary conference had in mind. Among the subjects thus approved and recommended to the committee are "Christian Brotherhood and Righteousness in International Relations"; "The Christian Conception of the System of Law"; "Christian Principles in Social Life and in the Economic Structure of Society"; "Christian Education"; "Liberty of Conscience and the Protection of Religious Minorities," and "International Christian Efforts as to Ethical Questions."

The Greek Orthodox Church was represented by a group of "Fraternal Visitors" including the Metropolitan of Seleucia Germanos, the Metropolitan of Nubia, and the Archimandrite Pappadopoulos. These prelates in flowing black silk robes, full beards, and jeweled insignia of office presented a stately picture. They were welcomed by Pastor Neander of Sweden, who at the Chairman's request delivered a brief greeting in Greek.

At the closing session, on the motion of Mr. MacGill of Scotland, the following appeal for prayer was approved and referred to the committee on arrangements to be printed in the languages of all the nations represented and widely distributed among the churches.

"The members of this preliminary International Commission at Geneva, drawn together by a consciousness of the painful and urgent need of the world, and by a conviction that only the gospel and spirit and leadership of Jesus Christ can meet that need, and that only a Church united, consecrated, daring, and self-forgetful can form the body through which this spirit may do his gracious and healing work, earnestly and solemnly appeal to Christians of every name and form, of every land and race, to pray now and continually for the coming of a fuller unity of spirit and of action in the entire Church of Christ throughout the world; for a readiness on the part of all Christians to make new ventures of faith, and to take more seriously the implications of the gospel; for the deepening and broadening of love among all Christ's followers toward all men; for the elimination of all passion and prejudice, and the growth of peace and brotherhood; for clearer vision of the will of God and of the work of Christ in this day; and for all that may further the coming of his kingdom.

"Especially do we ask our fellow Christians everywhere to pray for the success of the Conference which is to consider the place and duty of the Church of Christ, and the claims upon it of the Master and of mankind. The united and unceasing intercession of all Christians is asked; that, through this gathering of Christians from all the world, the Church may come to clear realization of its unity, its opportunity, and its responsibility; that the spirit of Christ may fill and control his body, the Church; and that, through his mighty and gracious working, mankind may be led into the larger life which is in him, and the whole creation, now groaning and travailling in pain, may be delivered from the bondage of corruption and brought into the glorious liberty of the sons of God."

[It is interesting and important to note, in connection with the foregoing, that in August 12-20 in the same city a conference was held under the auspices of the Commission on a World Conference on Faith and Order. Representatives were present from the Anglican, Baptist, Old Catholic, Presbyterian, Methodist, Lutheran, and Quaker communions. Indeed, eighty churches and forty nations were represented through delegates. Bishop Brent of the Philippines has told the general purport and result in a letter on "A Pilgrimage Toward Unity," published by the Commission for World Conference on Faith and Order, Robert H. Gardiner, Secretary, Gardiner, Maine.—Eds.]

Editorial Comment

AN eminent Italian Protestant who was recently in America was asked his opinion of the controversy over Fiume. He answered that, like most Italians, he hoped his country might have the city; but **The Pilgrim Tercentenary** added that what Italy needed more than she needed Fiume was a new conception of life—the salt, the leaven, and the light that Jesus Christ offered to men. Those three words suggested something of the gift for which America has been giving thanks during the past year in celebrating the three hundredth anniversary of the landing of the Pilgrims. The Mayflower was but a little craft and her ship's company only a handful of plain and poor men. But they cherished ideals, they embodied principles, and they were capable in consequence of exerting influence that has gone far and lasted long. More than this, their faith was of such a sort as to lead them into a great adventure. Rather than surrender for themselves and their children what they believed to be the purity of religion they dared solitude and found it to be, in Tennyson's words, "the mother country of the strong." They craved freedom, but it was no license of unregulated desire that they sought. They had so genuine a respect for human rights as to frame their famous compact in the cabin of the Mayflower; thereby they bore testimony to the fact that there can be no real liberty except under law,—a law not merely imposed from without, but accepted within. This salt of their simplicity and essential honesty has always found a place in our varied American life, keeping it sound at the core. The fact that their faith was a matter of genuine conviction rather than mere policy fitted them to leaven a great new nation. While as to their light, America, Great Britain, and Holland have vied with one another during this past twelve-month in saying to all the world, "How far that little candle throws its beams."

President Wilson did well in his brief Proclamation to refer to "the influences which the ideals and principles of the Pilgrims with respect to civil liberty and human rights have had upon . . . our institutions." Preachers will do well in this time of political confusion and social unrest to emphasize the place of these ideals and convictions in our national life. Civil liberty is still a goal which we have but imperfectly attained; nor can we attain it in full measure until we learn a self-restraint that shall keep us law-abiding at home and patient and courteous abroad. Every step taken toward making war difficult between nations is likely to be a step toward a truer freedom within nations. "Amid the clash of arms the laws are silent," runs the Latin motto. If the law of a true freedom is to prevail, the free peoples must use every possible means to keep the sword in its sheath; for the law of liberty is still, as in the Pilgrims' day, essentially a moral law.

Human rights, in like manner, still need clearer definition and higher respect. We must have a definition of humanity that will include the down-most man; but we shall never get it through mere class conflict, or through any dictatorship of one group of men, or by discrediting the long-established standards of truth and honor. "For conscience's sake" was the Pilgrims' watchword, and by it he won his way. He is a wise preacher who realizes that it can still rouse and hearten men like the sound of a trumpet.

THE steady increase in our population and the consequent increase in our commerce at home and abroad has made it easy for Americans generally to speak in terms of millions and of billions.

**The Peril of
Paternalism**

At the last general election a little less than nineteen millions voted. At the coming election that number will be almost doubled by reason of the ratification of the Nineteenth Amendment to the Constitution of the United States. By this amendment equal suffrage is extended to all the states. To think of nearly forty millions about to register their votes—more than the entire population of most of the smaller countries in Europe and America—may be just as easy as to think of a tenth of that number, but the vital question is not numbers, but rather what preparation has the electorate made to discharge its sacred duty. Without adequate preparation of the issues involved there is sure to be a good deal of loose and apathetic voting. (See Oct. number p. 305 ff).

We desire to point out briefly an issue that does not appear on the political horizon at the present moment but which is nevertheless very real and may—if it has not already—become a menace to the land we love. Is it not true that the prevailing trend of our governmental life is decidedly toward the multiplication of offices? These cannot be created without developing in turn a bureaucracy that is bound to stifle and deaden the life of the individual. When people come to depend on government instead of the government resting solely on the intelligence of the people, they are not only reversing the natural order of things but hastening their own downfall.

An increased electorate is certainly going to add to the multiplication of offices, and the creation of these carries with them their concomitant—costly and often unnecessary expenses. That, however, touches only the fringe of the whole matter, for whenever or wherever the individual citizen is subordinated to or submerged in a growing system or organization, whether it be governmental or ecclesiastical, he becomes thereby a mere automaton. Life at its best seeks freedom, unfoldment and realization. It has something rich and beautiful to give but these are dependent upon the right atmosphere and conditions.

Our representative form of government, for which we are devoutly thankful, has not yet proved effective in keeping down inefficiency, corruption, and extravagant expenditure. Perhaps that is too much to expect with society constituted as it is. But think of a condition that permits more than 24,000 bills to be introduced into Congress "during the nine months ending in September, 1916." Surely one great requirement of the hour is less dependence on legislation and more dependence on one's own unselfish efforts. Our eyes should be turned inwardly for a recovery of the free and right spirit. This will make unnecessary much of the superficial work done in our legislatures.



A passionate love for mankind is a vital need of the hour.

The Master Teacher gave us a noble perspective on this vital question when he said, "This is my commandment, that ye love one

**The Law of
Mutual Help**

another, even as I have loved you."

If he walked the streets of the busy cities, the little towns and villages of Central Europe to-day, what do you suppose would be his message? Would it not be something like this: "My brethren, what concerns Europe concerns America."

Mankind is one. It is true that there are many members, that is, nations, but there is only one body, that is, the world; and when one nation or nations suffer, all the nations suffer with it, and when one nation is honored, all the other nations rejoice with it.

Are you aware that at this moment there are 3,250,000 little children in Europe near the brink of the grave? Many of them are homeless and friendless, and through no fault of theirs. Suppose one, just one of these little impoverished, emaciated children belonged to you. Do you think you could sleep; do you think you could keep the tears away? We think not.

We wish to bring home to you this overpowering, inescapable truth. These little ones in Central Europe do belong in a very real sense to all of us. Spiritual relations after all are the strongest and most binding of all relations.

Americans are known the world over for their high ideals. Here is an unexampled opportunity and privilege to translate these ideals into practical life. Downright altruism is the most profitable of all investments.

Thanksgiving Day may be beautified and glorified by our thought for these little folk in other lands.

COMMENT AND OUTLOOK

By E. HERMAN, OUR LONDON CORRESPONDENT

The Lambeth Conference and Reunion

THE Lambeth Conference has met and dissolved, after producing at least two documents which have created the most intense interest outside the borders of the Anglican Communion,—"An Appeal to all Christian People on the subject of Fellowship," and a proposed "Scheme of Reunion," with relevant resolutions dealing with various aspects of the great question.

There can be no doubt that the bishops have seen a new vision. Their horizon is no longer bounded by their own communion. They acknowledge their spiritual kinship not merely with the "Catholic" churches, both East and West, but with all the non-episcopal bodies; and they realize that the only way to union lies in deference to each other's consciences. They plead with non-episcopal communions to present their ministers for episcopal ordination, and so reenter the historic Church as a corporate communion. And in their turn they ask for recognition by the Free Churches and the Church of Scotland, so that

they may "be counted worthy to serve them . . . and be made partakers of their several glories." And they specially emphasize the fact that they do not take episcopal re-ordination to imply a repudiation of past ministry by non-episcopal ministry.

It goes without saying that the scheme is being subjected to rigorous criticism by the English non-episcopal churches; indeed, the only prominent Free-churchman who greets it with unreserved cordiality is Principal Selbie of Oxford. But most men of light and leading are agreed that it means the breaking in of a new spirit, the upsurging of a real passion for something more than mere formal unity, the humble determination to have done with sectarianism for ever, and not only to share gifts with others but receive benefits from them.

The Crux of the Matter

It is hardly necessary to point out that the crux of the whole reunion question for non-episcopalians is the Anglican insistence upon episcopal ordination. No amount of genuine

desire for union can blind us to the fact that one-half, and that the larger, of Free-church ministers will not be able to reconcile such a demand with the claims of the gospel as they have understood these claims. Of all Free-church critics of the Lambeth proposals Dr. Carnegie Simpson is by far the most informed and cogent. He points out that, assuming episcopal orders to be desirable, the Anglican Church can not offer them in any unquestionable sense, since its own orders are declared null and void by episcopal Christendom taken as a whole. Such reordination would, therefore do nothing toward the achievement of union in the episcopal direction, while in the non-episcopal direction, it would be the most prolific source of disunion imaginable. He also has words of just criticism on a scheme which would make interchange of pulpits and admission to the sacrament dependent upon the preacher's or communicant's attitude toward the reunion scheme. He characterizes such a view as lacking both intellectual and religious principle. The idea of Anglicans' "extending hospitality" to non-episcopal communicants—he regards as an impertinence, seeing that Christ is Host at his own table; and he rightly characterizes the bishops' assertion that sacraments in non-episcopal churches are valid "for them" as rank bad theology, seeing there is but one sacrament and Christ the one Celebrant.

His ultimate feeling is, that noble and beautiful as is the pronouncement of the bishops, it is based upon a false conception of the Church which puts catholicity before apostolicity. Unity, he feels, can only be achieved by churches which give the *koinonia* of the Holy Spirit the first place, and consider the whole question of "orders" as irrelevant compared to the marks of apostolic ef-

ficiency in the ministry of reconciliation.

The Church and Psychic Research

Among the most interesting of the minor resolutions of the Lambeth Conference are those dealing with spiritualism, theosophy, and Christian Science. Their general tenor is that while these three developments are not only beset with perils but in their ultimate trend fundamentally antagonistic to Christianity, they emphasize certain aspects of truth which the Church has neglected. With regard to spiritual healing especially, the resolutions ask for, "a more thorough study of the many-sided enterprise of prayer . . . that the power of Christ to heal may be released."

It is, however, with spiritualism both in itself and in the whole realm of psychic adventure which it opens up that the Church of the future will most immediately have to reckon. There is no doubt that not merely the weak and credulous, but the vast majority of really spiritual people are susceptible to the attraction of the psychic, and one feels it is time for the churches to define their relation to the psychic with more clearness than they have yet done. On the one hand, there is no doubt that to get the complete man, his psychic as well as his spiritual and physical nature must be legitimately developed. We can not rule the psychic faculty out of a religion which, historically speaking, is based upon such experiences as St. Paul's vision on the road to Damascus. But on the other hand, there is not the slightest doubt that the cult of the psychic is working terrible havoc and resulting in moral as well as physical ruin. It would seem that at the present stage, the difficulty might be met if the churches, while warning the rank and file of their membership against dab-

bling in the occult, would authorize and set apart Christian psychic investigators who would go to their task commissioned by their respective religious bodies. The thing to emphasize in this connection is that such investigators would need to be not only persons of ripe, stable Christian character and of a scientific temper, but also themselves psychically endowed. We have suffered enough from blind analysts of vision.

Rabindranath Tagore and Sunder Singh

The visit of Rabindranath Tagore, coming so soon after that of Sadhu Sunder Singh, inevitably suggests a comparison between the two men. From one point of view it might be said that there can be no comparison, since the Sadhu is not only a profest Christian, but a Christian of a definitely Pauline type, whereas Tagore, while deeply imbued with the spirit of Christianity, has never identified himself with any of its organized forms, and, to judge by certain stray utterances of his, has little sympathy with Christian missions. Yet they have much in common—first and foremost an instinct for nature which made the one a spiritual teacher of quite unique quality and the other a poet who ranks with Shelley among the few great lyrists of all time. Their attitude to nature is different, however. To the Sadhu she is a great teacher. This does not mean that he mechanically “draws lessons” from everything he sees, but that his attitude toward nature is that of an eager pupil hanging on his teacher’s lips. Tagore, on the other hand, is overwhelmingly conscious of his union with nature. When he is with her, the distinction between subject and object is transcended. Her life enters into him; he feels that the sap which runs through the tree and the blood that pulses in his veins are the ichor

of the same great, all-pervasive life.

Another difference between the two is seen in their respective attitudes to Indian problems. The Sadhu, while opposed to Westernization as much as Tagore, is entirely preoccupied with the spiritual problem of India; Tagore takes a deep and even passionate interest in social and economic questions. He is by no means a Nationalist, however. On the contrary, he holds that the development of the Nationalist consciousness would be the bane of his country. It is an exclusive spirit which makes not for fellowship and mutual sympathy, but for war; so far from really developing a people it narrows and warps them. What he demands of the British government in India is sympathy and respect. “Our civilization and history,” he says, “are studied in those countries in Europe only which have no political connection with us. England treats us like eternal schoolboys.”

Religious Feeling in France

It is always a joy to listen to Professor Paul Sabatier, and his recent Jowett lecture in London on “Religious Feeling in France To-day” showed the biographer of St. Francis in his happiest vein. For the past eighteen months, Dr. Sabatier has been professor at the University of Strasbourg, and he told of his deep emotion when he reentered the city of his youth, exactly thirty years after he had been expelled from it by the Prussian police. Turning to his subject, which he described as “*af-freusement difficile*,” he denied that the war had proved the bankruptcy of religion. On the contrary, in his experience the war brought a deep well of religious feeling to light and from beginning to end was productive not only of religious emotions but also of religious ideas. He was profoundly impressed with the spirit of

France when war was declared. There was no boasting, there was not even an emotional uprush that drove people wholesale into the churches. On that fateful first Sunday of August, 1914, the French people avoided each other: they wanted to be alone with God and quietly prepare for their duty. When they heard that England was coming to their help, it was of spiritual rather than of material succor that they thought in the first flush of gratitude.

He described a village confirmation ceremony after the war. About forty lads and girls were admitted to church membership, and when they were asked to take solemn vows upon themselves, they surprised the pastor by replying in English, "All right." They had had English soldiers camping near the village, and noticed these men said "all right" whenever their officer told them to do something hard and perilous.

There was no lack of religion in France, he concluded, but the churches had not responded to the new demand. People were put off either with a social program or with the catchwords of orthodox belief. It was a wonderful opportunity for the Protestant churches, and, in his opinion, they failed to take advantage of it.

Germany's Literary Handicap

Not a few thoughtful people have been looking to German post-war literature and journalism as the medium through which the reborn conscience of a long-duped people will express itself, and in so doing render a great service to all the nations of the earth. And there is no doubt that such a literature is springing up in Germany, but so far it has been crippled by the cost of production which has risen 700 per cent. It is pathetic to learn through the Christian Student Movement of students

who can not continue their courses for lack of sufficient money to buy even second-hand copies of necessary text-books. On every hand there are complaints that while it is still possible to publish books that breathe defeated greed and revenge, and thus appeal to the least desirable but most wealthy section of the community, writers who have a message of renewal, repentance, and peace, are denied a hearing for lack of funds. Almost every week one hears that some journal of real religious or moral value is threatened with having to discontinue publication. On the other hand, new journals of a hopeful kind are beginning to make their appearance, showing that there is a genuine demand for prophetic voices. Some of these have been directly or indirectly inspired by the new "Jugendbewegung" (League of Youth) and most of them are social, if not socialistic, in tone. This is no doubt, as Professor Stalker has pointed out, due to the posthumous influence of Naumann, who in certain German circles has come to be named in one breath with Kant, Schleiermacher, Ritschl, and Bismarck.

It is an interesting fact that since the peace the masses in Germany have gone over body and soul to pacifism, and not all the fulminations of jingo orators, editors, and pamphleteers will turn the tide. The people have been drenched in blood and their revulsion is complete.

The Quaker Faith and the Masses

The first "All-Friends" Conference held in London recently has once more suggested the difficult question as to why the Society of Friends, with its modern outlook, its advanced social convictions, and its freedom from the dead hand of ecclesiastical traditions, should have failed to win any considerable number of adherents. The majority of the conference

delegates, who came from all parts of the world, were young men and women, full of life and vigor, and not a few of them revolutionaries in both spiritual and social doctrine; yet Quakerism is leaving the masses for whose welfare its testimony has done so much almost entirely untouched. Even the Adult School movement which represents its one popular success is steadily declining in numbers.

Leading Friends have tried to account for this in one way and another. In his recently published volume, *The Faith of a Quaker*, Mr. John W. Graham, Principal of Dalton Hall, Manchester, finds the reason in the absence of a regular ministry and of music. But a perusal of his book might lead one to seek for it elsewhere. For Mr. Graham (as indeed for George Fox himself) the fact of sin does not exist—at least not as a thing one need worry about. Nor does God in Christ mean very much to him, since God is in every man. But the average man thinks far otherwise. Sin, quite apart from any theological formulation of the fact, does worry him, for the simple reason that it gets him into trouble with himself, if not with others. And even tho he may believe that God is indeed within him, yet he shrewdly suspects that it needs a Savior who is divine in a sense in which he himself is not, to make that hidden God effective, to actualize his potential divinity by giving him the victory over sin. So long as the trend of Quakerism is non-evangelical (using the term in its widest sense and not in that of official evangelism) it will fail to win men. It lacks entirely that note of passion, that driving-power and spontaneous uprush of apostolic energy, which more than any other characteristics are the marks of "the true Church."

The Revival of Religious Drama

Even the most skeptical are com-

ing to believe that the revival of the religious drama in England is not a transient fad but a genuine progressive movement, and it has been suggested that one of the "doomed" city churches of London be devoted to the production of miracle plays and "moralities." The performance of Miss Elsie Fogerty's beautiful play, "The Mystery of the Rose," which took place recently at St. Paul's Church, Covent Garden, marked a new stage in the revival. Miss Fogerty is the prophetess of an ideal. She is inspired by the splendors of the medieval guild plays, "the finest expression of organized art labor has ever achieved," when craftsmen, burghesses, nobles, folk singers and dancers all joined in the stately symbolism. Writing in the *Daily Chronicle*, she pleads for religious plays on the old lines, embodying

"the reconciliation of human sanity and joy with the revelation of divinest love. The nation is thirsting for a fuller and keener life; it wants a showing forth of the truth, a vision of the Divine made manifest again in every-day life. In the true religious drama there is no "audience"—the listener brings his hope and faith and reverence as certainly as the players their work and gifts. It must be acted by all ranks and all types of humanity, and it must be full of humor—folk humor."

A Correction

The Rev. George H. Richardson of the Church of the Advent, Indianapolis, in a recent communication called our attention to an error which we are glad to correct. In *Comment and Outlook* for the month of September our London correspondent said in the brief article entitled "The Anglo-Catholic Congress": "The bishops were preceded by priests carryingthurifers from which smoke of incense ascended, etc." Dr. Richardson correctly points out that "thurifer" is "an attendant on a bishop or priest and carries the thurible from which the smoke of incense ascends."

The word "capes" instead of "copes" in the same article was a printer's error.

The Preacher



THOUGHTS ON PREACHING

The Rev. CHRISTOPHER G. HAZARD, D. D., Catskill, N. Y.

EVERY man needs to hear the gospel in his own language.

An address should equal the best that its hearers can appreciate.

Polite and cultured terms are as strange to the ordinary life of many people as French to a Hottentot.

One must consider not only what he says, but also what his hearers will make of it.

Expressions that are low in culture may be high in principle.

Power to express can not come of purpose to express, it comes of purpose to impart.

Defects of style and method are bad, but defects of heart and purpose are much worse.

It is better to get a message by heart and assume the head than to get it by head and assume the heart.

Truth does not always need to be exprest in a remarkable or extraordinary way.

The commonplace does not seem trite to children.

The wise speaker makes a connection with his audience before he turns on the current.

It was the testimony of an old man that if he had not tried to be original and to say something that had never before been said he would have done better.

As to style in preaching, one should be prepared to count his richest gain but loss and to pour contempt on all his pride.

Plain glass lets more light through than stained glass does and does not call attention to the glass.

Lincoln's Gettysburg address will always be declaimed, and it makes a good sermon model.

It does not class him among those speakers of whom James Stephens has said that "their talk may be described as the crime of people who make one tired."

It is a true remark, however, that Sir W. Robertson Nicoll makes when he says that "there is nothing more needed among us than the elevation of the standards of pulpit and platform speech."

It is said that "tinkers speak a language composed entirely of curses,"; one can hardly accommodate his speech to them.

There is the speaker who thinks that the people want slang; and there is that the more he talks the less impression he makes, half as long would be twice as good; and there is that waves the skeleton of his sermon before us until we know that the dry bones can not live.

But there is that can take a fresh text and a new subject and arrange common things about them in all their worth and beauty, that can speak with freedom, grace, and distinction of heavenly things in earthly forms.

Tho the tendency of art is to produce admiration as a substitute for obedience, the highest and truest art attainable will serve, and delight to serve, spiritual truth.

Said a lover of truth: "Ecclesiastical art is not 'frozen music' to me, but deep and solemn melody, as effective as sound to the ear." So grand and beautiful utterance is a fit frame for truth.

The best literary style, however, can not be acquired, it can only be given and acquired; utterance is a gift before it is an expression.

The conditions of influence are furnished by God, magnetism men can not make.

We must be content with the gifts that God bestows upon us, we can not outspoke the Holy Spirit.

Whatever is worth saying is worth saying well; but when Paul's speech was called "contemptible" there was still the demonstration of the Spirit.

There is comfort for those preachers who, when they stand up to speak the things that they have made touching the King, are not conscious of grace poured into their lips or of a tongue that is like the pen of a ready writer.

For they may be in the Spirit upon the Lord's Day, tho they are also in "weakness, and fear, and much trembling," as was the apostle.

But what comfort is there for those who have not "been initiated," not only to know how to abound, but also how to suffer loss?

And what comfort is there for those who "have not," when they find the pulpit such an excellent place to have taken away from them what they seemed to have?

Let us not wonder when the sermon discharge produces a recoil in the gun that makes it want to be dismounted.

But let us have confidence that the word of God never fails to accomplish its purpose when it is prepared in the conviction that the whole matter must be cast upon his sufficiency of grace.

And let the sermon be prepared with thorough and prayerful care, with remembrance of the childishness that the many have not yet outgrown, with recollection of the greatness to which many have come, with strength and beauty, with pillars and lily work, with fitness for the ears of God

and the communion that is between heaven and earth, and in God men will praise his word.

The Hard and the Soft Seats

A great American preacher, contrasting the hard and upright pews when he began his ministry with the luxurious sofas on which his congregation heard his later words, told them that when he began to preach there the congregation burst forth into the eager doxology, "Praise God from whom all blessings flow," while now they express themselves in the pathetic notes of "Art thou weary, art thou languid?" The spiritual club must always become weary and languid, but that is an abnormal thing in Christianity. The rest which Christ promises to his followers is not a still or idle rest: it is a peace that garrisons the hearts of men girded for aggressive work. Thus it behooves us to-day to clear our desks for action.—JOHN KELMAN in *Some Aspects of International Christianity*.

A Ministerial Association

The following particulars taken from a printed folder (6¼ x 10 inches, three pages) of the Ministerial Association of Cedar Rapids, Iowa, may be serviceable to other communities.

On the first outside page the name, place, time of meetings and executive committee are given. This committee consists of five members representing five different denominations. On the three inside pages the program from September to May is given. The subjects discust cover a wide range, industry, literature, theology, psychology, music, the community, folklore, etc. On the outside of the third page the constitution of the association is given. It consists of seven short brief statements. The President, the Rev. A. L. Murray, informs us that, besides this folder, the association publishes a directory of ministers, churches, services, and hours of worship.

The Pastor



USING THE COMMUNION CARD

The Rev. WILLIAM H. LEACH, Alden, N. Y.

THERE is a renewed emphasis upon the importance of the communion service. Ministers who are professedly low churchmen are admitting that it has a new significance, wrought possibly by the war. It is fitting that churches should take advantage of the new spirit and use it for the good of the Church. One of the ways which has been developed for accomplishing this is through the use of the communion card.

The plan is worked most successfully where the church is organized on a group basis, for this makes possible the personal contact that is needed. Then the Sunday previous to communion the cards for each member are handed to the group chairman of the district. He is to see that they are placed in the members' hands before communion Sunday.

The card on one side bears the name and address of the communicant together with name of the church. On the reverse side is placed the record of the member's attendance at previous communion. If he has been negligent the chairman will call his attention to his record. If the member will not be able to attend, the chairman will mark the card and return it to the church office. Members who attend the service record their presence by placing the card upon the collection plate when it is passed.

In the church office is kept a duplicate card for each communicant. This is marked from the small card after each communion; the cards of members who make no report at all are simply left blank.

One of the advantages of this plan is that it makes possible a roll call of the membership at certain stated periods. Practically all other organizations have a roll. Why shouldn't the church? Then it gives an opportunity for the group chairman to meet their people frequently and to bind them closer to the church. The work is strictly spiritual and is a summons to the most distinctly spiritual and mystical service of Protestantism.

Some churches have found that it makes an excellent way to keep in touch with the more transient members of the church whose addresses might otherwise be lost. For instance the Central Presbyterian Church, Buffalo, finds that five hundred of its members change their addresses every year. With a communion every two months they keep track of the changing members so that at no time are there more than a few dozen who can not instantly be located.

Since the introduction of the plan in the church of the writer there has been an increase of forty per cent. in the attendance on Communion Sunday. Instead of being the poorest attended service the communion celebration has become the one best attended.

COMMUNICANT'S CARD

FIRST PRESBYTERIAN CHURCH, ALDEN, N. Y.

"Do this in remembrance of me"

Name.....

Address.....

District No..... Chairman.....

Communion 1920 1921 1922 1923 1924 Remarks

First

Second

Third
 Fourth
 Note—Be sure to place this card on the collection plate Communion Sunday.
 Members absent the entire year from the Lord's Table without satisfactory reasons are regarded by the session as delinquents.
 Code—[P] Present; [A] Absent from town;
 [S] Sick; [E] Otherwise Excused; [Blank] No Record.
 [This card is 3 3/4 in. by 2 1/4 in.]

CENTRAL PRESBYTERIAN CHURCH
BUFFALO, N. Y.

Attendance Record of Membership
 Name.....
 Address.....
 District No..... Elder.....

Communion	1918	1919	1920	1921	1922
First
Second
Third
Fourth
Fifth
Sixth

Remarks.....

Code—[P] Present; [A] Absent from city;
 [S] Sick; [E] Otherwise Excused; [Blank] No Record; [O] No Communion Held.
 [This card is 4 in. by 6 in. and contains space for ten years' record.]

MAYFLOWER UNIVERSAL BIBLE SUNDAY

THE administrative committee of the Federal Council of Churches of Christ in America has taken the following action regarding the participation of Protestant Churches in the observance of Mayflower Universal Bible Sunday on November 28, 1920, as established by the American Bible Society:

"VOTED: To request the churches to set aside the last Sunday in November as Universal-Bible Sunday."

Mayflower Universal Bible Sunday will accordingly be observed by thousands of churches of all denominations and by other Christian organizations throughout America on November 28, 1920.

The year 1920 as the tercentenary of the landing of the Pilgrim Fathers on the *Mayflower*, will be an occasion of rejoicing throughout the entire country. In the celebration of this occasion the American Bible Society proposes to take part by the observance of a special Sunday as indicated above. In view of the fact that the greatest gift brought by the Pilgrim Fathers to this country was the open Bible, the appropriateness of such a celebration is apparent at once.

In the establishment of our American civilization, the service of the American Bible Society in publishing and distributing the Scriptures during its 104 years of existence has been of inestimable value. Its work has so grown that upward of 150 languages and dialects are now employed in giving the Christian message to natives of many lands, both within the United States and abroad—a chief factor in com-

municating to them the best American ideals.

Among the considerations which have led to the selection of this particular day—the last Sunday of November—are the following:

1. In view of the fact that this nation was founded by men and women seeking religious freedom, who brought with them to the new world the open Bible, it seemed that the Thanksgiving period, which is a national institution, is an appropriate time at which to celebrate the value of, and give thanks for, the Christian Scriptures.

2. Because coming at the time of a National festival, it is more likely that churches will be willing to set up special programs. If the time is allowed to pass this period, it is practically impossible to get suitable attention, because all efforts are centered upon the preparation for Christmas celebrations.

3. Because by the end of November the churches throughout the country are in full swing and are prepared to handle large and important programs.

4. Because the last Sunday in November is not likely to conflict with the communion service, so frequently observed on the first Sunday of the month.

In order that busy ministers, Sunday-school superintendents, and teachers who will want to take part in the observance of this day, may be fully equipped with the latest facts and information, the American Bible Society will have ready at an early date appropriate literature on the subject. Requests for this free literature may be sent immediately to the Secretaries, American Bible Society, Bible House, Astor Place, New York City, and the literature will be mailed well in advance of November 28, 1920.

Industrialism, Community Service, and the Church

In a study of the *New Home Mission of the Church*, embodied in a pamphlet issued by the Committee on the War and the Religious Outlook, William P. Shriver of the Board of Home Missions of the Presbyterian Church says:

"The home mission task is no longer to be delegated or exclusively confined to some organized state or national society. The goal is a Christian community, a Christian social order. From a national standpoint, the new home mission is nothing short of making America Christian for the higher service of the world.

During the last year of the war, the American Baptist Home Mission Society sent one of its skilled surveyors to the logging camps of the Northwest to find out what these lumberjacks, who were in such a state of ferment, were thinking about, and what, especially, they thought of the Church. Six weeks were spent in the camps. The investigator, who was a minister, did not make his identity known. He wanted free, unfettered opinion. He got it. In the course of the six weeks he did not find a man in the camps who came to the defense of the Church. The surveyor was in turn surveyed; and here are some of the questions that were asked him:

Was not the gospel which Christ preached a gospel of discontent? In what percentage of pulpits could it be said that this is the characteristic of the preaching to-day?

Are trade unionists, who are promoting justice, brotherhood, and cooperation, promoting religion?

What program do preachers as propagandists have of promoting acquaintance with, and interest in, the industrial question in their community?

If the churches of the community refuse to cooperate with industrial workers in the interest of justice and brotherhood, are not the unions justified in excluding religion from their halls?

What action have the denominations taken in a cooperative or effective way to secure justice in the distribution of the results of the common toil?

Has not the attitude of the Church toward the democratic control of industry been that of indifference?

Does the Christian Church have a program of industrial reconstruction? If so, what does it involve?

Questioning of this sort, which could be duplicated in any of our industrial centers, must be seriously reckoned with. There is an imperative demand, not only upon the part of industrial workers, but from earnest men and women everywhere, that the Church now seek to apply the Christian principles

of justice and brotherhood with more concreteness to the present world-order in which we are enmeshed.

It is unjust to undervalue the social implications of the work of our earlier home missionaries. Many of them were leaders in the new communities of the West and left their impress upon the developing community life. . . . And yet it is not unfair to say that the measure of success in the past has been largely in the local church, the growth of its membership and in day-school enrolment and its financial competence. Important as these considerations are, a new standard of success is the extent to which a church, or group of churches, is effective in Christianizing the community. The supreme test with which the Church as a whole is confronted in these days of reconstruction is, how far will it contribute to the building of a Christian social order and the reconstruction of our international relations?

The new spirit and purpose which are taking hold of the churches in their new home mission are calling for a highly diversified leadership. There is still a demand for great preachers, but a no less insistent demand for men and women who can teach and lead in the various forms of community service and community organization. At almost every turn there has been serious embarrassment in finding thoroughly qualified workers for these positions."—FROM THE COMMITTEE ON THE WAR AND THE RELIGIOUS OUTLOOK OF THE FEDERAL COUNCIL OF THE CHURCHES.

Christian Aspects of Economic Reconstruction

In a pamphlet on *Christian Aspects of Economic Reconstruction*, written by Herbert N. Shenton, a professor of sociology of Columbia University and Chief of the Reconstruction Division of the Council of National Defense, he frankly discusses the Church's peculiar responsibility. He says:

"There is an ethical element in every problem of economic and political readjustment and reconstruction. The Christian Church is not only entitled to an expression of its opinion concerning these phases of economic and political reconstruction, but it is under heavy obligation in these days of extreme crisis to give to its membership and to all mankind clear and unequivocal opinions concerning these problems. . . . The Church must to the best of its ability tell the truth, the whole truth and nothing but the truth about the right and the wrong in social and industrial conditions, relations, and activities. It must protect every sincere search after the truth and every sincere statement of findings. It must be peculiarly tolerant of those who venture into new fields of

thought in an endeavor to find fuller truth. If God is the truth, then each new revelation of the truth becomes a new revelation of him. To falter in this effort to find the truth is betrayal of confidence; to fail to make the best endeavor is self-annihilating sin.

"Will organized Christianity have the vision and courage to undertake this task? Only careful planning, investment of funds, setting aside of otherwise useful men, patient waiting, individual sacrifice, and extensive cooperation can bring forth worth-while fruits of research. There must be tremendous effort, but not undue haste, nor must such research be limited to groups especially set aside for this purpose. A spirit of inquiry must spread throughout the Church. We need a central board which will challenge every group of men and women in this land, who live together, work together, think together, or worship together, to join in this search after the things which are good.

"Every economic group is represented in the Church. There are bankers, lawyers, tradesmen, manufacturers, advertisers, retailers, laborers, farmers and still others, all of whom are avowedly Christian men and women. During this period of reconstruction, each of these groups is challenged by unusual opportunities and responsibilities for making all the readjustments in their own economic field tend toward a more Christian social order.

"Bankers, realizing that by their loans they control to a considerable extent the policies of the business world, must put to themselves the question whether loans are to be made primarily for private economic profit or to promote human welfare. Lawyers, realizing more intimately the importance of legislation in the attainment of social justice, should, at this time, seek to prevent selfish legislation often sought by exploiters of their own fellow men, and to promote such legislation for human welfare as is more easily attained during this period of rapid reorganization. Manufacturers are called upon to remember that production is for the common good and that private management is justified only when it demonstrates that it is in the best interests of the general welfare. Consumers must become more solicitous about the working conditions under which the commodities they purchase were produced than about the bargain prices at which they can procure them.

"There are those who are dismayed because at such a time as this no great leader stands out head and shoulders above all others in the Church. Perhaps we sometimes forget that the strength of a democracy is less likely to be found in this type of leadership than in a multitude of leaders scattered through every walk in life and found wherever men dwell and walk together. The leadership of the Christian Church will doubtless in these days be found not in one

man but in the many. The remarkable readjustment of our nation to the new conditions imposed by war was made possible because of just such leadership in every part of the nation, and in so far as the Christian Church can bring into activity just this type of leadership, just so far will it be able to build its principles of living into the new social-economic order."

The pamphlet is one of a series of studies of the effect of our war upon religion made by the Committee on the War and the Religious Outlook, a representative group of church leaders appointed by the Federal Council of the Churches of Christ in America and the General War-Time Commission of the Churches.—FROM THE COMMITTEE ON THE WAR AND RELIGIOUS OUTLOOK.

A New Departure in Seminary Training

The Union Theological Seminary announces the organization of a Department of Home Service with a view to meeting the growing demand for Christian workers trained for special types of work. The extension of the field of Christian effort and the multiplication of the agencies of religious work call for increasing specialization in preparation for service. It is the aim of the Seminary to offer in addition to those courses which have always been regarded as fundamental for an efficient ministry, courses in the Department of Home Service on the special subjects which the newer types of Christian work require.

The aim of the Department is twofold:

1. To acquaint the student body of the Seminary in general with modern movements in the fields of industrial relationships and interdenominational cooperation, so that as pastors they may appreciate the problems involved in these fields and where possible cooperate intelligently with efforts to deal constructively with them.

2. To give special training to those who expect to enter any of these fields, and to provide opportunity for advanced instruction and practical experience for graduate students and those who have already done exceptional work in active service and desire to fit themselves for larger usefulness.

Courses given in the Department of Home Service and those having to do directly with problems in the Home Service field are as follows: The Church and the City

Problem; Social Work as Related to the Church; The Church and the Country Community; Interdenominational Movements; Race Relationships; Surveys, Statistics, and Administration; Problems of an Industrial Population; The Boy and His Environment; Field Work Conference; Modern Social Movements; Social Teaching of the Bible; Social Christianity: Preventive and Constructive; Industrial Conditions and Relations; The Function of the Church in Modern Democracy.

Through the Seminary's relations with Columbia University, Teachers College, New York University, and the New York School of Social Work, properly accredited students of the Seminary may take certain courses offered in these institutions.

Information concerning requirements for admission, tuition fees, rooms, scholarships, and opportunities for self-support will be found in the Annual Catalog which will be sent on application to the Rev. Charles R. Gillett, D.D., Dean of Students.

A Presidential Proclamation

THE PILGRIM TERCENTENARY

My fellow countrymen: Dec. 21, next, will mark the tercentenary of the landing of the Pilgrims at Plymouth in 1620. The day will be becomingly celebrated at Plymouth under the auspices of the Plymouth Pilgrim Tercentenary Commission and at other localities in Massachusetts. While this is proper and praiseworthy, it seems to me that the

influences which the ideals and principles of the Pilgrims with respect to civil liberty and human rights have had upon the formation and growth of our institutions and upon our development and progress as a nation merit more than a local expression of our obligation, and make fitting a nation-wide observance of the day.

I, therefore, suggest and request that the 21st of December next be observed throughout the Union with special patriotic services, in order that the great events in American history that have resulted from the landing of these hardy and courageous navigators and colonists may be accentuated to the present generation of American citizens. Especially do I recommend that the day be fittingly observed in the universities, colleges and schools of our country, to the end that salutary and patriotic lessons may be drawn from the fortitude and perseverance and the ideals of this little band of church men and women who established on this continent the first self-determined government based on the great principle of just law and its equal application to all, and thus planted the seeds from which has sprung the mighty nation.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed, done in the District of Columbia, the fourth day of August in the year of Our Lord One Thousand Nine Hundred and Twenty, and of the Independence of the United States of America the 145th.

WOODBROW WILSON.

MID-WEEK PRAYER AND CONFERENCE MEETING

JAMES M. CAMPBELL, D. D., Claremont, Cal.

Nov. 7-13—What America Is Doing in the Islands of the Seas (Missions) (See p. 363)

Nov. 14-20—The Spirituality of Jesus

(John 4:24; Luke 23:34; Matt. 4:23)

JESUS always put the emphasis upon the inner side of religion. In his own religious life he gave the primacy to spiritual interests. In his teaching he did the same. His words were more than mere words, they were living things. "The words that

I speak unto you," he declared, "they are spirit, and they are life." They were not mere sounds address to the ear, they were spirit-voices address to the heart.

1. He taught the spirituality of God. He said "God is spirit"; he pervades all things; he is above all, through all, and in all. He is more than a principle, he is a person—a living presence. He is more than a living presence, he is a fatherly Presence. In this declaration of Jesus concerning God immanence and

fatherhood are conjoined. Those who worship him as spirit are to worship him as the Father, "in spirit and in truth."

2. The spirituality of religion. He made religion consist in "a spirit of holiness," rather than correctness of deportment; in the state of the heart rather than in outward deeds; in a forgiving spirit rather than in an orthodox creed. He estimated its worth according to its spiritual quality.

3. The spirituality of God's kingdom. He maintained that the kingdom of God is within, and that in its beginning it is unseen; that it works from within, outward; that it is a present reality—something entered upon here and now. An aged saint was asked: "Are you on the way to heaven?" "No," he replied, "I live there." Of the meek it is said, "theirs is the kingdom of heaven." It is theirs in part here; in fulness beyond.

The two things to which Jesus was unalterably opposed were materialism in life, and formalism in religion. He insisted that material things are to be sought and used so as to minister to spiritual ends. Knowing that a great part of human activity must necessarily be taken up with supplying material wants he cautioned his disciples to put the first thing first. He made right living a thing of proper emphasis and proportion.

While opposing formalism in religion he did not, however, discard the use of forms—for he knew that the outer may be made to help the inner; but he sought to have his people live above them. He imposed upon them no elaborate ritual, the only ordinances which he appointed being baptism and the Paschal Supper; and these were to be practised simply on the ground of their spiritual significance and profitableness.

Jesus was afraid lest his people stick in the externals of religion; he

was afraid lest their undue emphasis on outward forms lead to formality; hence he warns them that unless their righteousness went beyond the formal and external righteousness of the scribes and Pharisees they would not enter the kingdom of heaven.

Literalism is the grave in which spiritual religion is buried. The teaching of Jesus is not always to be taken literally; but in its inner spiritual sense. St. Anthony, the first monk, took literally the command of Jesus to leave all and follow him, and threw his possessions into the sea, instead of using them for the good of others! "The letter killeth; but the spirit giveth life." Deliverance from bondage to the letter is one aspect of Christ's great salvation. His religion is the religion of the free, and it is that because it is the religion of the spirit.

Nov. 21-27—The Earth Our Storehouse (Thanksgiving)

(Ps. 104:10-28)

The earth has been fittingly compared to furnished lodgings. Eons of time were necessary to make it ready for man's occupancy. In flights of poetic fancy we speak of its resources as limitless; but we know better. One of the problems with which science is concerned is that of estimating how long our reserved resources are going to last. Scientists vary in figures about the amount of raw material stored away in the world's cellars, but they all agree in regarding the amount as limited.

The sun is a great spendthrift. It is recklessly expending its capital, and will one day become a burned-out cinder, or what astronomers call "a black star"; but that is still a long way off, and need not worry us. We have dangers closer at hand; dangers of our own making; dangers which we ought to be bestirring ourselves to

avert. Our coal supply is becoming exhausted; so are our oil and gas supplies; our forests are being denuded; our fisheries are being depleted. We are a spendthrift world, and unless the wicked waste of our natural resources is checked we are sure to land in bankruptcy.

There are two things which throw a relieving light upon the situation. The first of these is the fact that only a small part of what is in sight has been utilized. Desert lands once thought to be irreclaimable, when watered by artesian wells or by reservoirs at the mountain foot, have been made to blossom as the rose. A hundred million tons of water pass over Niagara Falls every hour. To produce that power by machinery would require as much coal as is consumed in the whole world. But what a small part of that power is as yet being turned to practical account. On each square yard of the earth's surface the sun's rays when at their height are equivalent to three horsepower. And the sun's rays at noon on a four-acre lot generate power equivalent to the energy taken from Niagara Falls. The amount of sun-energy falling upon a steamer's deck would, if applied to the propeller, drive the steamer at its usual speed. The world uses eight hundred million tons of coal annually; but in twenty miles square of the Sahara desert the sun is pouring as much heat as that coal contains. Of the coal consumed nine-tenths of the energy runs to waste. The latest geographical survey states that in the snow-covered mountains there are sixty-three millions of horsepower, of which only 8 per cent. is now being utilized. Think, also, of the power going to waste constantly in the waves of the sea as they dash against the shores.

Still greater is the sense of relief which comes from knowing that there are undiscovered resources which are

practically measureless. What we have received is nothing compared with what is held in reserve. There is in nature, as in the spiritual kingdom, a hiding of God's power. Years ago Faraday startled us by declaring that there is enough of power latent in a drop of water to rend a rock in pieces. And now Sir Oliver Lodge advances the theory of atomic energy, based on the discovery that every atom contains a multitude of electrons, each of which is a center of untold power. In a volume entitled *The Romance of Chemistry*, by Dr. Martin, of London University, it is stated that the lump of sugar that you put into your tea has enough atomic energy, if suddenly released, to wreck a town. Paralleling the discovery of atomic energy is that of radio-activity, which has made possible the wireless telegraph and telephones.

1. The resources that God has stored away in the earth would have no significance apart from man. Man alone of all the animal creation can appreciate and use them. They are evidently made for him.

2. God does not give too much at a time. He gives as much as is needed, and he gives it when it is needed. We draw upon our reserved resources according to necessity.

3. By holding some things back he whets our desire and stimulates the spirit of research. Our inventions and discoveries come in this way.

4. All the earth's resources are held by the great Creator for his children's use. So long as he keeps us on this planet he will see to it that we do not lack any good thing.

5. Our greatest danger is not in the failing of our natural resources, but in the drying up of our spiritual life. The soil of China has been intensively cultivated for thousands of years, and is as good to-day as it ever was, because of the care bestowed

upon its fertilization. Of the nations of antiquity that have passed away, none perished because of the exhaustion of material resources, but because of some moral blight at the root of their life, causing them to wither and die.

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**Nov. 28-Dec. 4—The Passing
of the Impossible**
(Matt. 19:26)

The passing of the impossible takes place when God is taken into account. With him all things are possible—that is, all things that do not imply a contradiction. Within the physical sphere he is omnipotent, within the spiritual sphere he limited himself in creating moral beings who can resist his will. One thing that God can not do is to coerce a free moral being and make him good against his will. He can not force him to become a volunteer—as an Irish divine once facetiously put it. He respects the nature he has sovereignly bestowed upon him and keeps hands off, leaving him free to make his own moral choices. For the resisting soul he can do nothing; but for the soul that yields to his persuasive touch and allows him to help there is no limit to his transforming power.

For an illustration of God's saving power Jesus does not turn to the man addicted to gross sin, but to the man who is rich and respectable. He says: "It is hard for a rich man to enter into the kingdom of heaven." Then, quoting a familiar proverb, he adds: "It is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of heaven." Startled by his utterances, his disciples ask: "Who, then, can be saved?" To which he replies: "With man this is impossible, but with God all things are possible."

Three thoughts stand out clearly: (1) That the salvation of a rich man is a difficult proposition. (2) That he

can not be saved by man—by himself or by others. (8) That his case, altho desperate, is not utterly hopeless; for what man can not do for him God can do, all things to him being possible.

There is something about the acquisition of wealth that has a deadening spiritual influence. The pitiful passion of accumulation petrifies the finer feelings of the soul. "They that are minded to be rich fall into many temptations"—"for the love of money is a root of all kinds of evil." No sin is more subtle or more deadly than the sin of covetousness; but such is "the deceitfulness of riches" that it is seldom acknowledged or confessed. Besides, it usually masquerades in the garb of respectability. The worshiper of the golden god is apt to be found in the pew of a Christian church and to be looked up to as its patron saint. Nobody thinks of him as in an alarming condition spiritually, nor does he have any serious concern about himself; yet he is in greater danger from the constant increase of his fortune than he would be were he to lose it altogether.

The utmost, however, that can be taken from Christ's hyperbolic words regarding a rich man is that his salvation, while extremely difficult, is not absolutely impossible; for "God's grace can surmount such difficulties as are impossible for nature to overcome." It can melt the icebound heart; it can exercise the demon of selfishness and put in its place the angel of love; it can enable a man to fulfil the obligations of riches, so as to "make friends of the mammon of unrighteousness."

Of similar import is the Old Testament proverb: "Can the Ethiopian change his skin, or a leopard his spots?" Of course not. No one can cleanse his own heart and life; but where he fails with himself, God may succeed.

The Book



THE GOSPEL OF THE KINGDOM (STUDIES IN MATTHEW)

PROFESSOR JAMES MOFFAT, D.D., Litt.D., United Free Church College,
Glasgow, Scotland

Nov. 7—Principles of Christian Living

(Matt. 6:1-7:12)

ALMSGIVING, prayer, and fasting are the three main methods of the religious life, according to Jesus; he carries them over from the Pharisaic system, but insists upon inwardness and sincerity in the practise of all three. Ostentation is the besetting sin of a religion which lives in the open air and does not shun notice. The very sense that our faith must influence others may make us self-conscious and formal; in thinking of the effect we wish to produce, we are apt to act for the sake of effect. Hence the stress laid by Jesus upon absolute inwardness and spontaneity. Almsgiving involves our relations to others, prayer our relation to God, and fasting our relation to ourselves—i. e., the power of self-discipline.

Jesus then (6:19-34) lays down the rule for conduct in the general world; the way to avoid worry and care is to care supremely for the Father's kingdom. Inward trust in him and absolute devotion to his ends are the means of relief from worldly anxiety. Note (1) the connection between verses 24 and 25f: "he who yields to unbelieving anxiety becomes a servant of mammon. Therefore I say," etc. (2) When Jesus says, "Seek ye first the kingdom of God," he does not mean that worldly anxiety may come second in order of attention; what he inculcates is the truth implied in the Lord's Prayer, where the

petition, "Thy kingdom come" precedes the petition for the daily bread. The essence of the whole section is, first things first. For a Christian, God's interests are the supreme concern; and no one who lives for them need fear neglect at God's hands. The ordinary needs of life are legitimate; Jesus fully recognizes their place. But they are not the chief end of life, which lies in devotion to God's will.

The first twelve verses of chapter seven are a group of injunctions upon various matters. (1) Upon the danger of censoriousness. The more conscious Christians are of practising a higher life than that of the current society, the more they are tempted to be self-righteous and to judge swiftly and harshly their fellows (verses 1-5). To fall into this temptation means a lapse from inward strictness. (2) The opposite danger (verse 6) of an indiscriminate temper, which is blind to the difference in human nature, is more lightly touched. (3) The encouragement to prayer, based on the recognition of God's fatherly goodness (verses 7-11) is followed by (4) a reiteration of the Golden Rule. Thus, the sayings move between the two poles of the religious life, our relation to God and our relation to our fellows. The former is summed up in prayer, which means the confident, humble intercourse of the soul with the Father. From this follows the brotherly intercourse between one soul and another.

*Nov. 14—The Power and
Authority of Jesus*

(Matt. Chapters 8 and 9)

After giving the Sermon on the Mount as a proof of what Jesus taught, Matthew now proceeds to describe him in action. The sermon was preached with power and authority (7:29), as the audience recognized; but Jesus could show his power in deeds as well as in words. A series of cures (8:1-17) is followed by an example of his stringent demands upon those who sought to be his adherents (8:18-22). Then comes a proof of his power over nature (8:23-27), and over human nature (8:28-34). The ninth chapter begins with a fresh instance of his power over disease (verses 1-8), followed by his choice of Matthew (verse 9), who rises without a word from his tax-office, under the influence of the command.

Two other cures are described (verses 18-33), but Matthew is careful to add two proofs of Christ's authority as a teacher (verses 10-17, 35-38).

Note these points. (1) The story of the cure of the leper (8:1-4) is an illustration in practise of 5:17, the attitude of Jesus toward the Jewish law, which he formally recognizes as valid for the time being. (2) The story of the cure of the centurion's servant (8:5-13) is not only an illustration of the faith whose prayer is answered (7:7) but of the friendly attitude of Jesus to non-Jewish applicants: he recognizes faith wherever he finds it. (3) The thought of 8:17 may be illustrated by Father Damien's remark: "When I preach to my people, I do not say 'My brethren' as you do, but 'we lepers.' " (4) The incident of 8:18-22 proves that Jesus never attempted to minimize the hardships of his service in order to win recruits, and that he insisted upon absolute devotion as the con-

dition of entering his service. He reserved the right of laying down the terms of service. (5) The vital significance of faith is brought out in the reproach of 8:26 ("Why are you afraid? How little you trust God!") and in the swift response to the faith shown by the friends of the paralytic man (9:2). (6) "Publicans" means tax-collectors, an unpopular profession and one which was notorious for corruption, as the business of gathering the dues allowed peculation and over-charging to be practised. But Jesus declines to be warned of intercourse with disreputable people (9:12, 13). "Rabbis," as a modern Jewish scholar puts it, "would have been chary of intercourse with such men at all times, but especially at meals. For the meal was not regarded simply as a satisfaction of physical needs. It was a service as well, consecrated by benedictions." Jesus felt the repulsive side of these men's trade and reputation, but, as he says, a doctor does not shrink from handling a patient. (7) The sayings on fasting (9:14-17) elaborate what he has already said in 6:17, 18. There is a place for fasting in this religion, but it must be spontaneous, not formal, if it is to be of any value. Also, he continues, my religion is so new that it demands new methods of expression; it is worse than useless to try to make it blend with any older form, however consecrated by usage. (8) Faith is again emphasized in the two cures (verses 22, 28 and 29); it is the condition for his power operating in human life. (9) The last paragraph (9:35-38) is significant as an illustration of his pity. Compassion sometimes moved him to cure disease or to allay hunger. But a deeper need of human life was for instruction in the truth of God, and teaching no less than charity was a channel for the tide of his pity.

Nov. 21—The Twelve Sent Forth

(Matt. Chapter 10)

The commission of the twelve is motivated by 9:37, 38. Jesus desires to prepare the people for the coming of the kingdom, by a national mission of repentance, for which he requires the special aid of twelve disciples. Their names (1-4) are given, and then their instructions.

In the list, the two pairs of brothers come first; last of all Simon the Zealot (not "the Canaanite") and Judas of Kerioth (the only non-Galilean) are named.

The instructions begin by confining the mission to Israel; the twelve were to concentrate their efforts, in this special mission, upon their fellow-countrymen. A strict word about their means of support (verses 8-10) follows. Jesus adopts the rabbinic principle of refusing to take money in payment for teaching; he forbids them from either taking or accepting remuneration, having probably in view the kind of professional, religious begging in the East. The inscriptions tell us, for example, of one "servant" of a Syrian goddess who boasts of a lucrative expedition on behalf of his lady, each tour having brought in seventy wallets' full. All the disciples are to accept is their support; "the workman deserves his rations." Also, the disciples are not to change their lodgings in a town, but to stay in the first house all the time;—a practical counsel, for they might be tempted to change into better rooms. He also (verse 12f.) contemplates the possibility, indeed the probability, of indifference and hostility. Indeed, the latter and larger half of his instructions are devoted to this side of their mission. In this section the following points are noted:

(1) It is implied ("for my sake," verse 18) that their preaching is in the name of Jesus.

(2) The phrase, "put them to death" (verse 21) implies judicial process—children prosecuting their parents in court.

(3) "When they persecute you in one city, flee to the next" (verse 23) is a word against needlessly throwing away their lives. The advice may be used to shelter cowardice, but it is legitimate nevertheless; it sometimes requires as much moral courage to preserve one's life as to risk it. Illustrations of this saying in apostolic practise are to be found in Acts 9:30, 12:17, and 19:31.

(4) The disciples must be prepared to fare as their Master fared (verses 24, 25). This is the first line of heroic encouragement: Jesus does not ask from them any more than he himself endures in the service of God.

(5) The second line of encouragement is (verses 26, 27) that they can trust their message; it is to be proclaimed openly, and no human opposition will avail to silence them or to crush it.

(6) The third line of encouragement (verses 28-33) is mixed with a warning; trust God, who will be responsible for you, and let your only fear be the fear of failing him.

(7) The heroic note sounds in the closing verses (verses 34-42). Jesus has promises, but they are only for the heroic and whole-hearted. The last three verses refer in a wider sweep to those who are hospitable toward the evangelists. "These little ones" is a reference to the social status of the twelve; anyone who sees in them an object of charity and a deserving recipient of kindness will be rewarded, even tho they have no rabbinic credentials.

Nov. 28—How Jesus Was Received

(Matt. Chapters 11 and 12)

The Galilean mission of Jesus met with a mixed reception, which, upon

the whole, was unfavorable to him.

John the Baptist in prison was uncertain whether the news of his work really justified belief in him as the Messiah. The works he did were not those which John had expected. Jesus deals with this prejudice frankly and gently, hinting John's mission now belonged to the past (verses 2-15).

Jesus then associates himself with his prerunner John, in order to criticize the capricious and childish attitude of the Pharisees to both stages of the movement (verses 16-19). He sternly proceeds to denounce the towns of the district for their refusal to believe in him, after all he had done, (verses 20-24), and then turns to the encouraging aspect of a few, humble, simple souls who had received his message (verses 25-30). The discouraging reception has not abated his own faith in his mission; "all things have been handed over to me by my Father." His consciousness of being God's Son is unimpaired. And it is in the serene strength of this faith that he goes on to confront the needs of men. Verse 27 must never be separated from verse 28. The Jesus who says to men, "Come to me," is the Jesus who is sure of his unique revelation and commission from the Father in heaven. His religion is not for the self-satisfied and learned, but for the humble, and Jesus himself is humble—not patronizing. He offers men his "yoke," or way of taking life. The Pharisees were reducing religion to a scholastic business, difficult to understand, burdensome by reason of its manifold regulations and ritual elaboration. Jesus appeals to the human soul to try his simple way of faith in God; only, he does not say, "Go to God as I have gone, and you will find faith is simple." He says, "Come to me."

The opposition of the Pharisees then comes to a head. The stages of the conflict are described in chapter

12, first two Sabbath-scenes (verses 1-8, 9-14), and then the deliberate charge levelled by his opponents that he was able to work miracles only because he was in league with the devil. The incisive answer to this charge is (1) that it would be absurd of Satan to defeat his own ends, and (2) that the Pharisees themselves practised exorcism. This refusal to recognize goodness when they saw it is called the unforgivable sin; Jesus regards it as a proof of heart so hardened and malignant that they were beyond repentance and forgiveness. He then (verses 39-42) lays emphasis upon the lost opportunities of the age in denying himself to be God's representative, and warns his contemporaries that this refusal to accept him lays them open to a tragic degeneration (verses 43-45). The theme of the passage is the seriousness of being confronted with his claims and person.

Even his mother and brother (verses 46-50) apparently are outsiders. Jesus defines passionately who belong to his holy family—it is those who do God's will—an echo and illustration of 7:21. Thus the section closes with a picture of Jesus misunderstood if not rejected by his own family. Henceforth his chosen intimates are those bound to him not by birth but by a common loyalty to the divine will.

The Orient in Bible Times¹

Kipling in "The English Flag" pertinently asks:

"What should they know of England who only England know?"

Similarly the author of this book might have asked, what know they of Palestine (as the Bible land) who only Palestine know? For Palestine, at the geographical junction of East with West and the commercial junction of Asia and Europe with

¹ By ELIHU GRANT. J. B. Lippincott Company, Philadelphia, 1920. 8 1/4 x 5 1/2 in., 386 pp.

Africa, was in Bible times what Babylonia and Egypt and Asia Minor and Phœnicia and Greece and Rome made it. Sumerian, Semite, and Aryan all left on its fabric their sign manual, and their contact is impress on almost every page of its Biblical period of history.

The Oriental world in Bible times is here given "in panorama." The "story of the Early East" is told "to give a rapid, unified impression of the course of events in the Biblical world." A text-book is clearly intended, for the chapters close with some penetrating quiz-questions and a book list that illustrates rather than exhausts the chapter topic. Following the order usual in such cases, the first chapter is general, and relates the oldest civilizations to modern interest. Three chapters cover Egypt and its relations with Asia prior to 1500 B.C. Four treat of the Babylonian-Assyrian culture and its effects on Palestine. Chapter IX and X cover the Persian period and the people who were neighbors of Palestine by commerce or propinquity. Five chapters discuss the Hebrews and the Jews in historical sequence and as affected by the civilizations which environed them. The closing chapter sets forth the Political Background for New Testament Times.

The writing is unpretentious, simple, pedagogic. Its interest is broad, taking in not only Hebrew but world relations, not only dynastic but popular affairs, reaching into the courses of trade, politics, social institutions, and the currents of internationalism. It is suitable as a first book for theological students or for the higher classes in Sunday-schools. That for so good a book a better map was not procured is a pity. And the index might profitably have been extended. The thirty illustrations, all modern, are really illustrative, topographically and otherwise, of "the East which changeth not."

New England Theology

With all its intellectual vigor and its moral and spiritual earnestness the New England theology had a fatal defect which had much to do with its decadence. It allowed itself to drift into scholasticism. Its refinements and "improvements" im-

proved it further and further away from human life and from enlarging knowledge. This is the inevitable result when truth is made subservient to system. No science can maintain its integrity and vitality unless it continually returns to its experiential data and adjusts itself to them and to the concepts of the age.

The scholastic habit led to extravagance and unreality—an unreality more easily felt than refuted. Whether the theologians themselves felt it or not, the people did, and were alienated. Professor Bliss Perry, in his discerning volume, "The American Mind," illustrates the growing revolt against this theology by Sam Lawson's comment on preaching:

"'Wal,' said Sam, 'Parson Simpson's a smart man; but I tell you, it's kind o' discouragin'. Why, he said our state and condition by nature was just like this: We was clear down in a well fifty feet deep, and all the sides round nothin' but glare ice; and we was under immediate obligations to get out, 'cause we was free, voluntary agents. But nobody ever had got out, and nobody would, unless the Lord reached down and took 'em. And whether he would or not nobody could tell; it was all sovereignty. He said there wasn't one in a hundred,—not one in ten thousand,—that would be saved. Lordy Massy, says I to myself, if that's so, they're any of 'em welcome to my chance. And so I kind o' ris up and come out.'"

That is what happened to the New England theology. The American mind "kind o' ris up" and came out from an atmosphere of such chill and gloom, such unreality and oppressiveness, that normal instincts and activities could not live in it. The New England theology as a system was unquestionably a light, a broken light, of truth. But it stained the white radiance of eternity with doctrines so darkly colored with scholastic obscurities and the gloom of sin that the spirit could no longer make use of it. While it was engaged with its definitions and improvements and corollaries a new and more humane and manageable world was gradually evolving. Science was making rapid progress. New knowledge of nature and human nature was making ancient good uncouth. All this had its certain effect.—*International Congregational Council, Commission on Congregationalism and Theology.*

Social Christianity

MONEY

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Nov. 7—*What Money Does*

SCRIPTURE REFERENCES: Among the Scripture references in the Old and New Testament bearing on the question of money and service, we have selected the following: Gen. 23:1-16; 47:13-26; Num. 3:44-51; Matt. 22:15-22; 25:14-29; Mark 12:41-44; Luke 16:1-13; 1 Tim. 6:10.

NEVER before in the history of the United States has there been so much interest in the United States in moneys of different kinds and in the science of money as since the Great War. During ordinary times many thousands of our people travel abroad and become more or less familiar with the English pound, the French franc, the Italian lira, the Norwegian krone, and other moneys, but during and since the Great War millions of Americans have become familiar with shillings and francs and marks and have learned that under varying conditions these moneys change their values sometimes with a most startling rapidity. Not a few of our soldiers, Y. M. C. A. workers and Red Cross men and women have become so familiar with these fluctuations that they have been tempted into watching the money market with almost as arduous attention as do many of the people whom they had been in the habit of calling "Wall Street gamblers." And yet this is all very natural and the question is almost as interesting scientifically and historically as it is from the profit point of view.

WHAT IS MONEY? One of the most ingenious ways of explaining money was shown by one of the great English monetary experts when he said "Money is what money does," and then proceeded to explain as simply as possible the various kinds of work done by money in a modern commercial community; he outlined the functions of money.

1. Money serves first in practically every purchase or sale as a standard for the measurement of value. A lady asks a clerk the price of a pair of shoes. He says "twelve dollars" and he gives to her the price of the shoes in terms of monetary unit, one dollar, price being value expressed in terms of money.

He might have said, "This pair of shoes is worth the same as sixty pounds of sugar"; or "The value of the shoes is the same as the value of that waist or as three pairs of silk stockings"; but any such statement, as we all know, would be more or less confusing and would probably not convey any definite idea. On the other hand if he uses as his measure or standard of value the dollar, we are all so accustomed to exchanging goods of all kinds for dollars, and dollars for all kinds of goods, that we have a definite conception of the worth of a dollar. Of course, if we wish to be more precise, we can say that under the law of the United States a dollar is 25.8 grains of gold, .900 fine; but inasmuch as we usually have no knowledge whatever of the value of gold excepting that represented in the dollar or in certain kinds of jewelry, it would not give a clear idea to the mind of the average person; whereas if we use the word dollar, we are so accustomed to seeing what it does in the exchange of goods that we have a definite conception of its worth. The first function of money then is to serve as a standard of value.

2. From what has already been said we note that the chief use for this standard of value is that it shall serve as a medium for the exchange of goods. As a matter of fact without any law we find that in practically every country, even in earlier stages of civilization, some one article that practically everybody wants (so that if one has an extra amount on hand one is sure to be able to sell it to some other person for other goods) serves or has served as a standard by which exchanges are effected. In the early days the standard which became the medium of exchange in pastoral countries was sometimes cows, sometimes sheep. Everybody wanted cows or sheep. Among our native Indians it was strings of beads used for decoration first, later primarily in exchange. After commerce and business developed and many changes were made, it was desirable that the standard should be

made of some material that could be sub-divided without loss, so that change could be made. It was difficult to make small change when cows were the standard, but gold was easily divided without loss and so was silver and also copper. These metals have gradually been adopted as civilization developed. The materials used as standards are all of them beautiful in themselves and can be used as ornaments. All of them can be kept an indefinite length of time without loss. All of them can be tested as to their quality. They are still serving as standards in most countries and are the chief materials used as the medium of exchange in business. Without such a medium of exchange we must barter. When a man wants to buy any article that his neighbor has, he must provide himself with some goods that his neighbor wants, and he may have great difficulty in finding those goods; but inasmuch as owing to custom and the nature of the article everyone wants the money material, if one has that, he can buy anything that is for sale.

3. In many cases we wish to borrow money with the idea of paying it back after days or months or years, or we may purchase something and agree to pay for it at some time in the future. It is desirable then that we have some standard for deferred payments so that we may have in the terms of our contract something that may be accurately known at the end of the first period. Of course we may make a contract to pay a debt in cordwood or potatoes or wheat. In fact on the Boards of Trade or Stock Exchanges people agree to deliver wheat or corn or shares of railroad stock, but, generally speaking, contracts are made for the delivery of money in the future. Even if we agree to deliver such goods as those mentioned above, there is usually some price fixed in terms of money so that if the goods can not be delivered the penalty may be reckoned in terms of money. This then, is the third thing that money does; it serves as a standard of deferred payments.

4. In many countries banks are rarely found and if people wish to save so as to become capitalists in the future they must hoard values. People may hoard jewels; they may hoard food, but most foods are perishable; they may hoard rare pictures, but these are not readily salable, so that in

countries where hoarding is common it will usually be found that these durable metals which do not readily lose their quality are generally selected for the purpose of hoarding. We have then this fourth function that money performs—it serves often as a store of value.

In these days we seldom see gold coined into money and yet we know that we have the gold, silver, nickel, and copper coins. In the case of the standard money, gold in this country and in the leading European countries, the real standard is the number of grains of pure gold in a coin. In the larger payments, especially in international trade, often this gold is not coined but is simply molded into bars and dealt in by weight. But it is not practicable for each person to test the quality of the gold or silver he uses nor to use scales to weigh it out, altho even to-day in the interior of China men do carry scales to weigh out silver, and sometimes a chisel or hatchet to cut it into pieces for small payments; but that is not convenient. The government, therefore, in most countries puts a number of grains of gold or silver of a certain standard quality into a coin with its stamp upon it; and the government in that way certifies that this coin has so many grains of gold or silver of such quality, and then we count these coins without any difficulty. That is really the part that the government plays in connection with the standard coins. It sometimes charges a small fee, seigniorage, for doing this work of coining, but it is merely a manner of certification.

Government notes or bank notes are promises to pay on demand so many of these certified coins, but they are not real money. They do some of the things that money does; they may serve as a medium of exchange for the time being, but only because they represent the real money. Money is then whatever money does.

Nov. 14—Money in Different Lands

In noting the various kinds of work that money does, or the functions of money, it has already become evident that the articles adopted by custom or by law as money will of necessity be dependent upon the occupa-

tions of the people and their stage of civilization. In the hunting stage it is clear that, aside perhaps from certain weapons, the chief article of such general use that it would be in universal demand would be something connected with the food supply or game. Inasmuch as meat itself is very perishable and as the skins or furs of wild animals have a constant use for clothing, we find that skins or hides have generally been used for money by people in the hunting stage.

We have already noted that peoples in the pastoral or agricultural stage for similar reasons accepted oxen or sheep as the standard by which they measured values and effected exchanges. Certain grains also, such as wheat or corn, have been accepted. In the earlier colonial days in Virginia, it will be recalled, tobacco was fixed by law as a medium in which taxes might be paid.

It has often been the case that articles of ornamentation were in so general demand that they could perform such functions. In certain countries whales' teeth or strings of beads made from the teeth of animals have been so used; and we should not forget that even the standard metals of the present day, such as gold, silver, and copper, are also largely used for the making of articles of ornamentation or house use.

All of these considerations raise the question of the natural qualities of the metals or articles that are to be used as the monetary standard. One need do little more than enumerate these qualities. Professor Jevons, many years ago in his admirable book, *Money and the Mechanism of Exchange*, enumerated in what he considered the order of their importance certain properties of the most suitable monetary articles: utility and value, portability, indestructibility, homogeneity, divisibility, stability of value, and cognizability. It will be seen without argument that if a certain article is to become one of wide circulation, one that can be used for making change in case of need, also one that may be used as a standard of deferred payments, the qualities mentioned are the most desirable. All of these qualities are possessed to a high degree by gold, to a somewhat less degree by silver.

As a result of its possessing these qualities, gold has been accepted as the mon-

etary standard of all the important nations of the world with one exception; silver remains the monetary standard of China. Even China, for a period now of almost twenty years, has been seriously considering the adoption of the gold standard. The government has even adopted resolutions to that effect and certain preliminary steps have already been taken.

For the convenience of trade among the different nations, it seems desirable that the most important ones should have monetary units of the same value, but as yet little has been done in that connection. We have, to be sure, in Europe, the so-called Latin Union, consisting of France, Belgium, Italy, Switzerland, and Greece, all of which have adopted a monetary unit identical in weight and quality, the gold unit containing .3226 grammes, .900 fine.

The United States dollar contains 1.672 grammes of gold, .900 fine. The British pound has a weight of 7.988 grammes, and a fineness of .916 $\frac{2}{3}$. The German mark weighs .398 grammes, and is .900 fine. In their own lands Great Britain and the United States give the weights in terms of grains, one gramme being equal to 15.433 grains.

The reason why these various nations have different standards is, of course, historic. They started independently, and for various reasons of convenience—of suitability to the standard of living at the time, and similar causes—they adopted these different units which through custom and political and business inertia have remained. At the present time there is not sufficient difference in the standards of civilization of any of these and of a number of other countries to make it in the least difficult for them all to adopt the same standard. And yet there seems no overwhelming reason why they should adopt the one standard. In important international dealings, when it comes to the buying and selling on a large scale between the different countries and the settling of international trade balances, gold is handled practically in bulk, by weight and fineness. The chief complications, of course, come from the difficulties of bookkeeping, but those have been so carefully worked out in detailed formulæ and tables that the difficulties are small.

The relative value of these different units,

so far as the standard moneys are concerned, depends substantially upon the quantity of the standard metal that each contains and its quality as determined by the amount of alloy. On the other hand, aside from the standard coin, each country must have, for purposes of convenience, coins of lesser value (change), usually made of different metals, silver, nickel, and copper with proper alloys being the chief metals used.

It is customary that these smaller coins be "token" coins; that is to say, instead of being given full proportionate weight and value, they are of much less bullion value in accordance with their weight. They pass at the same proportionate value in exchange because the governments agree to accept them up to certain amounts at the same value as the standard unit, and in many cases the holder of them may at will exchange them for the standard unit. This exchangeability, of course, makes them a mere token of value and easily maintains their value in exchange. Under ordinary conditions, the same rules maintain the value of government notes, which are mere promises to pay on demand to the holder of the note a certain number of the standard coins.

These notes are issued by the government primarily for the convenience of citizens, paper being much easier to carry than metal, especially if the denominations are large. In some cases they practically amount to certificates of deposit, the government holding in its treasury gold or silver to the full value of the note, as in the case of our gold certificates. More generally, however, in foreign countries, and in our own country since the establishment of our Federal Reserve banking system, notes are issued through government banks, redeemable on demand. It has been found in all countries, however, as the result of experience extending over long periods of time, that only a certain percentage of notes is likely to be presented at the same time. In consequence, the banks need keep in reserve only a relatively small percentage in actual gold coins. Under our Federal Reserve law, 40 per cent. is held ample; under earlier laws, 33⅓ per cent. was considered sufficient.

For purposes of convenience and for the saving of expense, relatively speaking, little actual money or even bank notes are used, a very large proportion of all debts being paid

in checks, that is in orders to pay a certain sum of money to an individual named on the check drawn upon a bank where one keeps a credit. In international trade, the expression "bill of exchange" is used in practically the same sense as "check" in home trade. Inasmuch as checks on different banks are drawn in very large numbers, and inasmuch as there will be thousands of bills of exchange issued daily in large international trade, it will be seen that a very great saving can be made by simply reckoning the payments to be made on both sides through adding up and balancing checks each against the other, and then effecting the balance of payments by the transfer of actual money. In home trade, in our large business centers, this reckoning and exchange and settling of balances is made through our clearing houses. In international exchange, the settlements in ordinary times are effected automatically, practically, by the relative amounts of payments to be made between the different countries. If, for example, it were found, as between Great Britain and the United States in any special period, that there are far more orders for money to be paid out by bankers and business houses in Great Britain (on orders written in the United States upon Great Britain), than *vice versa*, people would be inclined to pay less for orders upon Great Britain, (inasmuch as there would be so many of them in the market to be bought), than if the conditions were exactly reversed. This relative demand for bills of exchange leads people to pay a little bit more or a little bit less in order to meet the conditions. A pound sterling on its metal value is worth 4.8665 dollars. If, however, these orders on Great Britain are somewhat scarce in the market, rather than go to the expense of shipping gold to pay debts there people will pay \$4.88, or even \$4.89, possibly as high as \$4.90 a pound sterling. If, on the other hand, there is a superabundance of these orders in the market and people having them to sell are anxious to get cash, they would take instead of \$4.866, \$4.85, possibly even \$4.84. The limit of variation in ordinary times would, of course, be fixed by the cost of shipping gold," and that cost is usually about two cents a pound sterling.

It will be seen that the fundamental principles of money are relatively simple. The

complications seem to come from the reckonings and from the keeping track of such enormous payments as must be made between the great countries.

Nov. 21—Money and the High Cost of Living

Most writers on the high cost of living have given as one of the chief causes inflation in the monetary supply and inflation of credits which makes the monetary supply more efficient. The question is so important that it demands special consideration.

Some of our witty writers have ventured the opinion that the real difficulty was not the high cost of living but the cost of high living. People, in fact, are living upon a much higher standard than before the war. Of course, with an advancing civilization we expect that the standard of living will improve. This improvement is often made largely through the influence of new inventions without any special increase of expenditures. Lighting by electricity, automobiles of whatever grade, abundance of pure water in ordinary dwellings, bath tubs, and many other present day necessities for practically all classes in the population excepting the very poor were luxuries only for the rich a decade or two ago. It is, however, doubtless true that aside from these normal improvements in the standard of living the special conditions created by the war led to many extravagances, even in many cases to real waste. We know that the business of jewelers in both Great Britain and this country increased during the war, the new patrons being largely the wage earners. We know also that there have been many new and unsuitable extravagances in clothing, a most unwise consumption of expensive foods, tobacco, and liquor, many of which were not only no improvement in a proper standard of living, but were injurious.

The high cost of living, however, we should always keep in mind, is a relative term. It has to do with the relation between the average expenditure and the average income. If prices go up and the income increases in proportion there is really no increase in the cost of living. During the war period with the great increase in wages scores of thousands of people increased greatly their expenditures but increased their income more

than in proportion. Such people have no reason to complain of the high cost of living, but the increase of prices does affect unfavorably very many people whose income has by no means increased proportionally.

As regards the increase in prices, government statistics indicate that if we measure prices from a base line of 100 which represents average prices of 1913 up to March, 1920, the increase of wholesale commodity prices has been from 100 to 253, for retail food prices the increase has been from the base line of 100 to 200. If we take a number of items, those that usually enter into the ordinary consumption (food, clothing, rent, fuel, light, furniture, etc.) the increase has been up to 183. There is general agreement among all index numbers as to this increase. We can see, however, that the cause of the increase may well affect in a different way different groups of people in a community.

If the increase were due to a very decided increase in the demand for certain goods without the possibility of increasing the supply proportionately, the persons chiefly affected would be those who of necessity had to have those goods; for example in the case of medicines, the sick, hospitals, doctors, would be primarily affected. During the war the government was the chief consumer of munitions and other war supplies; in the case of gunpowder and special war material the government took practically the entire supply, but most individuals were not affected. Certain war supplies, however, such as cotton goods, woolen goods, dyes, many kinds of food, and the like are used liberally by individuals as well as by the government, altho during the war the government was a preferred buyer. Under those circumstances the private individuals either went without or, if they were wealthy people, paid enormous prices for those goods.

When we find practically all prices increasing materially we may well assume that there is some general common cause and that that cause almost certainly has to do with money.

Price expresses the value of goods in terms of money. There are then in every statement of price two factors: one, the goods; the other, money. Anything that affects either of those two factors affects the price. If with the normal demand remaining the same there is a fallure in the

wheat crop, we expect a greatly increased price of wheat even tho other conditions in the community remain much the same. But, again, if for any reason it becomes much easier for people to get money than was the case earlier, they will be more ready to give more money for goods that they need than would be the case otherwise. It is a well-known fact, of course, as shown by studies extending over many scores of years in different countries, that a great increase in the supply of the basic monetary metal, gold, always has led to a decided increase in prices. A decrease in the normal supply has led to a lowering of prices. For example, from the years 1872 to 1896 there was a very large decrease in the average prices of commodities due in part to a decided slackening in the output of gold and partly to the increased demand for gold for monetary use brought about by the establishment of the gold monetary system in Germany, Austria-Hungary, and the Scandinavian countries and an increase in the demand for gold in the United States and the countries of the Latin Union due to the abrogation of their bimetallic systems. After 1897, however, this extraordinary demand had been met, new mines had been discovered and especially improved processes in the extraction of gold had been put into effect, so that the world's gold production increased very decidedly. The following table shows the increase at stated periods in the number of ounces of gold produced and parallel to that the increase in prices as shown by a general index number:

Year	Ounces	General Index No. (Average 1895- 1904 = 100)	Special Index No. (1913 = 100)
1895....	9,615	73.1	
1900....	12,315	93.6	
1905....	18,396	139.9	
1910....	22,022	167.5	
1913....	22,250	169.2	100
1914....	21,240	166.8	95.4
1915....	22,675	172.5	102
1916....	21,970	167.6	98.6
1917....	20,290	154.3	91.0
1918....	18,427	140.1	82.7
1919....	17,664 ¹	134.3	79.4

The fairly regular increase in prices is noticeable up to the outbreak of the European war and was doubtless due chiefly to this increased output of gold. The same effect was noticed in all countries using gold.

In the United States the reorganization

of our banking system under the Federal Reserve Law had a somewhat similar effect aside from the influences of the war in that the new Federal Reserve Banking system released from the reserve required for the issuing of notes very large sums of gold. Under the plans made in 1913 the average percentage of reserve to deposits in the various classes of banks reckoned together was 16 per cent. After this law should have come into full effect the lowest permissible cash reserve would have been only 8.8 per cent. Professor Kemmerer of Princeton University estimates that this change would have released more than \$500,000,000 that would otherwise have been needed as gold reserve and this would have made possible an increase in bank deposits of more than \$5,500,000,000. Of course, had it not been for the embargo imposed by the war, much of the gold thus released would doubtless have been exported and more would have gone into use in the arts, but even then it would probably have had a decided effect on prices.

Again attention has already been called to the fact that under our gold certificate system a full 100 per cent. reserve was maintained, whereas under the Federal Banknote system a reserve of only 40 per cent. is necessary.

Inasmuch as in 1913 the gold certificates had a circulation of about one billion dollars, this change would have permitted a net increase of currency of one billion and a half. Still other regulations of the new system made the banks more efficient so that they had the effect of an increase in the monetary supply and this in itself would normally lead to a further increase in prices.

Aside from these general facts mentioned the war of course led to a very great decrease in the output of many of our goods and in the goods imported into the United States along many lines—especially expensive luxuries—as well as a very great increase in the export of goods, especially those needed for use in the war. In paying for these goods Europeans sold back to us very many of their American securities which they had previously held on which we had been paying interest. They also sent us very large quantities of gold, it being estimated that between August 1, 1914, and April 1, 1917, (about the time we entered the war), there had been a total net im-

¹ Estimated.

portation of gold amounting to more than a billion dollars. Moreover, from the credits we had extended to Europeans there would come in regularly large amounts in interest, perhaps \$500,000,000 a year.

I might mention other causes not connected with the monetary supply which will in part explain high prices. We took out of the productive field some millions of men and set them to work destroying goods and consuming them directly. Both these acts would, of course, tend to increase prices; but the increase in actual gold, the lessening of the need for gold, the enormous demand of the government for war munitions and supplies regardless of cost with the increase in wages that naturally followed, and the policies followed by the government in borrowing and encouraging private individuals to borrow in large sums in order that they might buy liberty bonds all tended toward increasing prices and increased extravagance. This was especially operative in the case of persons whose wages were suddenly greatly increased as were those of many classes of mechanics who were making war supplies. To others living on fixed salaries, such as clerks working under the government, teachers, preachers, and other professional men, increased prices came with a relatively small increase in income so that the greater cost of living became burdensome.

Nov. 28—Suggested Monetary Reforms

Certain evils connected with the monetary systems of different countries are inherent in the gold standard systems. Others seem to be primarily an outgrowth of the Great War and to be due to special causes affecting differently different nations. Under these circumstances there should be remedies applied either by the governments concerned or by private individuals which will help get the countries back to a normal pre-war standard or to something better.

The chief evil inherent in a monetary system based on the gold standard or upon any single metal or article comes from the fluctuations in the value of that basic article, expressed in terms of the various commodities which we need to buy in order to live and be comfortable. In the gold standard countries any cause that tends to lessen decided-

ly the value of gold creates disturbances and conditions that must be injurious. For example, if I borrowed in 1913 five thousand dollars payable in 1920, the creditor that receives five thousand dollars now can buy with it, as we have noted, only about half the quantities of commodities that I could have purchased with that sum at the time that I incurred the liability. This depreciation of the value of the standard unit works great hardship to creditors and enables debtors in many cases to escape a large proportion of the real burden of their proper liabilities.

To the opposite effect was the situation in the period from 1872 to 1897 while the value of the monetary unit was steadily appreciating and prices were in consequence falling.

We should realize that when contracts for debt on the part of either private individuals or of governments are expressed in specific terms such as dollars or pounds sterling, any attempt on the part of the debtor to pay less than the terms the contract calls for is likely to affect his credit most unfavorably, even though the purchasing power of the money that he pays may be materially greater than that which he received. It was this feeling that it would injure the credit of the country, and by most people be considered highly dishonorable if we changed the monetary unit in order to escape a portion of the legal debt, that led to the result of the presidential campaign in 1896 and maintained and possibly even strengthened the gold standard. Nevertheless, the facts are that with a single gold standard or silver standard, or any other standard based upon a single article which is subject to decided fluctuations in supply and demand, this evil of increasing or lowering prices over considerable periods of time will always be present, with the concomitant injury to large classes of people in the community.

There is always a tendency, owing to human nature, for prices to be more or less fixed by custom, especially when these prices—like street car fares or amounts paid at exchanges for the use of the telephone—are in terms of a common coin such as a five-cent nickel piece. It is certain that ten cents will now purchase scarcely more of most things than five cents would have pur-

chased at the time the five-cent fares were fixed on many of our street railway systems. It is also true that these systems are compelled to pay nearly double for many of the articles that they use in the maintenance of the road and its equipment. They have also been compelled to increase largely, even if not to double, their employees' wages; but in very many cases it has been impossible to make any change in the rates of fare. This is partly a matter of what we are used to, partly a matter of prejudice that can be aroused against corporations.

On the other hand, as we have seen, the evil effect is hitting not only the great corporations, but often the deserving wage-earners as well.

Whenever prices have been increased, an increase in wages should have been proportioned to that of prices and should have taken effect at the same time if we wished to maintain equal conditions. Real wages are reckoned not in terms of money, but in terms of the purchasing power of money.

The remedy for this state of things can only be found by stabilizing the value of the monetary units as expressed in terms of commodities.

This is the real basis of the whole bimetallic theory. If we accept as a monetary standard not gold nor silver, but both gold and silver, either of them to be coined freely on demand, it is easily seen that there is a strong tendency toward stabilizing the base of the monetary system. If there comes a slight increase in the value of gold, let us say, the very slight difference in the market between the value of gold and of silver will lead to a slackening in the demand for gold, with a tendency toward preventing further increase in its value, and an increased demand for silver, with a tendency toward increasing its relative value, because people in general will prefer to pay their debts in a cheaper metal, even though the difference be but slight. This demand, therefore, for the cheaper metal, whichever it may be, practically binds the two metals together at very nearly the legal ratio of coinage that has been established; and with this much broader base, the fluctuation in the monetary standard, though possibly as frequent as under either standard, would on the whole be very much less over long periods of time. This theory of the bimet-

allists is amply established by facts in connection with the history of both the United States and of France. Of course, if there came a very great change in the output of either of the two metals and only one nation had a bimetallic standard, the chance would be that that nation would be thrown upon a single standard with the cheaper metal, probably to its great detriment. This was what was feared by those opposed to the free coinage of silver in the United States in the campaign of 1896. They did not wish the United States to go on a silver standard, as they thought would be probable if that side should win. Many of the people voting against the free coinage of silver here were international bimetallicists and would have been willing to vote for the establishment of a bimetallic system provided the leading commercial nations, such as Great Britain, France, Germany, and Italy, had been ready to join with the United States in the establishment of a bimetallic system with the same rates of parity.

If this theory of the bimetallicists is true, it is evident that we should attain substantially an unvarying standard, provided we could find some way of making commodities in general our monetary standard, because what we wish is that the same quantities of our money shall always buy substantially the same quantities of goods desired.

Since the use of the so-called index numbers of commodities has become customary (and we now have index numbers founded upon prices of very many leading commodities extending back over a long period of years), the suggestion has frequently been made that the various nations of the world unite upon one index number and that they then agree that they will establish some type of representative money based upon this index number. Were that done, we should have practically an unfluctuating standard.

The chief difficulty in such a proposal is that the great mass of our peoples are not familiar with such technical details, and any proposition of that kind seems extremely complicated; so that with our popular system of governments and with the fact that we wish to limit as little as possible the freedom of exchange and even of dickering among different persons in the community, it has not been possible to have such a standard adopted.

In order that such a plan might be carried out in practise in a way somewhat simpler than would be the case if an attempt were made to use directly index numbers, Professor Irving Fisher has suggested that we maintain the single gold standard, that the value of the dollar be fixt in terms of commodities by the use of an index number at some basic point of time, and taking this base to reckon from, that the amount of gold in the monetary standard unit, whether it be dollar or sovereign or franc, be increased or lessened at proper intervals to an amount proportionate to the changes in the index number. Under those circumstances, of course, it would not be practicable to coin these metals, but paper representatives of these metals could be issued. The metals themselves could be retained in the government vaults and the amount which might be secured for proper industrial purposes for these monetary representatives would be determined from time to time by governmental agencies and would be the regular basis of reckoning. In this way, Professor Fisher claims (and many leading monetary authorities agree with him) that we should attain in practise, reckoning on the basis of purchasing power, an unfluctuating monetary standard, the real fluctuation being directed under control in the standard monetary unit—dollar, pound, franc—the purchasing power of the standard remaining the same.

The difficulty again here is primarily one of acceptance by the general public of what seems a complicated system, and more especially perhaps the difficulty of uniting the leading commercial nations upon similar standards of money and of index numbers. With any of these plans there would be increasing difficulties in time of war, but under present conditions in time of war we are forced to change our monetary laws and regulations, and it seems likely that the adoption of either of these systems, if it could be brought about in practise, would tide us through the difficulties of a war or other great commercial crisis with no more changes than are inevitable now.

Aside from the general monetary standards, the evils that have come through the inflation of the monetary system of the United States, on account of the war, are to be remedied in an entirely different way.

We have seen that the difficulty has been

largely one of governmental and bank action in extending credits by the issuance of very large numbers of bank notes and the extension of commercial credits. Steps have already been taken in most countries to lessen this evil by restricting credits rather rigidly to the immediate pressing demands of commerce and refusing loans for speculative purposes. This is a slow process and an unpleasant one, but, as it seems, a necessary one. As regards the great increase in gold supply in the United States, this will in due time be largely remedied when the various nations of the world remove the embargoes and permit gold to circulate freely among the different countries. The total amount of gold in the world is probably not very greatly in excess of the normal amount required for monetary uses before the war, and when changes are made that will secure again its free distribution, this evil will probably largely disappear.

The other remedy is largely in the hands of private individuals. As we have seen, money is what money does. If we give money much more work to do, it will tend to increase its value as compared with goods.

We may as individuals increase our efforts decidedly toward increasing production, by improving the quality and increasing the quantity of goods that we produce for sale and also by keeping our business moving as briskly as possible. These things will increase the demand for money and in consequence have a tendency toward using more the present supply with the effect of lowering prices. Again, if we as individuals become thrifty, save our money, and spend as little as possible for anything excepting our immediate needs, by increasing the demand for money as compared with goods, we shall exert a like influence toward lessening prices and lowering in consequence our high cost of living.

Once more, employers may make a basic rate of wages, and then increase or decrease the amount paid weekly or monthly to their employees in proportion to changes in the index number. This is just, and has been lately done by many employers.

Part of these monetary reforms are immediately practicable for governments, part for individuals; all of them should be given serious consideration by both students of the subject and by governments.

Sermonic Literature



THE PILGRIMS AND CONSTITUTIONAL LIBERTY¹

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HISTORY, in its most beneficent form, is the full fruition of a glorious present from the germ seed of a sacrificial past. Like the plants, it has, oftentimes, its rudimental life in darkness and finds itself "cribbed, cabined, and confined" amid the bleakness and barrenness of a most inhospitable soil. But—like the pertinacity of the plants—it struggles on in silence, gains strength, even through disaster and neglect, and finally, pushing its bright and shining shoots through the hardness of the super-incumbent earth, bears its fruit and blushing honors thick upon it for the joy and delectation of the world.

Nor is this beneficence of history limited to the present alone. It always has a promise of other days as well as ours, for it ever carries in its rustling leaves the pollen that shall propagate a grander and more glorious future, if we will but develop it aright.

History, then, is made not merely by ancestors but also by descendants. If we be worthy sons of worthy sires, our history will not only be continuous but continuously glorious. But, if we take no pride in the past and receive no stimulus from the spirits of great men made perfect, no one can tell how sudden a catastrophe will bury all our glory in profound obscurity. Hear Macaulay, as he utters, in far more significant words than any I can frame, that warning to which we all need give most earnest heed to-day: "A people which takes no pride in the noble achievements of remote ancestors will never achieve anything worthy to be remembered with pride by remote descendants!"

Ancestors, therefore, are the animating impulses to stir us to supreme endeavor! As we remember their deeds, so nobly done that manhood and motives might be kept inviolate and pure, and that liberty might not perish from the earth, we would be but ingrates, or insensate stones, if we were not

stirred to higher endeavor and nobler aim.

Speaking in a similar capacity in the last celebration of this great day, just one hundred years ago—that marked the 200th anniversary of the landing of the Pilgrims—Daniel Webster said, with prophetic utterance:

"They are in the distant regions of futurity; they exist only in the all creating power of God, who shall stand here a hundred years hence to trace, through us, their descent from the Pilgrims and to survey, as we have now surveyed, the progress of their country. We would anticipate their concurrence with us in our sentiments of deep regard for our common ancestors. On the morning of that day, altho it will not disturb our repose, the voice of acclamation and gratitude, commencing on the Rock of Plymouth, shall be transmitted through millions of the sons of the Pilgrims, till it lose itself in the murmurs of the Pacific seas."

The morning of that day has dawned. Another hundred years have passed and we to-day, in place of those long turned to clay, are met to again memorialize, remember, and recount the deeds of sacrificial sires. We are met to inaugurate a series of celebrations, that shall last throughout the year, of the 300th anniversary of the sailing, landing, and declaration of a new birth of freedom of the Pilgrim Fathers, who searched the seas in quest of civil and religious liberty and found it here, in that bright starred year of 1620 when conscience was king and princes merely puppets in the hands of the Almighty.

Others are meeting on this same day and hour, in far off ancient Leyden, to celebrate the sailing of the Pilgrims from their twelve-year tarrying place in Holland. It is well for them to celebrate the beginning of that spiritual Odyssey, and gladly do we send our most cordial greetings; but to us is given the greater privilege of celebrating the successful termination of that Odyssey, as that Pilgrim band, having weathered the

¹ An address delivered at Provincetown, Mass., Aug. 30, 1920, at the celebration of the 300th anniversary of the landing of the Pilgrim Fathers and the signing of the compact of the *Mayflower*.

storms and difficulties of a more than four months' voyage from Leyden and Delfshaven, found at last safe haven here, after forty years of the stress and storm of political and religious persecution.

It is most appropriate, too, that we celebrate these great happenings in this particular place. All New England vies, in generous rivalry, in doing honor to the Pilgrims, because of what they did in making New England what it is; but to Provincetown the Pilgrims themselves did peculiar honor, in making it their first landing place in this new world, and signing here the Compact of the *Mayflower* that marked the beginning of a new nation and the first efforts toward constitutional freedom or liberty under law.

Provincetown, then, rather than Faneuil Hall, is "The Cradle of Liberty." "This," says Bancroft, speaking of Provincetown, "was the birthplace of popular, constitutional liberty." "Here," says John Quincy Adams, speaking of the *Mayflower* Compact signed at Provincetown, "was a unanimous and personal assent, by all the individuals of the community, to the association by which they became a nation," and John A. Goodman, in his *Pilgrim Republic*, puts it still more forcibly as he says: "Provincetown may justly claim to be the birthplace of that free and equal government which now spans the continent."

And what is that "Compact" that made all this possible? It starts with the phrase: "In the name of God, Amen!" That is the Alpha and Omega of the instrument, the introduction and conclusion, the exordium and peroration all in one!

"In the name of God, Amen!" Any instrument that starts thus, ends thus, and is permeated all through with such divine faith and trustful simplicity in the almightiness of God, can not fail but accomplish great things, if carried out in that self-same spirit!

These are godly men who are signing that immortal document! They realize that unless God is on their side they must utterly fail. They have put their trust in princes and have failed, time after time; now they are putting their trust in God, who never fails, and in their weakness they are made strong—strong enough to hew out towns and temples from the wilderness and a nation from the granite of adverse conditions, with

sharp circumstances for the chisel and generations for the mallet!

"In the name of God, Amen!" What follows these sublime words? Not much in the way of literature, not much in the way of rhetoric, or even jurisprudence; a scant two hundred words, but enough to contain a microcosm of human rights and liberty! Hear the gist of it all in these brief but significant sentences:

"In the name of God, Amen! We, whose names are underwritten, having undertaken, for the glory of God and advancement of the Christian faith, a voyage to plant the first colony in the northern parts of Virginia, do by these presents, solemnly and mutually, in the presence of God and one of another, covenant and combine ourselves together into a civil body politic, for our better ordering and preservation and furtherance of the ends aforesaid; and by virtue hereof to enact, constitute, and frame such just and equal laws, ordinances, acts, constitutions, and offices, from time to time, as shall be thought most meet and convenient for the general good of the colony, unto which we promise all due submission and obedience."

After James Otis' great speech against usurpation and tyranny Adams cried: "There and then was the child Liberty born!" With greater truth and deeper emphasis we may say, concerning this act performed more than one hundred and fifty years before: "There and then was constitutional liberty born, with laws and ordinances, acts and offices, enforced by constituted and organized authority, that guaranteed equal rights to all!"

And yonder was the scene of all this momentous history! Yonder in the rippling waters of Cape Cod Bay, hard by the shores of this historic Provincetown upon which they immediately landed. Ah, Provincetown! tho thou be little among the thousands of New England, yet out of thee has arisen that that has ruled and shall rule the land, in righteousness and equity, until the end of time!

Mark now, also, how, under the Providence of God, the adverse currents of history sometimes mingle and make the flood which leads on to fortune.

The four whose names are first signed to this immortal document, that made good government, liberty, and independence possible here, are John Carver, Wm. Bradford, Edward Winslow, and Wm. Brewster. Of all these distinguished names the last is the

most significant and prominent. Tho Carver was the first governor, Winalow the first historian, and Bradford more distinguished than either of them, both as governor and historian, yet Brewster was the *deus ex machina*, the brains, the moving spirit in all that Pilgrim hegira, since first they left their English home in Scrooby and fled to Leyden and from thence across the sea.

It was in Scrooby, because of his wealth and social position, as commissioner of the Royal Post, that Brewster came in contact with Sir Edwin Sandys, younger son of the archbishop of York, whose Manor House was occupied by the future Pilgrim. Between these two a strong friendship sprung up, Puritan and patrician tho they were, and the effects of that friendship were destined to exercise great influence in national and international affairs of greatest moment, as affecting the interests of States and nations in both politics and religion.

It was doubtless Sir Edwin, as Dr. Edward Eggleston suggests, who loaned, through his friendship for Brewster, the Leyden Congregation three hundred pounds for three years without interest. It was he, certainly, that advised them, through Brewster, as to the possibility of emigrating to the New World, who interceded for them with James I., who actually procured two royal patents or charters for them, as the Plymouth Colony, Dr. Wm. E. Griffie, another historian of the Pilgrims, sums it all up by saying: "In all probability it was Sir Edwin Sandys' aid, in friendship and money, that enabled and decided the Pilgrim company to embark for America."

Note, again, how these adverse elements still further mingle and make the flood that leads both Cavalier and Roundhead on to greatest fortune. Sir Edwin Sandys has been appointed an officer of the Virginia Company. He has taken up his residence in Virginia. Imbued—who knows how much?—by the sentiments of Brewster and the Puritans, he agitates the question of self-government for the new colony of Virginia, he formulates a plan for a legislative assembly, calls with his confreres a meeting of that assembly, and on July 30, 1619, one year to a day before the Pilgrim Fathers left Leyden, the first American legislature on this continent met in historic Jamestown!

What hath God wrought! The opposing streams of history have met in newer fashion. Instead of rushing together and forming a boiling, bubbling, hissing, seething maelstrom of menace, the maelstrom forces have been turned inside out and made to gush upward in a fountain of helpfulness and blessing! The middle wall of partition is broken down! What the Old World could not do the New has accomplished! High-church and Low-church, prelatist and Puritan, Cavalier and Roundhead, all are joined in indissoluble bonds of sympathy, friendship, and helpfulness for the common weal! Prejudice is swallowed up in personality, characteristics develop character, sympathy develops similarity! And why? Because, as John Fiske says, in his *Old Virginia and Her Neighbors*:

"The settlers of New England and Virginia were opposed to each other in politics, but they belonged to one and the same stratum of society, and in their personal characteristics they were of the same excellent quality."

What had God wrought! All unconsciously the archbishop's son, representing the most bigoted part of prelacy, is influenced by the Pilgrims, even in far-off Scrooby, and in the New World prepares the way for them and their larger ideas of civil and religious liberty! The lion hath lain down with the lamb! The hunter and the hunted meet together in amity! The persecutor and the persecuted have changed their doubled fists to clasped hands! Cæsar no longer hath his Brutus, nor Charles I. his Cromwell, but Damon hath his Pythias, David his Jonathan, and America is profiting by their example!

Mark how she profited when the testing time came. The Compact of the *Mayflower* and the first legislature of Virginia had blossomed into many provincial and colonial congresses. The right of self-government was growing more insistent. Taxation without representation was tyranny. Cavalier Virginia thundered against it just as much as Puritan New England. The actual conflict started in New England; but it was Virginia's fiery words, in the impassioned utterances of Patrick Henry, as much as James Otis' New England speech, that started the bonfire of the Revolution. And, when the struggle was fully on, it was an-

other Virginian that led the Puritan and Cavalier forces of North and South irresistibly forward to success and victory—the God favored friend and father of his country, George Washington of imperishable renown!

"Behold how great a matter a little fire kindleth!" Out of that little document of two hundred words, signed in the cabin of the *Mayflower*, grows the Declaration of Independence, the struggle for national freedom, the Constitution of the United States, and all the blessings of a free and independent nation! In 300 years we have grown from the 102 who landed from the *Mayflower* into 110 million people! From the dearth and want and pinching poverty of the Pilgrims we have grown into the richest nation under heaven! From the hunted, outlawed, ostracized band that landed here in Provincetown 300 years ago we have grown into the mightiest nation, in its influence upon others, of any in the world!

Truly, as Daniel Webster prophesied a hundred years ago, concerning this very day, "the voice of acclamation and gratitude, commencing on the Rock of Plymouth," nay, commencing here in Provincetown, "shall be transmitted through millions of the sons of the Pilgrims, till it lose itself in the murmurs of the Pacific seas."

So much for the past. What of the future? Are there fears for this precious legacy of constitutional liberty bequeathed to us by our forefathers? Never has there been a time when the forces of righteousness and free institutions, as represented in the *Mayflower* Compact and in the beginnings of democracy in Virginia, need to be more closely on their guard lest that heritage be lost.

Violence today laughs at law. Vice makes a mock of virtue and tyranny gibes at freedom, while willfully overriding the will of the majority. It is the day of the autocracy of the minority. Self-government has been overthrown. Taxation without representation is again in evidence. The ballot has been wrested from the wise and given to the foolish while ignorance and vice barter with it shamelessly as with a mess of pottage.

What matters it if these people are other than our own? What matters it if they be of other race and language? Whatever cavaliers and mockers and scoffers may say

to the contrary, there is a brotherhood of man, there is a solidarity of the race.

"For mankind is one in spirit and an instinct sweeps along,
Round the earth's electric circle, the swift flash of right or wrong.
Whether conscious or unconscious, yet humanity's vast frame,
Through its ocean sundered fibres, feels the flush of joy or shame;
In the gain or loss of one race all the rest have equal claim!"

If free institutions suffer in one land they soon will suffer in all,—unless freemen unite to stop the damning flood! Trotsky and Lenin may snap their blood-stained fingers in the face of an outraged civilization and an outraged God, and say, as the raging maniacs said in Christ's own day: "Let us alone! What have we to do with thee, Jesus, thou son of the Most High?" "What have we to do with you, England, France, America, and the rest?" But we will say, we must say, as Christ virtually said, to these flouters of truth, these trampers of the rights of man, these iconoclasts of all that is high and holy, right and just and good: "We will not, we can not let you alone! By the teachings of our Pilgrim Fathers, by the love we have for free institutions, by the love we have for our fellow man, we will not let you alone until you are broken to your knees for your misdeeds and, repenting in dust and ashes, allow liberty and law and right and good—and God—again to reign!"

And by this same token, if we believe in the brotherhood of man and the solidarity of the world, we need join hands with others to insure the world-wide establishment of free institutions for the weak and the oppressed. There must, indeed, be not only hands but hearts across the sea if our civilization is to be saved from the hands of the destroyer. The day of insularity is past and in its place has come the day of solidarity! This is no time for petty jealousies, for criminalations and recriminations, for national and international strife and bickerings. As this celebration is a three fold one: to celebrate the signing of the Compact of the *Mayflower*, the beginnings of free institutions in Virginia, and the anniversary of a hundred years of peace between England and America, so we, in the spirit of this great day, should join hands and hearts with all others who stand for the

same thing, that freedom and democracy may prosper in the world and peace be made eternal.

Let us not, however, because of these animadversions to other countries, think that all is wrong outside our borders and all is right within. We are losing our sense of solidarity not only as between nations but also as between ourselves. The motto of the Pilgrims was: "Bear ye one another's burdens and so fulfil the law of Christ." The motto now seems to be: "Every man for himself and the devil take the hindmost!" The motto of the Pilgrims was: "All mine in thine." The motto of the greedy, the grasping, the selfish of this selfish age, apparently is: "All thine is mine!"

"God helps those who help themselves" is a good motto for the lazy, the shiftless, and the incompetent to follow in regard to work, but not in regard to other people's possessions! A better motto would be: "God helps those who help each other!" There are too many people in this country preying on one another and not enough praying for one another! There are too many saying: "What shall I profit if I put another excess price upon a long-suffering public?" and not enough repeating the Pilgrim homily: "What shall it profit a man if he gain the whole world and lose his own soul?"

What we need to do to-day is to take a lesson from the Pilgrim Fathers and mix more religion with our business and more business with our religion! What we need is to see, not how much we can get for nothing, but to see, like them, how much service we can give society, even tho the "value received" is not at once apparent. What we need is not to be looking for the "soft jobs," "easy money" and "easy times" but, like them, be willing to do the hard things, to work for the sheer love of conquering the difficult and seemingly impossible so that others may have better things and our country be a better country because we have lived and conquered.

And how shall we accomplish all this? Even as did they: "In the name of God, Amen!"

"In the name of God, Amen!" I seem to hear to-day, within the tenseness of this electric air of Provincetown, once more that

pregnant phrase. I seem to see that godly group gathered within the cabin of the *Mayflower* as they listen to the reading of that Compact that guaranteed life, liberty, and the pursuit of happiness, for the first time, to all that lived, or might live, upon these new found shores. Carver and Winslow, Bradford and Brewster, are standing at the head of the cabin table, as the chief men of that little company, while bluff Miles Standish and the clerkly John Alden stand near at hand with Priscilla Mullins not far away, the longed-for object of both of their affections. Slowly and reverently the immortal document is read. Slowly and reverently they raise their hands in affirmation, as it is finished, and as a further sign that they accept it affix their signature, repeating in solemn tones, as they so do, that awe-inspiring phrase: "In the name of God, Amen!"

"In the name of God, Amen!" Pilgrims and progenitors! We feel our insufficiency to add much to the mighty legacy which ye have left our hand, but, guided, blest, and stimulated by your example, we will try to keep intact the institutions for law and order, for human rights and liberty, which ye established, and, if our strength should ever fail, or our eyes grow dim to duty, we know that we'll be strengthened, brightened, heartened for our larger tasks if we but remember your pregnant phrase: "In the name of God, Amen!"

"In the name of God, Amen!" Pilgrims and progenitors! Aye—successors and descendants! We call you all to witness this day that we are signing a new compact of freedom—of human rights and liberty to all! Inspired by you, O, Pilgrim Fathers, and anxious to leave a similar heritage to you, O, our descendants, we pledge ourselves to smite injustice with a rod of iron, to bring order from disorder and cosmos out of chaos, to help the weak, deliver the oppressed, and make self-government possible to all! And, as a proof that we take not these our vows too lightly, and are not going forward in our own strength but in the strength of the Almighty, most solemnly and most reverently do we say,—“All this, by grace and strength divine, we pledge ourselves to do—in the name of God, Amen!”

THE PRESENT OPPORTUNITY

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This is the day which Jehovah hath made; we will rejoice and be glad in it.—Ps. 118:24.

We are indebted to the psalmist for these words, but have no intention of narrowing ourselves to their original and local scope. He was thinking of the Hebrews, and of some festal occasion for which his psalm was written. We are thinking of the day and generation in which we are living, and of the exceedingly favorable opportunity for the advancement of the kingdom of God on earth.

Our Bible is like a fleece—it takes meaning from the atmosphere about it—from the times when read as well as from the times when written. It is like the buoy that floats in and is rocked by the tides from all shores. It is like the channels of the rivers and streams through which flow the waters distilled by the rains and storms of generation after generation. The Bible keeps filling with new, fresh truth. Like the melodies in our church hymnals, its compositions fit more than one setting. The Bible is elastic, and, therefore, we are doing no violence to its content and spirit when we apply the words of the text to the time in which we live: "This is the day which Jehovah hath made; we will rejoice and be glad in it."

We are hearing not a little just now of the degeneracy of the times. Christian people, even ministers of the gospel, are frequently heard lamenting the evil upon which the times have fallen. With reference to this complaint, at least two things may appropriately be said. The first is that there is no evil in the times—our times or any other—as such. Whatever evil appears in our times pertains to and inheres in the men and women of the times. Bad men make bad times, and therefore the surest, as well as the best, way to realize and perpetuate good times is to develop good men. We ourselves as individuals may hope to better the times, not by dwelling upon the ever-present facts indicative of evil, and allowing ourselves to be deprest thereby, but by seeing to it that we ourselves are good men, and by making it as easy as possible for others with whom we are associated to be good also. And a second thing that we may profitably recall in this connection is

that many allow themselves to be deceived by the apparent evil in the present times as compared with the good that was characteristic of the men of earlier times.

I have been interested recently in the information that has come to me from three different sources, bearing upon this very matter. Nearly fifty years ago Mark Twain and Charles Dudley Warner wrote a book which they entitled *The Gilded Age*. The story pertains to the period which immediately followed the Civil War, in the late sixties and the early seventies. And, while there is some exaggeration, yet the corruption in public and private life in those days is shown to have been simply colossal. Then in Mr. Beveridge's recently completed life of Chief Justice Marshall—which is entitled to rank as one of the greatest of American biographies—it is disclosed that less than a hundred years ago there were in the city of Washington, D. C., but one small Catholic chapel, and one tiny wooden Protestant church building in which a congregation worshiped which seldom exceeded twenty persons. "At school and college most bright boys of that day affected to regard religion as base superstition or gross hypocrisy." And then in a recent issue of *The Outlook* there is an article by Dr. Lyman Abbott upon "The Good Old Times," in which the venerable editor, out of his own rich and varied experience, gently ridicules those who praise the conditions that prevailed in former days as compared with the degeneracy of these days in which we now live.

But let us turn now to a specification of some of the really promising aspects of the world as it appears to-day. In the first place, everything is in a state of flux just now. Men, it is true, are at variance with one another. Nations and classes are engaged in heated controversies over their rights. That fact may not seem at first to be propitious. And yet it is one of the most hopeful indications that could be desired. In a foundry one may see the great reservoirs of molten iron. The metal is heated to the boiling point. It seems threatening as we look at it. The spectator instinctively feels that he must keep at a distance from it, for even a little of that red-hot liquid, if it bubbled over upon him,

would terminate his usefulness if not his earthly existence. And yet that molten iron is just in the shape where it can be run into molds that will be most beneficial for the use of mankind—a consummation that would be utterly impossible were it not for its fluid shape and for the heat which inheres in it. Life to-day as we behold it is heated, agitated, fiery; but it is also fluid. Never, since Tennyson wrote them, have his words so adequately pictured the condition of the world as they do to-day:

“For life is not as idle ore,
But iron dug from central gloom,
And heated hot with burning fears,
And dipt in baths of hissing tears,
And battered with the shocks of doom,
To shape and use.”

Furthermore, there is a moral earnestness apparent as we study the conditions of the times. We had abundant evidence of such a temper during the war, and it is evident that we have lost something of the spirit by which we were characterized during the heat of the conflict. There are a good many among us who are running to all manner of excesses in their selfish and worldly indulgences. It has been said that for every four of our brave boys who laid down their lives in the great war a millionaire was made at home, which is probably not far from the truth, and helps to account for the wild extravagances of which we hear. There are profiteers and exploiters and politicians. But these, we know, do not represent the rank and file of the people. The people generally, and at heart, are morally sound and true. They are disposed to learn what the right thing is, and to do it when they know what it is. There is a difference of judgment concerning what is right. But that does not dispose of our contention that many are seeking to know what is right. There is a large and increasing number of employers who are thoroughly awake to the duties, as well as the privileges, of the hour. They are not only cognizant of their rights in the old sense, but they are conscious of the fact that “new occasions,” like those of the present, “teach new duties.” The more thoughtful contingent of laboring men is disposed to abide by the mandates of what is right. There are exceptions, as there always are, to the general rule. There is impatience in some quarters, and a disposition to retaliate for wrongs, real or imaginary, that have been endured in the

past. But underneath is a spirit which is at least partly ethical and defensible.

A third aspect of our day that is entitled to be considered as exceedingly propitious is the degree of favor with which the name and person of Jesus are regarded. Amid all the contentions and animosities of history it is to be noted that the Founder of our faith has ever been looked upon with reverence and even homage. Whatever criticism and denunciation might be directed against the followers of Jesus, little, if any, opposition has been leveled against the Master himself. This tendency has been growing rather than diminishing as time has gone on. The entire trustworthiness of Jesus, his moral excellence and beauty, the authority of his utterance, and the reality of his promised presence and aid where they are needed and sought—these are facts that are becoming more and more apparent as the years pass. There is something exceedingly important in the vision of Christ which so many of the soldiers of the Allies have had in the trenches, and during the hours that have immediately preceded the battle in which so many have fallen. Whether we regard the vision as real, or whether we look upon it as the result of the excitement and stress of the hour, it is equally significant. It shows the power of Jesus over the lives of men. It bares the homage which exists in hearts that may have seemed to respond but faintly, under ordinary conditions, to the appeal for discipleship. There is a stronger and a more pervasive sentiment than ever before that Christ has the right to command; that in him are the fountains of all excellence, and that the only alternative to his rule in the affairs of the world is chaos. It is Christ or chaos that is to be elevated to the place of authority in the times immediately before us.

Thus we see the wonderful opportunity of the times—a world ready for new molds, a moral earnestness, and an increased respect and homage for Jesus. This is a day of which we may also say, “We will rejoice and be glad in it.” We do not mean, as the psalmist did not mean, an easy-going, rollicking, rejoicing and gladness, but a serious, high-minded appreciation of the significance of the hour, and a determination to improve the occasion to the very best of our ability. There are certain things that

ought to be associated and even identified with our rejoicing gladness if the latter is to be any more than the exuberance of a soda fountain.

One of these things is the realization and the maintenance of the right kind of a life within. Emerson is the author of the saying: "What you are speaks so loudly that I can not hear what you say." Jesus said, "Cleanse first the inside of the cup and the platter, that the outside thereof may become clean also." A college professor was seated at his desk one night, engaged in preparation for his duties on the following day. Outside a careless, wayward student looked in through the uncurtained window upon the man who was his teacher. All unconsciously to the professor, the virtue of the unselfish, devoted life he was living went out into the darkness of the night, and entered the heart of the thoughtless student, and so touched him that in after years he regarded that hour as the turning point of his career. That strange and wonderful potent factor for good and evil in the world which we call influence owes its power to what we are. If we are to make our individual lives count for the best outcome, in the utilization of the present opportunity, and if we are to rejoice and be glad with justification we must see to it that by God's grace and our own endeavor we have a clean heart and a right purpose.

And then rational joy and rejoicing in the present status of the world involves a discriminating but withal a generous interpretation and practise of the doctrine of brotherhood. There is a tendency in all of us to emphasize our rights to the disparagement or the neglect of our duties. Conferences and efforts to arrive at agreements and to speed production and distribution during the recent past have been wrecked upon the rocks of individual and class selfishness, of the doctrine of rights.

Now there are, as we all know, certain inalienable rights, such as life, liberty, reputation, and property. But there are also duties. A duty, according to the philosopher Kant, "is a categorical imperative—it claims the absolute right of way as against immediate inclination." There is the duty of piety, the duty of philanthropy, the duty of patriotism, the duty of self-culture with a view to the highest and best usefulness, the duty of fidelity, and the duty

of veracity. The number of duties is greater than the number of rights. At the present time more emphasis, in the interest of brotherhood, should be laid upon the doctrine of duties than upon the doctrine of rights. A worthy woman belonging to a family possessing considerable means was recently heard asserting that the wealth possessed by her family was the inheritance of a long line of thrift, and that, as for herself, she was unwilling that it should be shared by those who were not parties to that thrift. Well, she was right to an extent. And yet it would have been much better if she had been heard dwelling upon her duties rather than upon her rights, in view of the possessions that were hers. If all are to make the right use of the exceptional day which Jehovah hath made, and if our rejoicing gladness is to be justified therein, we must, in the interest of the realization of brotherhood, lay more emphasis upon our duties and less stress upon our rights.

Again, if we of the Christian Church are to rejoice and be glad because of the day which Jehovah hath given us, we must endeavor to have a more adequate realization of the work of the Church itself, and of the importance of the part which the Church may play in future developments. The Church in the past, even up to the present hour, has undeniably been a center where righteousness has been developed. It has been the enterprise which more than any other has been organized and maintained for the purpose of putting righteousness on the map. Something has been effective enough to curb commercialized vice, and open gambling, and the licensed saloon, in our country. Something has effectively disposed of the infamous doctrine that "might makes right." Something attuned the world's consciousness, during the period of the war at least, to unselfishness, and at the present time selfishness as a public policy can not safely be advocated. Something has made it obvious that moral obligation properly takes precedence over legal obligation. Something is helping to bring about the result that the relations of men and nations are being defined in spiritual terms. May it not be truly said that the Church has been the central power house by means of which the force has been generated to accomplish these and other results? And if the Church has been helpful in these ways, and to such

an extent, why should we not appreciate the institution more than we do? Why should we not identify ourselves with it more heartily than most of us have done in the past? Why should we not make known the power for good that resides in the Church's fellowship and teaching, and in the faithful lives of the Church's adherents, more than we do? We do not glory in the Church; we do not proclaim the excellence of its work, as men do in relation to the enterprises which are dear to them and which they are determined to promote. A prominent merchant spends a million dollars a year advertising the merits of his stores and of his goods. Several prominent automobile manufacturers spend individually from one to two million dollars a year for the same purpose. Sixteen million dollars, approximately, were spent in advertising tobacco in the United States during the past year. Would that we might have as genuine and as loyal a belief in the mission and efficacy of the Church as successful men evince in the conduct of their own business affairs! At a critical and crucial hour the Republican nominee for the vice-presidency coined the sentence, "Have faith in Massachusetts." And the people to whom his words were address did have faith in their commonwealth, and her glory and renown were secure. "Have faith in the Church" is an exhortation to which the members and adherents of the Christian Church might well give heed in these days of unparalleled opportunity. For it needs to be understood that opportunity disregarded and unimproved may mean disaster. As has been said, everything is in a fluid state just now. But unless we have not only the right molds into which to pour the fluid but the men and means to handle the fluid efficiently, our entire modern world is in danger of being overrun and destroyed, as was the territory adjacent to Vesuvius so long ago.

In the presentation that has been made we have not considered the obstacles that are in the way of a creditable and complete improvement of our God-given opportunity. A timid and startled officer once said to Napoleon, on receiving from the great general apparently impossible commands: "But, sire, there are the Alps!" "Then there must be no Alps," replied his audacious chief.

"There must be no Alps" in the present emergency. Tasks mountain high, ecclesiastical differences, bigotry, indifference, social hostility, political expediency—all the subtle and violent contrivances of the world, the flesh and the devil—"there must be no Alps!" Through them! Over them! Not only have the material Alps been shot through and surmounted, but the English Channel is to be tunneled, and the very ocean must soon be as tho it were not, in the tremendous strides of man the conqueror.

And shall we quail before opposition and hindrance in the spiritual realm, when such a spirit and temper are so abundantly manifested in the outward world? Not if we know what is the hope of God's calling, and what the riches of the glory of his inheritance in the saints and what the exceeding greatness of his power to usward who believe. It is said that just before a battle was to be fought, that wonderful leader and inspirer of men, Napoleon, was accustomed to send for his generals, one by one, that he might commune with them in his tent. In the fellowship which the opportunity afforded there was no conversation, only the earnest and steadfast gaze of the great commander into the eyes and the heart of the officer who went out of his chieftain's presence determined to dare and if necessary to die for his cause. In the service of the Church and through the ordinances which Christ has established we are privileged to meet the Captain of our salvation, and then to go out and do valiant battle for the cause as he shall appoint.

"This is the day which Jehovah hath made"—a day for the remolding of a heated and fluid civilization, for the recognition and the further utilization of an intensified moral earnestness, and for the acknowledgment of the unsurpassed excellence and authority of Jesus Christ. "We will rejoice and be glad" in this day—not with an effervescent and revelous joy, but with a joy which commingles with it the reality of a worthy inner character the practice of brotherhood, and an appreciation and utilization of the possible excellence and service of the Christian Church. "This is the day which Jehovah hath made; we will rejoice and be glad in it."

THE VOICE CRYING IN THE WILDERNESS

The Rev. J. H. OLMSTEAD, Homer, N. Y.

The voice of one crying in the wilderness.—
Mark 1: 3.

THE highest testimony that one man ever gave to another was spoken when Jesus said of John the Baptist—"Among them that are born of women there hath not arisen a greater than John the Baptist."

If we search for the causes of his greatness we shall find three most conspicuous.

I. His work was impersonal—"a voice." "The word of God came unto John." His main business was to hand on that divine word. He cared little for dress. Camel's hair clothing and a leathern girdle were enough. "They that wear soft clothing are in king's houses," not out here in the wilderness. His meat was locusts and wild honey. "He came neither eating nor drinking." His own personality amounted to nothing, he thought. He cared not what people thought of him and cared only what they thought regarding his message. He was a rustic standing against the luxury of his times. Most people think about what people are going to say of them. They are not thinking so much about what will be said regarding the truth they utter. So many of us are different from John in this. The job of printing advertises the office on the printing. I have seen the name of the marble cutter at the bottom of the monument. Senators do not go to Congress to put through great measures of statehood like the League of Nations, but to build their political fences. Few gifts are anonymous. Men like their name attached. At the head of the magazine article stands the name of the writer. Some speakers hide the message before themselves. This is their weakness. They are not willing to push forward the bare truth. There is a greatness to truth. John felt it. "The kingdom of heaven is at hand." "Repent." "Prepare the way of the Lord." "Make his path straight." John pointed to Christ. Notice the humility of the speaker. Any man is strong who has the power to hide behind his message. It makes a strong minister. It gave strength to John and it will give strength to any one. John was merely a guide-post to Christ. His self-abnegation

was wonderful. "He must increase, but I must decrease." "I baptize with water," in substance he said, "but one standeth here whose shoe latchet I am not worthy to stoop down and unloose. He shall baptize with the Holy Ghost and with fire." Men wore sandals to protect the bottom of the feet. They were held to their place with a thong bound around the ankle. To stoop and unbind that and bathe the travel-stained feet of men was one of the menial acts a servant might perform. Modesty and humility reach the highest degree in John. He felt he was not worthy to perform that lowliest of services. He was lost before the greatness of the Christ.

When Jesus sought to have John lay his hand upon his head in baptism, the Baptist hesitated. "I have need to be baptized of thee, and comest thou to me." "Do not look at me, look at him." It is a wonderful thing to be the power behind the throne. It is a noble thing to be the mother of a great and conspicuous man. Men playing baseball sometimes are willing to make a sacrifice hit and be thrown out if only they can advance the runner on first base. We ought to be content to be just foundation-stones—piers of the bridge. It is not the proud man-of-war that sails the sea that is often important, but the submarines under water. It is not the captains and officers wearing gold braid, but the privates down in the mud of trenches. The war brought out much of the impersonal spirit. There were sacrifice troops—shock troops. They went forward just to be cut down so that men behind them might find a way prepared.

This self-effacement is of the noblest quality. John is completely submerged before the purpose of his mission. He subordinated himself magnificently and magnanimously before his mission. He was always impersonal.

II. His speech was impassioned—"crying." Crying is not just speaking. There is passion in it. It is given with feeling. The enthusiasm of God filled him. The power of the orator is in his impassioned places. It may be sometimes in tears. The voice has earnestness. The speaker felt he had a message. He is not Ahimaz run-

ning to the king and saying, "I saw a great tumult, but really can not tell what happened. He is Cushi declaring with all the ardor of his life, "Tidings, my Lord the king, for the Lord hath this day avenged thee of thine enemies." The man without a message must stand aside like Ahimaaz, while men like John speak.

There was urgency, like a cry of fire. There was the need of preparing. Earnestness is power. The passion week of our Lord is his strongest week. John threw his whole life into the proclamation of his message. It was not merely a head-message. It was heart-message. He "cried." Jonah cried, "Yet forty days and Nineveh shall be overthrown." This is a Biblical word. It is a strong word. It is used of the prophet's fire. It is the putting of soul into the message. A man can do it the best when he is lost in the message. They said, "he hath a devil." Did you think he was "a reed shaken with the wind?" No, he was a man of convictions. He expressed them. You can throw such a man in prison, but you can not confine such a man. His soul is free. I would like to have seen him look Herod in the eye and point a finger at him. "It is not lawful for thee to have her." Herod was living with his brother Philip's wife. To please Herodias, Herod sends the executioner and John loses his head, but what matters it? John's soul was his own, and that was far more important.

John saw Pharisees come to his baptism. "O generation of vipers, who hath warned you to flee? Bring forth works meet for repentance and think not to say within yourselves, we have Abram to our father. For I say unto you, that God is able of these stones to raise up children unto Abraham." John was not seeking to be a sleek preacher. His words cut like a knife, but they were the truth. He was not out for popularity, but for pungency. There will be a separation. The great Master will have his fan ready at the threshing-floor. Some will be like the wheat falling on the floor. Others will resemble the chaff blown away. The granary will hold some. The fire will burn up others. You will not all get into heaven. His food was honey, not so his words; they had sting, they were impassioned.

III. His work and his words were impressive—"in the wilderness." The wonder is that we ever heard about him. John was without place or people or prominence. At first he is even without publicity. He is in the wilderness. It is uninhabited or sparsely settled. It is out in the country. It is the rural section. Only a few are there at first. It is far from the centers of population. It is the least inhabited of any part of the country. It is Perea. Perea means beyond—that is beyond the Jordan.

John is not afraid of wasting his words upon the desert air. He speaks and all Jerusalem, Judea, and the region round about Jordan were stirred. The people came. The folk appeared that never go to church. Publicans and harlots were there and were converted, and were baptized in the river Jordan, confessing their sins. People do not want honeyed words. They do not want to be called "the dear people." They want the truth.

John impressed even Herod. He knew he was "a just man and holy." When Herod saw Jesus he thought it was John the Baptist risen from the dead. John influenced Herod's life. "When he heard him he did many things, and heard him gladly."

John's was a great work. It was most impressive. But it was in the wilderness. Let no man say he never had a chance.

Ministers who do great work in the country are soon called to the cities. Dr. Mayo of Rochester, Minnesota, was urged to go to New York. But he demurred. He had more than he could do at home. They were coming to him from New York. Rev. Mr. Tobey has been pastor for twenty-five years at Danby, a hill town six miles west of Ithaca. Here he has put in his life at a small salary, refusing home missionary aid. At the anniversary he was greatly honored and given a purse raised by his denomination all over the State. His ministry has been most impressive. His message has gone farther than that from the church in the university town nearby. John G. Paton did a work on the islands of the New Hebrides which went all over the world. Wilfred T. Grenfell gained his fame ministering to fishermen on the frozen coast of Labrador. You would not

have picked frozen Labrador if you had wanted to do a conspicuous work. But you can not do a strong work anywhere in the world without the world's knowing about it. Some one will see. Some one will hear. A crying message will burn its

way into the souls of men. Do your work right in the corner where your life is, and the world will hear. Somebody will listen. Somebody will tell. If there is no one, the trees of the wood will tell it. The stones will cry out. It will be impressive.

THREE JUDGMENTS ON CHARACTERS

The Rev. W. S. HERBERT WYLIE, M.A., Ealing, England

IN the story of the healing of the servant of the centurion, which is recorded in the gospel by St. Luke, chap. 7:1-10, you find three estimates of the character of the centurion. First of all, you have the estimate of his neighbors and friends and the elders and officials of the Jewish people; then you have the judgment of the man himself on himself; and then you have the judgment of Jesus on his character and action. I trust it may be profitable for us to consider these three judgments and the lessons that they suggest.

First of all, you have the judgment of the man's neighbors and friends and the elders and officials of the Jews, who carried his request to Jesus, and who, when they made that request to him, said "that he was worthy for whom he should do this. For he loveth our nation, and he hath built us a synagogue." It is well for us to remember sometimes that there is a general judgment formed by our neighbors and our friends regarding each one of us. Usually it is summed up in some short, terse phrase; as, for instance, "He is a good man," "He is a bad man," "He is selfish," "He is proud," "He is kind," "He is generous," "She is gentle," "She is sweet-tempered." Sometimes there is a curious negative form: "He is not so bad," "She might be worse." And sometimes there is a peculiar limitation: "He is clever, but he knows it," "She is very pleasant, but there is nothing in her." You know that these judgments are formed and that there is—shall I call it a midget photograph?—a vignette of the character of each one of us passed round, which is generally pronounced to be a pretty good likeness, a fair estimate of our character. I suppose I am perfectly right in saying that few of us know what exactly are the terms in which we are described by our neighbors and friends. Perhaps it is just as well for our peace of mind that we do not. And yet,

sometimes it would be very much to our benefit if we did know what exactly the estimate of our neighbors and friends is concerning us.

Now, in this case we have the estimate of a circle of people who knew this centurion well; and in order to estimate the value of their opinion, we must remember the circumstances and the type of man about whom the opinion was expressed. Remember that he lived among these Jews as an alien. We know to-day something of the unpleasantness that associates itself with the position of an alien in certain circumstances in certain countries; but this feeling was accentuated in the position of this man among the Jews. He was the representative of the Roman power, the official of a power that they hated and loathed and detested in a very great degree. And naturally their minds were considerably prejudiced against him because of what he was and who he was. And yet, after this man had lived for some time among these people, they came to respect him, and he had made good use of his opportunities to learn something that he did not know, and that he could not have known very well unless he had lived among them. For as he lived among them he came to realize the value of their religion, and not only so, but passing from that estimate of their religion, he came to surrender his heart to the God of the Jews, the true God. He passed from the worship of paganism to the worship of Jehovah. Now, these people had the opportunity of seeing this man under normal conditions. They saw him when he was on duty with his soldiers, and they saw him when he was off duty; they saw him in his public capacity, and in his private life; they saw him when he was on his guard, and they saw him when he was off his guard. Therefore they were able to estimate his character. And it says a great deal for him that when they came to carry

his request to Jesus, that he should heal his servant that was sick, they prefaced their request with this testimony to the worth of the man. You will notice that they passed their judgment on his religious spirit and on its practical outcome; not simply on what he professed to be, but on what his religion led him to do in life. He had not only come to a knowledge of the true God, but he came to appreciate the close connection between the Jewish religion and the Jewish ideal of nationality, and proved the reality of his devotion by building them a synagogue for the worship of Jehovah. Thus, you will notice, the Jews based their judgment not only on something professed, but on something practised; not merely on something promised, but on something done.

And similarly to-day those who stand apart and watch, and form opinions regarding their neighbors and friends generally pass their verdicts not only on what one professes to be, but on what one proves oneself to be. I do not say that public opinion is always infallibly correct in its judgment; but I do say that the swing of the pendulum is fairly regular; and given time a pretty accurate judgment will be formed. The persons who see you every day, the persons with whom you mix and mingle in your social life, in your business life, in your professional life, will, in the long run, form a fairly accurate judgment concerning you. Of course, you may be one thing in your public life and entirely different in the privacy of home. You may be sorely misjudged, and may have motives imputed to you that never entered your mind. But, generally speaking, people will judge you rightly and will base their judgment not on what you profess to be but on what your actions prove you are.

Now, I know there are people who toss their heads and say: "I do not care what anybody thinks about me." Well, I do not say that you should mold your life and action by public opinion and by what people think about you. But I do say this—that no one of us can afford to be indifferent to the estimate that people are forming of our characters. And if one has any reason to believe that the judgment of his friends and neighbors is unfavorable, or if some of our most candid friends come and tell us, as they do from time to time, of the judg-

ments people have regarding us, then it should at least make us think very seriously and lead us to earnest self-examination. And instead of setting ourselves on a pinnacle and saying that we do not care what people say about us, we should certainly examine our character to see where the wrong lies. Remember there are other "woes" in the Bible than that referred to when it says: "Woe unto you when all men speak well of you."

Then we have, in the second place, the man's judgment on himself. These people said to Jesus, "He is worthy." But the man himself said to Jesus, "I am not worthy that thou shouldst enter under my roof; wherefore neither thought I myself worthy to come unto thee." I do not think that is the word of a hypocrite, and certainly it is not the word of a man who has that pride which is the worst of all forms of pride—the pride of humility. The man was earnest and sincere, as you can see by the figure and metaphor he used in his speech with Jesus, and by the great fact that he manifested a true and living faith in him, and by the conception that he had of Christ's dignity and power. Those conceptions would effectually prevent him from dissembling to Jesus. His judgment on himself is only the judgment that one would expect from a man of this caliber. For there is no better sign that a man is really good than when he has a sense of his own unworthiness. Just as I would say that there is no surer sign that man is, at most, only middling than when he says he is good. One instinctively distrusts the man who tells you himself that he is good. And why? Because a really good man is always conscious of his defects; always sensitive to the fact of his imperfections; and the better he is the more sensitive he is to these things. Remember, it is not the new convert who has the deepest sense of sin, even tho that convert come to Christ under the full conviction of sin and in the agony of that conviction. The deepest sense of sin is always felt by the man who has seen most of the perfection, the beauty, the holiness of Christ, because he is most conscious of how far he falls short of that perfect standard. The man who has gazed long at the perfect, spotless purity of Christ and lives in close communion and fellowship

with him, is the man who is most sensitive to his own imperfections and shortcomings, and says, "I am not worthy." What did St. Paul say of himself, that great and splendid character, as he came near the end of his life? He called himself "the chief of sinners"!

It is just like the acquisition of knowledge. The more we know is only a revelation of how little we know. Of course, there is a certain stage in growth when the little knowledge that we possess is called "dangerous," simply because we do not know enough to realize how much we have not yet learned. Older people smile when a person in that stage makes pronouncements of perfect understanding and perfect knowledge, and they say: "When So-and-so is a little older and knows more, he or she will not be quite so confident, and will know less." So it is with holiness: the nearer we get to Christ, the more we know of perfect salvation in him, the more earnestly we shall say: "I am not worthy."

Well, you say, but how does that judgment square with the judgment of his neighbors and friends? Quite easily. For the man himself had a deeper knowledge of himself, as he really was, than his neighbors had; and he seems to have been honest with himself. There is so much within each one of us that is known only to oneself and to God. No one knows a man's own history so well as himself if he will only think about it, and if he will only be honest and not deceive himself. There may be, and there are, faults in our lives, and not for worlds would we have our best friends know them—we are so ashamed of them. I call you to authenticate that by the evidence of your own experience. There are secret temptations, there are suggestions of evil and possibilities of evil-doing that make themselves known in your secret heart and life. And what you want to do is to keep them to yourself for fear anybody else should know of them. Such are the struggles you have with meanness, with covetousness, with envy, with evil desires. Oh, there are shadows across the track as you look back on the way of your life, and they are black. They are unknown to other people, perhaps, but they are known to yourself. They give you no satisfaction; they give you sorrow and remorse and misery

when you think of them. And the nearer you get to Christ the more you are ashamed of them, and the more you realize how unworthy you are of the very least of all God's mercies.

And then there is the third judgment—the judgment of Jesus on this man. "When Jesus heard these things, he marveled at him." That is a very remarkable word to be used in connection with Christ; so far as I can recollect, it is only used twice regarding our Lord. Once we are told that he marveled at the unbelief of his fellow citizens in Nazareth, and now we are told that he marveled at the faith of this centurion, and said: "I have not found so great faith, no, not in Israel." Now what did Christ mean? In order to understand what Christ meant you must remember the metaphor that the centurion used when he spoke to Jesus, saying that he was not worthy either that the Lord should come under his roof, or that he should come personally to Christ. He drew the comparison between himself and Christ as to the authority and power committed unto each of them. Under the strict discipline of the Roman army he had perfect control and authority and power over his soldiers. It was absolute. If he ordered a man to death, then to death he went. If he said to a man, "Come," that man had no choice but to come. If he said to another "Go," then he went with alacrity. Now, what he meant was that, similarly, Jesus Christ was a Man with authority; that his wish was law. Nay, more, that he had supreme authority and power. Therefore he said to Jesus: "Speak but the word." He knew that the word was sufficient. Or by contrast, he himself was under authority, altho he had authority over his own soldiers; he was under the authority of the Roman power and the Roman government. And if he who was under authority could do these things, how much more could Jesus do what was asked of him, he being a man with supreme authority, and none being over him. Thus you will see that this alien to the Jewish nation and the Jewish people had grasped the truth that even the chosen leaders of Israel had failed to see and apprehend, that the disciples themselves had as yet failed to recognize, namely, that Jesus was the Son of God, that he had divine power and divine authority, and realizing

who Jesus was and what his authority was he put him in the supreme place as omnipotent, and so he said that a word from Christ was enough. And so it proved to be.

Now you know that faith of that kind is of no mushroom growth. Nor is it the mere profession of an empty sentiment or emotion. It would be interesting to trace the growth of the faith of this man if only we knew a little more about him. Nevertheless, tho we are told nothing of the growth of that faith, we see its magnificent fruit. We only know that he studied the revelation of God in the Old Testament Scriptures, that there he learned to understand the place and dignity of the Messiah, and that by watching and hearing Jesus, as we are perfectly certain he must have done, he had been led step by step to acknowledge him as not merely Son of Man, but Son of God. And Christ judges him by his faith and pronounces this magnificent commendation of his faith: "I have not found so great faith, no, not in Israel."

Now see how this judgment differs from the other two. God sees deeper into the human heart, and therefore his judgment goes further than either of the others. For God knows more of a man than a man knows of himself, and much more than his neighbors know about him. God not only knows all the good and the evil in our hearts and in our actions, God knows all that we are capable of being or of doing. Sometimes we are surprised at ourselves. We ascend to heights or descend to depths that we never imagined possible, and very frequently we surprise our friends, showing facilities and possibilities in directions that they never suspected. But God knows it all. "Man looketh on the outward appearance; but God looketh on the heart." And God reads the heart through and through. What is hidden from our own eyes is open unto God. And sometimes when we fall in the dust and are utterly cast down, and proclaim our unworthiness before God and unto God, we have come to the hour in which God rejoices most, for it is the very hour that proves our real worth and our true worthiness.

Now three judgments are being passed regarding each one of us—the judgment of

our friends, our judgment of ourselves (for I trust we judge ourselves), and the judgment of God. How should we act in face of them? Well, I would say to you be perfectly honest with yourself and with God. "Be not deceived. God is not mocked." You may be able to throw dust in the eyes of your neighbors regarding yourself for a considerable time, and you may be able to deceive yourself, but you can not deceive God. There are a great many people who spend a good deal of time in trying to appear all right before their neighbors; but let us not be so anxious about what we seem to be as about what we are. Is your life a perpetual keeping up of appearances before your neighbors and friends? You can not keep up appearances before God. You think perhaps a great deal of what your neighbors and friends say about you. But do you value rightly what God knows you are?

I would also say, be pretty severe in your judgment of yourself. Do not commit the fault of letting yourself off too lightly. Be your own most candid critic, and especially when other people speak well of you be most careful to examine yourself as to whether you meet with God's approval. And with it all, remember the searching eye of God that tries every thought and every intention and every purpose of your life. Remember that you stand with your heart naked before God. And remember, too, that the judgment of God is the final and perfect judgment that you have to face. Wherefore let your prayer be: "Search me, O God, and know my heart; try me, and know my ways; and see if there be any wickedness in me, and lead me in the way everlasting." To that prayer God will give the fullest answer, and will meet you in Jesus Christ the Savior, who is waiting to give you pardon for all in you that has been unworthy, all that has been wrong, all that has been false, all that has been evil. He is waiting to deliver you from the power of sin and to loose its shackles and its fetters from your soul. He is waiting to give you a new heart, to give you a new life and new power. He is waiting to make you like himself.

FORGOTTEN BENEFACTORS

Rev. CHARLES H. LITTLE, Brooklyn, N. Y.

*Some there be, which have no memorial;
... whose righteous deeds have not
been forgotten.*—Eccclus. 44:9, 10.

THE season of All Souls comes with the falling leaves, the saffron mellowing, the russet and purple somberness of the receding year, and every vernal token we receive from nature stresses with tender gravity the lesson which religion conserves in the ancient and solemn festival of All Hallows—the recollection of all holy and humble men of heart who in ways heroic and ways homely and obscure have praised the Most High by serving their kind. To-day I leave to others the rite of saluting the remembered benefactors of mankind, and devote myself to recalling to our grateful spirits the forgotten benefactors of the past—those who have left no visible memorial, have never been acclaimed, distinguished, eulogized, or canonized, yet have bravely and cheerily borne the burden of the duties of their lot in life and so in obscurity, even in nonentity, have achieved the honor and love of their fellows—the “righteousness indeed that has not been and shall not be forgotten.”

The correctest criterion of human values is the contemplation of human history. Had we all a just and comprehensive knowledge of history, its enduring triumphs, its permanent renowns, its ironic tragedies of human egotism, once so prodigious, now so petty, we would have a juster estimate of what is really great and really small in the life and days now passing. A thoughtful consideration of historical perspectives should be the first property of every citizen-statesman. Much of the thinking to-day is shallow, many of our programs abortive, because our radicals have no sense of the ponderous immensities of human forces, and our conservatives no feeling for the ghastly bigotries of that *danse macabre* through which our race has been reeling since the dawn of time.

When therefore I summon you this morning to contemplate the forgotten and obscure benefactors of our kind, I am the more confident in my plea because I know that such reflections alone can make us wiser and nobler for the present hour. It is the feverish up-to-dater that shouts: “One crowded hour of glorious life is worth an

age without a name.” It is the conscientious thinker who decides:

“The happiest heart that ever beat
Was in some quiet breast,
That found the common daylight sweet,
And left to heaven the rest.”

Grand are the possibilities of obscurity! When one advances to the summit of a hundred years hence and looks back upon today, how pitiable seem the reckless efforts of men and women for a tawdry renown, a little cheap distinction. A modern poet has put into stinging lines his storm of feeling as he stood in front of the offices of a great London newspaper and watched the announcers move to and fro the various buttons on the war map, which represented whole divisions. And yet, upon the map of history, your generation, my generation, will have no greater prominence than such a red or black button, and our own individualities will be submerged in tens of thousands. Do you protest that such nullification of the ego tends to produce moral paralysis? On the contrary, I declare that until and unless one finally accepts this good fortune of modest worth of inconspicuous function, not one act of ours will be thoroughly good, nor one hour of our life deeply content. It is a sane and salutary thing to discover the insignificance of the self in the vast scheme of life, and to go about the problem of incorporating ourselves with and into the great spiritual verities and moral powers in which only we may receive our memorial. One of the richest, most gifted poets of our land was a woman who lived on the borders of the campus at Amherst, unknown even to her town neighbors, and yet whose poetry reveals majestic vistas of sympathy, insight, nobility, wit. She honestly rejoiced in being a “nobody.”

How dreary to be somebody,
How public, like a frog,
To tell your name the livelong day
To an admiring bog.

Grand are the uses and possibilities of obscurity! Said Leslie Stephen: “Obscurity is a condition—and by no means an altogether unpleasant condition—in which very much of the best work is done.” It is also, I may add—and such is my prime concern—the condition in which very much of the

best life is lived. Once let a man or woman glimpse the enravishing beauty, the patriotic grace, the athletic zest and power of the moral ideal, couched for him in whatsoever terms—duty, loyalty to a cause, the development of pure, scrupulous, sacrificial character—and obscurity becomes a boon, a matter of no complaint, a pavilion of contentment, a happy renunciation. So great is the attraction and conquest of the hunger for moral perfection that all the shrill clamors of self are subdued to silence.

I have spoken of three ways by which obscurity can be glorified, righteousness not forgotten; the doing of a hard duty, such as devoting oneself to an invalid or an insane person for a lifetime if such is required; loyalty to an altruistic cause, a generous vision; but let me lay most emphasis upon the glorification of our humble lot and calling through the effluence of noble personality. Who are the truly distinguished folk of your own memory—your life experience? The President whom you once saw or heard, the general you saw parade, the author who autographed your book?—or are they those whose simple goodness and purity persuaded you of their worth, engaged you by their ingenuous trust in your finer self, and whose spirit glows in your noblest moods? You never think of them in connection with tablets or titles or degrees—you think of them in connection with your own

soul. I beg of you to consider, in these days of blatant egotism, this aspect, this opportunity of obscurity. The *Spoon River Anthology* is a sodden, sinister book; only two of the fictitious epitaphs therein are words of light and faith; one is the verse of Anne Rutledge, the boyhood inspirer of Lincoln; the other is the epitaph of the old school ma'am, with its pathetic appeal to the manhood of the brilliant youth who had been her favorite and who was enmeshed in the Bohemianism of Paris. Then a few pages further on—the boy's admission—"It was you who turned me back." Such is Leslie Stephen's meaning in the phrase "Forgotten Benefactors"; and it seems to me deeply significant, as I read his lucid, serious words, that the world's greatest biographer—a man who had perused the chronicled fame of thousands of the mighty ones of earth—should, in this exquisite valedictory address, have left all the advertisements of distinction unnoticed, and have spoken with the deepest emotion of two benefactors of his own soul, forgotten by the world, immortal with himself—a simple-hearted, clear-eyed young pupil, whose frank, boyish admiration had kept the mettlesome tutor true and straight; and a "perfect woman, nobly planned," who had forever confirmed her husband in the sterling manhood which she had never hesitated to trust or failed to expect.

THANKFULNESS THE TRUE SACRIFICE¹

The Late Professor HENRY MELVILL GWATKIN, D.D., Cambridge University, England

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.
—Rom. 12:1.

Even the visions of St. John scarcely look so far into the glorious future as the epistle to the Romans which is now before us. The verse I have read is St. Paul's conclusion from a vast review of the history of mankind from first to last. Through the hollow splendor of the world of failure round him the apostle's keen eyes glance backward to the old sin which had been the ruin of human life, then forward to the time beyond time when there shall be no more sin and death, but the whole creation

shall share in the glorious liberty of the children of God. Even the stubborn unbelief of Israel shall one day be made to help his glorious purpose of having mercy on all men: Then bursts out a song of triumph: "O the depth of the riches both of the wisdom and knowledge of God: how unsearchable are his judgments, and his ways past finding out. . . . I beseech you therefore, brethren, by God's compassions, —by all the tender mercies he has shown to them of old, and by the mighty salvation he has raised up now for us and all men,—that ye offer your bodies, by means of which all your works are done both good and bad, as a living sacrifice,—living, and

¹ From *The Sacrifice of Thankfulness*. See also pages 382 and 383.

therefore holy and well-pleasing to God—for just this is the worship reasonably to be expected from men redeemed like you.”

You will have noted one striking phrase. What is a living sacrifice? Our first idea of sacrifice is the killing of victims; and in fact the Jewish temple was a great slaughter-house of sheep and oxen, and the smoke of the offerings for sin went up to heaven continually from the altar of burnt-offerings. It was more like a butcher's shop than a church. But if these sacrifices for sin were the most conspicuous of the offerings, there were others also where no blood was shed. These were not offerings for sin, and could not be, for without shedding of blood is no remission; so that they were offerings of thanksgiving. Therefore, a living sacrifice is a sacrifice of thanksgiving.

As everything turns on this, I will give you another proof of it. Whatever might be the meaning of the Jewish sacrifices, it came to an end when the veil of the temple was rent in twain. The gospel knows of only one offering for sin—the full, perfect, and sufficient sacrifice for the sin of the whole world which our Lord has offered once for all. We have no altar but the cross of Christ, no sacrifice for sin but the one true sacrifice on Golgotha. Thus there are no sacrifices left for sinners like us to offer but the spiritual sacrifices of praise and thanksgiving; but the Lord has made all of us priests to offer these.

It follows that the Christian life is essentially a life of thanksgiving. True, it is a sacrifice. We have to offer ourselves, our souls and bodies, to be used and consumed according to our Father's loving will. Not our way but his, whether he lift us to the throne or on the cross. Be this world's trials what they may, we are more than conquerors through him that loved us. Be our sins and failures what they may, we are not to brood over them with morbid remorse, but to thank God and take courage, and go forward in the spirit of hope. Rejoice evermore; pray without ceasing; in everything give thanks; for this is the will of God in Christ Jesus concerning you.

Christian life is not the melancholy thing which men so often make it. The gifts of God are not mere traps to catch us in. “Touch not, taste not, handle not,” are

commandments of men, which have indeed a show of wisdom and humility, but are of no value at all to check the carnal nature. All things are ours, if we are Christ's. All things are given us for enjoyment, if only they are sanctified with prayer and thanksgiving. We are not called to any sort or kind of abstinence or fasting, except from murmuring and sin. Every pleasure we can find in life is freely ours, if only we can be truly thankful for it to our Heavenly Father.

Does this sound strange? Well, it is the teaching of St. Paul. There were Colossians and Ephesians in his time who thought it dangerous, and some will think so still. Must we not have laws and rules to tell us what is right and wrong, and act according to them? I answer that laws and rules have their use, but that we shall not find it out unless we set the spirit of thankfulness above them. Pharisees of all ages have tried another way of working laws and rules; and we know what it comes to. But by thankfulness I do not mean the Pharisee's thankfulness, that he is not as other men, or even as this publican. Nor do I mean the swindler's thankfulness: “Blessed be the Lord, for I am rich, and perhaps very charitable with my ill-gotten wealth.” Words like these are mere selfishness, however they may sound like words of thankfulness. True thankfulness is from heaven, heavenly. It lights our souls with righteousness and peace and joy, and fills our hearts with love of God and of the sons of God for whom Christ's blood was shed.

Now consider what a guide of life this is. They know little of their own hearts or of the mind of Christ who look to laws and rules as their highest guide. The spirit of thankfulness is the sword of God dividing right and wrong. Laws and rules may guide our outward actions, or more likely they will not even do that; but the spirit of thankfulness is a discernor of the thoughts and intents of the heart. If you have any doubt of the matter, try it for yourself. Take something which you know to be wrong, or something which you are making believe to be right; some unfair advantage over your neighbor, or something which is doing him harm; or something which is doing yourself harm in body or soul; or, if you like, something which is perfectly in-

nocent, except that you are too fond of it. Take one of these and try if you can receive it as God's gift, and truly thank him for it. You will very soon find out that thankfulness is a test which searches far beyond the reach of laws and rules. Of course, it is possible for you to deal deceitfully; but if you are indeed thankful, the rest of your duty will take care of itself. How can a man be anything else than pure and true and loving so long as his heart is overflowing with thankfulness for the gift of life in Christ?

This, then, is the Christian life. It is a sacrifice as wholly devoted to God as any burnt-offering; but it is the living sacrifice of thanksgiving. This is the true communion with God. There was always something of wrath and torment in those lower

sacrifices for sin which witness to our broken peace; but this is the sacrifice of perfect love, the sacrifice which is holy and well-pleasing to God. It is the Lord who humbled himself to offer sacrifice for sin; and our work is to rejoice and be thankful for it evermore. Even the Jewish rabbis could rise above their beggarly elements when they said, All sacrifice has an end in the world to come, but the sacrifice of thanksgiving has no end. This is the proper sacrifice of the Church triumphant; and the meanest of us here is called of God to offer it along with angels and archangels and all the company of heaven. It is very meet, right, and our bounden duty, that we should at all times and in all places give thanks to God through Jesus Christ our Lord.

THE CHILDREN'S SERVICE

THE BRAVE LITTLE ENGINE

SOME one has told a kind of a fairy story about a little locomotive, that is worth repeating. A great freight train, so the story goes, stood waiting to go up over a mountain one day. The engineer went into the roundhouse and said to the first great engine that he met, "Oh, great engine, will you help me take the freight train up over the mountain to-day?" But this engine had been out all the morning, and did not wish to go again; so it puffed and grunted and let off steam as it said, "Been out to-day; been out to-day!" Then the engineer went to the next great engine, saying, "Oh, great engine, will you help me take the freight train up over the mountain to-day?" Now this engine was very tired, and as it puffed and grunted and grunted and let off steam, it hummed, "Too tired to do it; too tired to do it!"

The engineer went to the next engine and said, "Oh, great engine, will you help me take the freight train up over the mountain to-day?" Now this engine was not tired and it had not been out before that day, but it puffed and grunted and let off steam as it answered, "Don't want to do it; don't want to do it!"

The man tried all the great engines in the roundhouse, but they all had some excuse! At last there was only one engine left. This engine really did not seem strong enough for the journey, but the engineer said, "Oh,

little engine, could you help me take the great freight train up over the mountain to-day?" It was a cheery little engine and it answered with a cheery little song, "Think I can; think I can!"

"Good!" said the engineer. "Come!" And out of the roundhouse they went, and the little engine was fastened to the great freight train. Then the little engine began again its cheery "Think I can; think I can!"

At first the driving wheels did not turn at all—could the engine do it, do you think? Still it sang, "Think I can; think I can!" until at last the wheels turned, at first very slowly, then faster and faster, while the song kept on, "Think—I—can; think—I—can; think—I—can; think—I—can; think—I—can; think—I—can!" and at last they reached the top of the mountain. As they began to go down on the other side, the engineer heard a new song, for the little engine sang, "Thought I could; thought I could!" and down they came from the mountain top in safety.

Don't you think that little engine has set a good example for us all to follow. When we are asked to do something that needs to be done, let us answer, "I think I can," and presently we shall accomplish the task and be able to sing in triumph, "I thought I could," for usually, "where there's a will, there's a way."—*Apples of Gold.*

STUDIES IN ANCIENT AND MODERN CHARACTERS¹

HENRY R. FANCHER, D.D., Oyster Bay, N. Y.

II. Lives That Point—Peter, Phillips Brooks

OUR age is familiar with indicators. They are fingers on a dial pointing to numbers indicating the amount of force operating within. If you want to know the pressure of your water, steam, electricity, you go to the gauge and read the indicator. Life has its indicators. Every life points backward along the line of its heredity to some ancestor, near or remote, whose features, physical, mental, or moral, are perpetuated in itself. Every life points to its home training or lack of it, to its educational advantages, to its supreme motive. Every Christian life points to Christ. It may be flickeringly and falteringly, and often faintly, like the speed indicator of your automobile, now registering 8, now 15, 25, 40, miles an hour. But if you are a going and growing Christian the world will know it—the life points.

Here is Peter. The book of Acts introduces a new chapter in his life. He is no longer the man of sand but the man of rock; no longer common clay but uncommon soil bearing wonderful fruitage. His natural impulse of courage, which often weakened into cowardice, because based upon self-confidence, has now been transformed into a holy boldness that simply amazes the leaders of the people. Arrested, catechized, threatened, and enjoined not to speak in the name of Jesus, the two apostles, Peter and John, make their appeal to the eternal right and stand uncompromisingly by the decision that they must obey God. Their sublime faith and fearless courage and marvelous power all point just one way and the rulers took knowledge of them that they had been with Jesus. Not in their own strength would they have dared face those rulers, not in their own wisdom would they have been able to meet their questions, but in the majesty of that name by whom this wonderful cure had been wrought they stood as God's men unmoved by fear or threat. Peter's life pointed to Christ.

Now turn to a chapter in the Bible of modern times. Consider the life of Phillips

Brooks. Notice its contrasts. An aristocrat by nature yet the great American commoner; scholarly, devoted to his study, yet tremendously folksy; a prince of preachers and a peerless pastor; a minister to the rich and to the poor as well, summoning both alike to larger faith and service; elevated to the bishopric, yet simple and unaffected as a layman; the great churchman, yet broader than his church; the busy man, yet never so busy as to neglect his sick, the stranger, or his voluminous correspondence. It is not strange that this lover of his kind, this man of buoyant hopefulness and radiant helpfulness, whose life overflowed in service, should have written his name so deep in the hearts of his countrymen. But it is remarkable for a man to receive such a letter as follows from a workingman:

"To me you reveal God as no other man does. What I mean by that is: I can not think of you for ten consecutive minutes without forgetting all about you and thinking of God instead. And when I think of God, and wonder how he will seem to me, it always comes around to trying to conceive of you enlarged infinitely in every way."

In Wall Street and Ludlow Street, among capitalists and workingmen, to children and adults, that life so conspicuous, not simply for its great gifts but because it shone with a light from above, pointed men everywhere to God. Does the church spire, with its long tapering finger, point the people heavenward, Christward, Godward? Not more unerringly and not nearly so tellingly as does this life of Phillips Brooks.

Now of these two lives pointing so conspicuously to Jesus we may notice,—

1. The beauty of their testimony is that they are unconscious of it. Peter is absorbed in the lame man whom he heals, in the blind rulers of the people whose minds he would open to the truth. He is so devoted to the unfinished task which Jesus has committed to his disciples that he is utterly regardless of self. He is so filled with the vision of serving and saving the world and of Christ as its Savior that Peter is lost sight of in Christ. When

¹For the first of these studies see the October number, p. 332.

Peter was thinking of self he sank into the waves; when his eye was on Christ he breasted the storm. When his life passed the point of complete trust in Christ it began to point unerringly and unconsciously to the object of its trust. Men point best when they are aware of it the least.

This unconsciousness of self was a conspicuous characteristic of Phillips Brooks. Said one of his biographers:

"Here was a man possess of the most remarkable gifts and yet never seemed aware that he was anything exceptional. I believe that greatness is more common, goodness is far more common, than that unconsciousness with which he wore his greatness and his goodness."

2. The secret of all lives that point is that they have been so electrified by Jesus

Christ that they can not help pointing to him. That needle in your compass is unthinking of the part it plays, but it points unerringly to the North because it is sympathetically adjusted to the great magnet of the universe. It is so with our lives. They will point to Christ when the spirit of Christ has mastered them.

3. The reason why men find Christ in the life will vary with individuals. It was the boldness of Peter. It was the human so glowing with the divine in Phillips Brooks that touched the workman. Every human faculty was radiant with divine coloring—his joyousness, hopefulness, unselfishness, broadmindedness, great-heartedness, were elements in his human nature which bore on them the marks of the Lord Jesus.

SERMONIC SUGGESTIONS FOR THE PILGRIM TERCENTENARY OCCASION

By Professor E. B. POLLARD, D.D., Crozer Theological Seminary, Chester, Pa.

OUTLINE

The Pilgrim Paradox

As unknown and yet well known, as dying, and, behold, we live.—2 Cor. 6:9.

THIS is the verse of Scripture that came to the lips of William Bradford when the Pilgrim Fathers had, through many labors and hardships, landed at Plymouth Rock. Could there have been a more timely text? Like Paul, the writer of those words, they had been "in journeyings often, in perils of waters, in perils of robbers, in perils of their own countrymen, in perils of heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often; in hunger and thirst, in fastings often, in cold and nakedness" (2 Cor. 11:26ff.). And all this was through "honor and dishonor, by evil report and good report; as deceivers and yet true; as unknown and yet well known; as dying and behold we (they) live; as chastened and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things."

I. "As unknown and yet well known." There is an earthward immortality for which men have striven. Mankind hates to die and be forgotten. They have, therefore, sought fame and carved their names on

monuments and pyramids. They have trampled upon the rights of others and risen upon the dead bodies of their fallen foes that men might call them illustrious. But here were men and women, willing to be unknown, whose contribution to the world's life renders them immortal.

There are many illustrious unknown among the sons and daughters of men—those who patiently bear the world's burdens and sorrows in obscurity and in silence. Indeed, the foundations of all life are generally out of sight, and foundations bear the weight of the superstructure, tho the superstructure may win all the admiration and praise of the passer-by. The mothers and the mud-sills, the unnamed and unsung toilers on land and sea—these are the world-builders. The great burdens of earth are borne not by those on top but by those who stand under and carry the load. Captain Clark became famous for his speedy run from one ocean to the other, that he might join in the victory of Santiago. But think of the grimy stokers in the hold, before roaring furnace doors, shovelling on coal, and yet more coal! Unknown, yet well known. The "recording angel" may be untrue in fact, but is everlastingly true in principle. God's ledger of debits and credits does not correspond with ours. Unknown

to men, well known to God. Livingstone buried himself in the heart of Africa. Men almost forgot him. God knew him well, and reared his monument in living stone, as his countrymen afterward acknowledged in the abbey at Westminster. It is better with the Pilgrims to be of "no reputation" among men but of "good report" in the eyes of God. To be willing to sacrifice ease and comfort, to endure the taunts of ridicule and the darts of enmity and hate for the sake of right, of conscience, and the world's progress—this is fame. It is following in the paths of the pioneers and continent builders; in the wake of sacrificial spirits like Paul, who gave up place and power, and counted all as loss, for the excellency of the knowledge of Christ his Lord. It is going in the way of him who made himself of no reputation, that he might win for himself a name that is above every name.

II. "As dying and behold, we live." The illustrious unknown became also the imperishable dead. Here is the central paradox of Jesus, exemplified in Paul, and again illustrated in the life of the Pilgrims. He who would save his life must lose it; he who loses it, finds it! We die to live. It is the spiritual secret of all progress. It is not unknown in nature all about us. Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit." The pilgrims, who were driven from Scrooby to Amsterdam, to Leyden, to Southampton and Plymouth, to Cape Cod, and to Plymouth Rock, died a thousand deaths, but kindled anew their living faith at each remove. Two of their number passed away upon the sea. Another died almost immediately upon landing on the western shores. January saw others perish of exposure and want; February, more; and March yet more; till half

of their number had perished. "As dying, but behold we live." These men and women were writing their life in imperishable characters.

1. They live in the principles for which they contended. Religious and civil freedom were their only names, unrealized anywhere on God's planet. True the Pilgrims themselves only partially glimpsed the meaning of these terms. But they made a beginning, and left a heritage upon which others were to construct a free church in a free commonwealth; and later to present to the world what former President Eliot declares to be America's greatest contribution to the science of government; teaching the world that conscience and government may both be free.

It is they who live in established principles for which the world once had need and for which these suffered and died, of whom it may be truly said: "Behold they live"! The blood of the martyrs is ever the seed of all human progress. There are "the immortal dead who live again in minds made better by their presence."

2. As with principles, so with institutions. If Carlyle was right in saying that institutions are but lengthened shadows of men, then this great nation owes much of its character to those brave, invincible pioneers of democracy who laid broad and deep the foundations of this republic in their own unspeakable sufferings.

The Christian Church lives to-day only because its prophets and apostles died. Red Cross lives through the sacrificial sufferings of such self-giving souls as Florence Nightingale and Clara Barton. So it has been through all the catalog of human movements that have made for truth and righteousness. Their founders poured their lives into imperishable enterprises; and so, the dead, yet speak.

THEMES AND TEXTS

The Adventure of Faith. "By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went."—Heb. 11:8.

Pilgrims on the Earth. "These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth."—Heb. 11:13.

Seeking a Better Country. "For they that say such things make it manifest that

they are seeking after a country of their own. And if indeed they had been mindful of that country from which they went out, they would have had opportunity to return. But now they desire a better country, that is, a heavenly; wherefore God is not ashamed of them, to be called their God; for he hath prepared for them a city."—Heb. 11:14-16.

Following the Gleam. "By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible."—Heb. 11:27.

Choosing the Hard Paths. "Choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season; accounting the reproach of Christ greater riches than the treasures of Egypt: for he looked unto the recompense of reward."—Heb. 11:25-26.

The Conquest of Difficulties. "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopt the mouths of lions."—Heb. 11:33.

"Of Whom the World Was Not Worthy." "(Of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth."—Heb. 11:38.

The Pilgrim Heritage. "And these all, having had witness borne to them through their faith, received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect."—Heb. 39-40.

"Unknown yet Well Known." "As unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed."—2 Cor. 6:9.

Gospel Separatists. "Wherefore Come ye out from among them, and be ye separate, saith the Lord, And touch no unclean thing; And I will receive you, And will be to you a Father, And ye shall be to me sons and daughters, saith the Lord Almighty."

—2 Cor. 17-18.

Hardships for Christ. "Suffer hardship with me, as a good soldier of Christ Jesus."—2 Tim. 2:3.

Blessed Exiles. "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice in that day, and leap for joy: for behold, your reward is great in heaven; for in the same manner did their fathers unto the prophets."—Luke 6:22-23.

Laying a Good Foundation. "Laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed."—1 Tim. 6:19.

OUTLINES

The Baseness of Ingratitude

Yet no man remembered that same poor man.—Eccles. 9:15.

Behold a city of ingrates. Ingratitude is repulsive in an individual; in a multitude is unpardonable.

I. Consider the more prominent characteristics of the ingrate. He is generally noted for self-concentration; for a tendency to minimize the importance of favors received; by a refusal to recognize the claims of benefactors; by a willing forgetfulness of indebtedness; by a deliberate shutting off of the past; by a baseness which will sometimes betray the hand which blest him.

II. Consider the varied circumstances in which the ingrate may figure. There are home ingrates as in the case of mad King Lear's daughters. There are social ingrates who repudiate early friends and counselors. There are church ingrates who forget the services of the pastor and Sunday-school teachers. There are national ingrates who plot against the land which sheltered them. There are God-slighting ingrates who forget all his benefits.

III. Consider the characteristics of the grateful soul in contrast. He has a lively sense of indebtedness that nothing impairs. He fosters a memory which measures up obligations of all kinds. He cultivates a soul which repays kindness with compound interest. He possesses a nature which strives to vindicate the character of a bene-

factor. He preserves a profound sense of indebtedness to God, the giver of all things.

Illustrations: Bacon and Essex, Joseph and the butler, Richard III. and Buckingham, Peasant Warming Frozen Viper.

Spiritual Graduates

Then shall we know, if we follow on to know the Lord.—Hosea 6:3.

I. The ignorance under which we labor at the outset of our life: 1. In relation to ourselves—our composite nature—our relation to God and the world—our moods, our tendencies, capacities, and limitations. 2. In relation to God, whether regarded as Creator, Redeemer, Judge, or Father—a perplexing problem for theologian, scientist, or skeptic. 3. In relation to the government of the world—the principle or method on which men are ruled, rewarded, or penalized—the inequalities and diverse fates of men of similar character—the happenings of a year compared with the truth that God is love.

II. The course suggested to those thus ignorant—is "follow on to know the Lord:" 1. Follow on to know, not to disprove, nor to speculate, nor to resent, but to know the Lord in all relationship, in every mood and phase of life. 2. Follow on, in spite of "the godless look of earth," the aloofness of heaven, the silences of God, the pangs and throes of humanity, the misgivings of our own heart. 3. Follow on, as doth the pain-

ful student, the indefatigable explorer, the ardent mountaineer, the trail-pursuing detective, the unconquerable scientist.

III. The guarantee given to those who "follow on"—"Then shall we know": 1. We come to understand ourselves better, and gain self-respect as we note the development of the more Christ-like side of our nature, and the doing of God's will becomes habitual. 2. We know the world better as we see it through the eyes of Christ, and discover that every man is not a crimi-

nal to be punished, but a brother to be saved. 3. We know God better, through the Revealer, as the tender and pitiful Father.

In comparison with infinite goodness, many features which pain the mind at the outset, drop into insignificance, and are even seen to be conducive to highest ends. It is conceded that there will remain a wide margin of mystery; but our universality is "more than one story high," and "the best is yet to be."

ILLUSTRATIONS

What Persistency Does

Mr. Lloyd George recently said in a public address: "How often have we crossed a common or a park on a Sunday afternoon, or watched a street corner and seen little groups of fifty, one hundred, or some times three hundred or four hundred, and a socialist speaker expounding his doctrines—and thought nothing of it! . . . It was the pile-driving in the mud. . . . Now you see the pillars above the flood, and the thing is going up, up. It is the result of twenty years of continuous work and of thousands of meetings every Sunday. There is no other party that does that." Now, if these words of Mr. Lloyd George fail to furnish an idea for the man or woman who is wondering why the Church seems to be making so little headway against opposing social currents, the case is truly hopeless for the Church.—*Christian Advocate*, N. Y.

The Meanest House Is Ours

I know a city that is built upon several ridges of hill with deep hollows lying between them. The architects of former days bridged these hollows in order to provide a level street running from the suburbs to the center of that city. By a kind of natural gravitation the misery and crime of the city sank to its lower levels, which became a sort of moral swamp or morass, festering with the decay of human life. But many of the citizens daily crossed the arches as they went to and fro from business, and thus managed to live apart from the wretchedness which had invaded their town. That city is like too much of our modern life. We have been content if we fulfilled respectably our duties to our smaller and nar-

rower personality, and we all have our arches which permit us to remain in ignorance of disagreeable social facts. We have our comfortable houses, and we show them to our friends with pride, saying, "My house." Not until we have gone to the meanest hovel in our town, and heard amid its misery the voice of conscience say, "This is your house," have we faced the truth of modern life. The strike is your strike; the revolution is your revolution, and at the present day there is no hiding-place so remote or so secure as that a man with any living conscience of Christianity can take refuge in it from the call of his fellow men. Any dedication which, in a world like the present, omits all reference to social conscience and effort, will have a strange reception when it goes up to heaven as the fit offering of a man who owes his life to the blood and death and sacrifice of millions of laboring men.—JOHN KELMAN in *Some Aspects of International Christianity*.

The Seeking God

I do not know if any of you have read that extraordinarily interesting discovery of recent years, *The Centuries of Meditations* of an English mystic, Thomas Traherne, of the seventeenth century, belonging to our church. They have been published within the last ten years. There is one thought to which he recurs; it is that to which I have just been alluding. He tells the story of Socrates, the philosopher, how he went into the market-place at Athens where the merchants were exposing their wares; and he marched slowly down the market-place while the shopmen prest upon him this, that, and the other till he got to the end of

the market-place. And then he turned and walked slowly back again till he arrived at the gate, and then he stopt and said, "O, my God, how many things there are I do not want!" Whereat, says the historian, he went home rejoicing that he was like unto God, for God wants nothing. And Thomas Traherne then breaks out with a sort of indignation, and he says: "Yes, that is the only God that the philosophers knew; and he wants nothing." That is not the God of the Bible. That is not the God with the heart of a Father, upon whom we can depend, who wants us, and claims us, and appeals to us. You can not get that distinction too clearly into your minds. "The Father seeketh such to worship him." There is the whole story of the prodigal son. There is the whole expression of the mind of the Father. The Eternal Spirit, who made and pervades all things. The Eternal Spirit, the Father of all spirits, on whom moment by moment we depend for all we are, or can do in every act of our will, in every thought of our minds—that Eternal Spirit knows us, loves us, pleads with us, desires us; always moving over the hearts of all creatures he has made, desiring their eternal good. "The Father seeketh such to worship him," to give him that which is the true homage and wherein lies the sole real happiness of man.—CHARLES GORE.

The Presence That Is Wanted

In 1862, when his brother George was seriously wounded at Fredericksburg, [Walt] Whitman became a hospital nurse in Washington. With his peculiar gifts of comradeship and his life-long acquaintance with the common man, he was able to give thousands of sufferers the kind of personal, affectionate attention that helped all, who were not doomed, to fight their way to recovery. From every side has come the testimony as to his unique relationship with them. One must be quoted:

"Never shall I forget one night when I accompanied him on his rounds through a hospital, filled with those wounded young Americans whose heroism he has sung in deathless numbers. There were three rows of cots, and each cot bore its man. When he appeared, in passing along, there was a smile of affection and welcome on every face, however wan, and his presence seemed to light up the place as it might be lit by the presence of the Son of Love. From

cot to cot they called him, often in tremulous tones or in whispers; they embraced him, they touched his hand, they gazed at him. . . . He did the things for them which no nurse or doctor could do, and he seemed to leave a benediction at every cot as he passed along. The light had gleamed for hours in the hospital that night before he left it, and as he took his way toward the door, you could hear the voice of many a stricken hero calling, 'Walt, Walt, Walt, come again! come again!'"

—PERCY H. BOYNTON in *A History of American Literature*.

Social Responsibility

The writer may be pardoned a concrete illustration out of his boyhood recollections. There was in the town a poor, motherless, demented boy who ran the streets in rage, swearing and screaming as other boys and some men would tease and torment him and laugh at his pitiful anger and agony. What were the preachers in that town doing in those days? They were preaching abstract theological doctrines and warning us boys against going to the circus. But not a minister or elder or church member ever took any action or thought he had anything to do about that boy. There was not enough social Christianity in that town to care for him or even think about him. Such a thing would now hardly be possible in any Christian town because we have developed a Christian sense of social responsibility for the welfare of the community as a whole and not simply of the church members.—JAMES H. SNOWDEN, *Is the World Growing Better?*

Only Good for the Man in the Past

Dr. Henry E. Jackson, in his new volume, on *The Community Church*, gives this experience. One Sunday I preached a sermon on "The Religion of the Deed." It was the simplest application of Christian teaching to present human needs. In the course of the sermon I used, as an illustration, a prayer which was at that time being offered daily by girls employed by a factory in Cleveland, Ohio, but who were on strike. . . . After the service was over, one man, who at that time was president of our board of trustees, and who was a large part owner of woolen mills in New England, remained for a private interview. He said he remained to register his protest against the sermon. . . . The next night this man attended a meeting of the board of trustees and vigorously denounced the

sermon, saying that it was dangerous and vicious doctrine; that it would do great damage to the church, and also decrease the income of the trustees.

The next Sunday, continues Dr. Jackson, I laid a trap for this man into which he fell. . . . I gave an exposition of exactly the same principles treated by the sermon of the previous Sunday, to which he had so strenuously objected. But this time the setting was laid in a situation many centuries old, and they were applied to Jeroboam, King of Israel. I soundly berated this ancient king for violating these very principles. I purposely made my invective against him most severe, in order to make the test more conclusive. The following day I received from this gentleman a long three-page typewritten letter, sent from his office in New York, in which he enthusiastically praised the sermon on Jeroboam. He dwelt on its merits in detail and covered them with extravagant compliments. He said this is the kind of preaching our church needs, and he urged me to continue it.

The First Thanksgiving

Up they came by river and bay—
The guests of that November day—
Ninety guests when all were told,
Sturdy and stalwart, cunning and bold.

Up they came with confident tread,
A kingly leader at their head,
A mighty chief of a mighty race,
A ruler of men by nature's grace.

Up they came by river and bay,
To meet on that November day
Their welcoming hosts—a little band
Of new-come Pilgrims to the land.

Bradford and Brewster, the brave and good,
Winslow and Standish, there they stood,
Smiles of greeting upon each face,
Hands outstretched with a cordial grace.

Hand and smile the seal and token
Of the cordial words so cordially spoken,
When Standish of Standish led the way
To the feast of that November day.

Side by side they stood together,
Side by side in the autumn weather,
They feasted there with heartfelt zest,
The pale-faced host and the dusky guest.

And over the board what prayers were said,
What thanks were given for more than bread,
What friendship and peace began to flower
'Tween host and guest in that wonderful hour!

And oh, the plenty where once was dearth,
That bountiful yield of heaven and earth.
That boon and blessing of friend for foe,
In that wonderful hour of long ago!

Nearly three hundred years since then,
Since Massasoit and his ninety men
Over the headlands took their way
On the morn of that November day.

Nearly three hundred years ago,
And still when November winds do blow
We keep the Pilgrim tryst begun
In sixteen hundred and twenty-one.

Not ours, indeed, the ardent zeal,
The high-wrought joy that they did feel,
Who saw the sunlight through their tears
Of glad relief from anxious fears.

But ours the flowering and the fruit
That sprang from out that Pilgrim root—
The deathless root that firm and fast
Still binds us to the Pilgrims' past,

And brings us back year after year
To keep the day that they made dear,
Made dear and sacred with their plan
Of peace on earth, good-will to man.

—NORA PERRY, in *The Congregationalist*.

Releasing and Storing Energy

The mental and moral strain that some men have to undergo seems incredible. In the course of a day a Prime Minister, for instance, guides the counsels of state, directs wars, settles industrial disputes, and conducts diplomatic relations with other nations, all in addition to the ordinary cares of his private affairs. Compare his output of energy with that, say, of his barber, whose anxieties are confined to his little shop, whose disputes are concerned only with his two assistants, and whose diplomacy reaches its height in his attempt to persuade you to buy his hair lotion without suggesting that you are bald. Yet, if you observe these two men at the close of day, probably the prime minister is the less fatigued of the two. The thing that strikes us is that, however much energy such a man expends, there always seems to be an ample resupply which keeps him vigorous and fresh.—By J. A. HADFIELD, in *The Spirit*.

Waste Not, Want Not

Waste not, want not, is a maxim we would teach,

Let your watchword be dispatch and practise what you preach.

Never let your chances, like sunbeams, pass you by,

For you never miss the water till the well runs dry.

Notes on Recent Books



THE SOURCE AND AIM OF HUMAN PROGRESS¹

IN a recent editorial in the REVIEW attention was called to a real menace to our commonwealth to-day—that of over-organization. What was then said should gain additional force from the utterances of two such distinguished students and writers as Professors Minot and Sidis.

The author of this most illuminating and far-reaching study in social psychology and social pathology gives the following quotation from the writings of Professor Minot:

"With complication of organization the cells lose something of their vitality, something of their possibilities of perpetuation; and as the organization of cells becomes higher and higher (that is more differentiated) the necessity for change (differentiation and organization) becomes more and more imperative. But it involves the end. Differentiation leads up to its inevitable conclusion—to death."

This is followed by a statement from the author weighty in its significance to the individual and community at large:

"A social aggregate which has chosen the fatal path of organic evolution must succumb to the same law of organic development to which all organisms are subject, namely, greater and greater organization, increase of structure, greater differentiation, decrease of critical, personal, consciousness, loss of individual liberty, increased activity of the sub-conscious forces, falling into a state of somnambulism which can only be redeemed by revolution or by death."

The thoughtful reader of history will readily recall social aggregates that depended almost entirely on efficient organization, smothered as it were the individual consciousness and finally surrendering to the inevitable. If then the course of organic growth is fatal to society where then must the emphasis be put?—on the cultivation of the personal consciousness to the highest degree possible. Herein lies the source and aim of true human progress. It is of such tremendous educational importance that it will bear repetition in the words of the author "the cultivation and development of man's self-ruling, rational, free individ-

uality—this is also man's happiness."

The preacher and student of religions to-day have an unmeasured advantage over their teachers and fathers in that they have at their command scores of volumes on mental phenomena of which this volume is one of the latest and most instructive.

What a difference it would make to many messages from the pulpit if the books of the Bible were understood in the light of the latest and most dependable psychological information. Paul recognized a double mental activity or double consciousness (Rom. 7:14-25) even altho he did not put it in psychological phraseology. Paul exprest his ideas from the religious side; Professor Sidis from the scientific. When Paul writes:

"For that which I do I know not: for not what I would, that do I practise; but what I hate that I do," etc.

and Professor Sidis writes:

"The inferior, the organic, the instinctive, the automatic, the reflex consciousness or briefly termed the subconsciousness; and the superior, the choosing, the willing, the critical, the will-consciousness,"

they are both dealing with mental phenomena. It was to the will-consciousness that the Master ever appealed.

Now with this inferior and superior side of our natures before us the next and most important thing to remember is that if those activities or consciousnesses are separated one can do almost anything with the lower or sub-waking self. Says the author "the sub-waking consciousness is in your power like clay in the hands of the potter" and the reason for this is that the sub-waking self lacks personality and individuality. It is a mere tool in other words in the hands of the primary self which alone possesses will and self-control.

Follow this thought a little further, try to remember past experiences as to the suggestibility of individuals and groups acting under the subconscious self and one can

¹ By Boris Sidis. Richard G. Badger, Boston, 1919. 9½ x 6¼ in., 68 pp.

readily find a satisfactory explanation of the unaccountable and horrible things done during the recent war period. Man's sub-consciousness became dissociated from the upper and critical consciousness and was exploited to achieve the end in view. If this describes briefly man's lower self, what is his true self and on what does the progress of society depend? On "the interaction and synthesis of the upper and lower consciousness."

Most of us to-day are caught in the maelstrom of great movements and organizations of various kinds. The warning that these studies give is that many of our social institutions are sucking the very life-blood out of our youngest and best stock. Those who foster such movements are not always aware that "the best and most precious treasure of

humanity is the free independent personal life of the individual." The fear of building a strong centralized structure—the state—at the expense of life and liberty—is something we would do well to heed in these days when new organizations spring up almost overnight. A strong individuality will develop best when there are no barriers to "man's self-expression; lay no chains on man, put no tabus on the human spirit."

Finally we give this quotation, embodying as it does a profound truth:

"Full freedom of individuality and cultivation of the critical rational self constitute the essential conditions of a healthy social consciousness. The full development of a synthetic unity of the conscious in control of the sub-conscious in a pure atmosphere of liberty is sure immunity against all mental plagues and is at the same time the source and aim of all true human progress."

THE COMPLETION OF A GREAT BIOGRAPHY¹

THE first four volumes of this monumental work have already been reviewed in the *HOMILETIC*. Now, after a long interval, two more make their appearance, thus completing a stupendous task. The delay in completing the work has caused it to be, so far as the public is concerned, much better than originally planned. Mr. Buckle, who succeeded Mr. Monypenny (he wrote two volumes) was fortunate enough to gain access to a pile of material refused his predecessor, all of which to say the least enables one to form a much better estimate of Disraeli's complex, and as we were wont to say in former years, mysterious character.

It is easy to see how deeply in love the biographer was with his subject. This in itself is a necessary quality in order to bring out the best in the life portrayed. It may, however, be very properly questioned whether in this work the critical faculty has been allowed its fullest expression.

These two volumes reveal as the previous volumes did not how much Disraeli leaned on the feminine mind for companionship and personal happiness. To his everlasting credit his attitude toward women throughout his life was one of chivalrous devotion. To his wife (who was twelve years his

senior) he was as much devoted as she was to him. When, after thirty-three years of unbroken affection, she passed away (December 15, 1872) he said in a public speech that he owed his success in life to her, because "she has supported me by her counsel and consoled me by the sweetness of her mind and disposition." At a crisis like this solitariness and loneliness have their season, but with a nature like Disraeli's the season could not be long.

Two sisters, Lady Bradford and Lady Chesterfield, were the open doors to a correspondence and an intimacy that grew with the years. The effusive—if sometimes engaging—correspondence found in these two volumes ranged all the way from the most trivial things in and outside the House of Commons to the extreme of divulging State secrets. As the *London Observer* remarks in reviewing these volumes

"What would Queen Victoria have thought had she suspected that one of Beaconsfield's letters felicitated Lady Bradford on knowing more political secrets than the Queen herself?"

No Prime Minister ever held such close intimacy with his sovereign. In writing to Lady Bradford, in 1874, he said: "I feel fortunate in serving a female sovereign.

¹ *The Life of Benjamin Disraeli, Earl of Beaconsfield*. Vol. V, 1868-1876, and Vol. VI, 1876-1881. By GEORGE EARL BUCKLE, in succession to W. F. Monypenny. The Macmillan Company, New York, 1920. 9 x 6 in., 558 and 712 pp.

I owe everything to woman; and if, in the sunset of life, I have still a young heart it is due to that influence."

This Jew boy, the despised adventurer, the Oriental mystery man," climbed as all the world knows, to the most exalted place in what was at that time the most influential and wealthiest country in the world. He wielded a mighty influence in imperial politics as he did in domestic affairs. Here again we have an illustration of certain qualities that often play a large rôle in the shaping of careers, resolution, patience, industry, imagination, intelligence and indomitable faith in oneself. His biographer tells us that

"magnanimity to foes and gratitude to friends were among Disraeli's most notable qualities; and in both respects power revealed the man."

Disraeli was an unsparing critic of his great political rival Gladstone. That criticism even went to the length of criticizing the style of one of Gladstone's manifestoes.

"I think his usual style the worst I know of any public man; and that it is marvelous how so consummate an orator should, the moment he takes the pen, be so involved, and cumbersome, and infelicitous in expression."

This, however, was modified later. "Mr. Gladstone is an excellent writer, but nothing that he writes is literature." One great difference between these two men who vied with one another to make the British Empire united and powerful was that Disraeli felt that political questions seldom presented clear-cut moral issues, whereas Gladstone on the other hand felt that was the all-important thing. One was an artistic idealist, the other a moral idealist.

The Apostolic Gnosis. By THOMAS SIMCOX LEA and FREDERICK BLIGH BOND. Marshall Jones Company, Boston, 1920. 8½ x 5½ in., 127 pp.

Gematria is defined in the *Jewish Encyclopedia* as "A cryptograph which gives, instead of the intended word, its numerical value, or a cipher produced by the permutation of letters." So that one word may be written and a very different one be intended, this latter to be discovered by the sophisticated reader. This cryptic method of writing, probable in three passages at least in the Old Testament and alleged in many others, was in use in Hebrew, Aramaic, and Greek. The Gnostics employed "number-symbolism,"

and it is the contention of the writer of the present book that it was so well known and widely used in the first century that it enters largely into the New Testament writings. It is, therefore, a principle to be employed in New Testament criticism. Of course one recalls the 666 of the Apocalypse and the numbers in Daniel—both of which, with other symbols, have been so prolific in millennial and other computations and attempted solutions of prophetic riddles.

The authors of this book have given much time to the study of this system, and the present is a partial exposition of what they believe they have discovered. It must be said, however, that they have no millennial object in view.

An introduction states the case—with some very doubtful additions—e.g., p. 25, where the cube as isometrically projected "on the flat" is interpreted as a hexagonal figure (or the reverse). An example of the reasoning is:

$$\text{Ιησους} = 888 = 37 \times 24$$

$$\text{Θεοτης} = 592 = 37 \times 16$$

$$\text{Χριστος} = 1480 = 37 \times 40$$

That is to say "Jesus" + "Godhead" = Christ.

Chapter I is a historical sketch of studies in this direction, showing that the subject has long held the fancy of investigators. Chapter II is on The Holy Names, and takes up Zacharias, John the Baptist, and others. A series of combinations are found with like numbers running through them suggesting various permutations. A chapter (III) is given to *Iesus Christos* = 2368, on the basis of which 500 permutations are computed. Finally, Chapter IV treats Specimens of Gematria from St. Matthew XIII = (and some other things in the first gospel). The parables here take the supreme place, and a considerable number of correspondences are found.

The one conclusion to which we are driven, after patient examination, is that number-symbolism does occasionally occur. But that it exists to the astounding extent here claimed is most improbable. Of the ingenuity of the authors there is no doubt. But that the writers of e.g., the simple narratives of the parables intended such complex structures is simply unbelievable.

Young People's History of the Pilgrims. By WILLIAM ELLIOTT GRIFFIS. Houghton Mifflin Co., 1920. 332 pp.

This is an attractively printed and bound volume by one thoroughly familiar with the field and intelligently sympathetic with the Pilgrim movement. Vivid, picturesque and informing, the narrative nevertheless lacks continuity and the progressive movement which holds the readers' interest tense. Many of the chapters, however, freshen interest and enlarge our knowledge of characters and incidents of the great adventure, as that for instance on "Brewster, the Boy Traveler", the one on "Captain Miles Standish and His Little Army" and that on "The Glorious Wash." In the latter one is made to share the delight of the little company in being ashore after their long voyage, in building their fire and in washing their clothing in the soft water from the nearby spring, on that famous Monday.

With his well-known interest in the contribution of "Brave Little Holland" to New England it is not surprising to find Dr. Griffis emphasizing this factor—the not at all unfairly or disproportionately. He points out the cosmopolitan character of the Mayflower company, as indicated by the list of names, and also the amount of dross that was mingled with the gold in the little band which contained so many heroes and heroines.

While the volume is written primarily, as the title indicates, for young people, it is a valuable addition to the literature concerning the Pilgrims which the tercentenary is calling out.

There are illustrations, a chronology and an index.

The Redemption of Man. By T. B. KILPATRICK. T. & T. Clark, Edinburgh, 1920. 150 pp.

This is a readable, suggestive, and helpful little book suitable for the general reader. The author is broad in his sympathies and many of the subjects treated are presented from the modern point of view. It should do a good deal to comfort and give strength to persons who are interested in the whole question of sin and redemption.

But while the author is in spirit modern, he apparently was drilled in his youth in an older theology which is still at the base

of his thinking. For example, he says if man is to be saved, "God must intervene. The human will must be subdued . . ." The whole argument of the first chapter leaves the impression that if any one is saved, it is by miraculous intervention, in which God steps in as if from outside. While he asserts man is made in the image of God, yet he is born in "a dominion of sin." It is a dark background, as if it were necessary to prove almost total depravity in order to show the miraculous intervention. Indeed he makes sin a thing in itself, "a kingdom of evil which includes all generations and all individuals . . . real as flesh and blood." While in another section he makes sin "the rejection of God," a very different matter.

The Christian author is wholesome and near the truth, making the love of God to the child born in his image the essential thing in salvation, not a miraculous intervention, but the regular, natural life of love. The theologian-author has been sinned against in his seminary training. The two conceptions are not yet harmonized in the author's thinking.

National Ideals in the Old Testament.

By HENRY J. CADBURY. Charles Scribner's Sons, New York, 1920. 7¼ x 5¼ in., 269 pp.

Over against the supernatural, the governmental, and the economic interpretations of Hebrew (Biblical) history Professor Cadbury of Haverford College places the interpretation of national ideals. To set forth the unfolding and application of these is the purpose of this volume. As he says:

"There is a collective human idealism of which neither economic determinism nor supernatural Providence is wholly independent."

He remarks that

"the folk songs, the war cries, the moral standards, and all the influences of civilization have often determined a nation's history quite apart from the working of military and economic factors."

Accordingly, after brief discussions of the Bible, the political inheritance of the Hebrews, the birth of the nation, and the contact with culture, the essential and guiding element in Hebrew ideals is shown to be typified and centered in the "rivalry between Jehovah and Baal." And this touches all spheres—war and government were relig-

ious institutions, out of which naturally came the theocracy and the prophetic outlook and set of standards.

Exposition of the ideals follows—as exprest by Amos, Hosea, Isaiah, the Deuteronomic writers, Jeremiah, Deutero-Isaiah, Jonah, and Daniel, with a treatment of the Messianic Hope, and a final chapter on Nationalism Transcended.

"In peculiar degree the experience of Israel is a stimulus to the individual. In the courageous leaders of its successive crises it makes manifest the place of personal initiative in the guidance of public opinion and action . . . The story of Israel is, as an early Christian writer observed, the story of men of faith, a series of individuals whose power was commensurate to the obstacles which they overcame."

Moses and the Monuments. Light from Archeology on Pentateuchal Times. By Professor M. G. KYLE, D.D., LL.D. Bibliotheca Sacra Co., Oberlin, Ohio, 1920. 278 pp.

The numerous inaccuracies in spelling (or is it only in proof-reading?) of this volume do not tend to strengthen one's confidence in its argument, which in some directions depends upon a meticulously accurate knowledge of languages considerable more remote and difficult than English. Thus we get *apearing* (p. 57), *Covenant* (p. 65), *caustive* (for *causative* p. 67), *suzereign* (p. 75), *annointed* (p. 95), *embassadors* (p. 118), *an insignia* (p. 119), *appellative* (p. 127), *Pharoah* and *Egypt* (p. 130), *parallel* (p. 168), *antidiluvian* twice (p. 200, 240), *Brittanica* (p. 227), etc. There are one or two more pardonable slips in the spelling of French words. But what are we to say of Jeremiah's prophecy being cut with a penknife by "*Jehoiada*" (p. 144)—instead of *Jehoiakim* (Jer. 36)? The main argument would stand more chance of a patient bearing, if it were not so gravely disfigured by blemishes like these. One aspect of that argument is summed up in the sentence: "The biography of Moses, as we have it, demands authorship in Mosaic times in close touch with Egypt and Egyptian affairs" (p. 83). More generally, the whole Pentateuch reflects such an accurate and intimate knowledge as would have been impossible at any of the periods to which the various strata implied by the documentary theory are relegated by modern criticism. Thus the book is frankly an attack upon the

critical position maintained by an overwhelming consensus of modern Old Testament scholars. That position is reached along too many lines of evidence, which are practically all ignored by Professor Kyle, to be so easily overturned; but in the course of his argument he records a good many interesting facts about ancient Egyptian religion, which are not readily accessible to the ordinary reader.

History of the Hebrew Commonwealth. By ALBERT EDWARD BAILEY, A.M., and CHARLES FOSTER KENT, Ph.D., Litt.D., with maps and illustrations. Scribner's Sons, New York, 1920, 396 pp.

Here at last is a truly fascinating history of the Hebrews. The ground has often been covered before—covered indeed by Professor Kent himself in some of his earlier volumes, but surely never covered so attractively. A part from the very successful attempt to bring out the human and social interest of its history, it is embellished with no less than 162 astonishingly interesting illustrations, ranging all the way from a brick of Ramses II to the entry of General Allenby into Jerusalem; in addition there are twenty-eight admirable maps. The illustrations—many of them photographs of Oriental scenery and activities—are peculiarly realistic, and the narrative in which they are interspersed is made to tingle with life. Appended to many of the illustrations are searching questions, which oblige the reader to use his eyes as well as his mind. There could be no more winning approach than this to the study of the Biblical background and history, which is carried from the earliest times to the fall of Jerusalem, while a concluding chapter very briefly sketches the period from that event to the present day. A volume which so completely satisfies the highest claims alike of science and art deserves a very wide and cordial welcome.

The Lost Apocrypha of the Old Testament. By MONTAGUE RHODES JAMES. Society for Promoting Christian Knowledge, London, 1920. Macmillan Company, New York. 7½ x 5 in., 111 pp.

"Most of us have very little idea of how many gospels, revelations, histories or 'acts' of apostles, and books of prophecies were in circulation (in the early Church) for which the claim was set up that they should be used (as authoritative and in public worship)." So says Dr. James. In 1703 and

1713, J. A. Fabricius collected, in four volumes, all that was then known of these apocryphal and pseudepigraphic writings, and his books are still unsuperseded sources for the student. But information in English concerning the less known apocrypha and pseudepigrapha is scattered and not easily accessible. Yet they are historically of great importance and were influential upon Christian as well as Jewish doctrine. The present exceedingly useful little volume, by one of the two or three leading scholars in this branch, is therefore most welcome. Its attention is confined to books related to the Old Testament—a discussion of New Testament apocrypha and pseudepigrapha will doubtless follow. The sources of information concerning these books are indicated, and all knowledge at present accessible is condensed to the limit of compression but with no sacrifice of clarity. The book is indispensable to the scholarly minister.

America's Stake in the Far East. By CHARLES HARVEY FAHS. Association Press, New York, 1920. 8½ x 5¼ in., 170 pp.

Were a questionnaire taken on a canvas made to discover where the foreign interests of Americans lie most weightily—in Europe or in the Far East—the probability is that the latter would catch the vote. We have almost a paternal interest in China, the Philippines we govern, also Guam and the half-way house, the Hawaiian Islands. And more or less distrust is increasingly felt of Japan in view of agitation in California and recent events in Korea, Shantung, and Siberia. The Y. M. C. A. has issued what is practically a digest of recent authoritative publications—both in books and in magazines—by influential spokesmen both Occidental and Oriental. The pronouncements are quoted without comment and without bias. There are fourteen topics or chapter heads, such as: "Is Japan Becoming a Menace to the Peace of the World? Is Japan's Sovereignty in Korea a Benefit or a Menace to the Orient? What Bearing Has American Control of the Philippines upon the Destiny of the Far East? What Attitude Should America Take Toward the Yellow Race? What Is the Solution of the Far Eastern Problem?"

The volume is informing, impartial, and interesting, and should prove useful. It is incidentally but not intentionally a sidelight on the missionary program.

The Constitution and What It Means To-day. By EDWARD S. CORWIN. Princeton University Press, Princeton, N. J., 1920. 7¼ x 5 in., 114 pp.

Professor Corwin notes in his introduction Lord Bryce's "assurance that the Constitution can be read through in twenty minutes," yet few people, he says, undertake the task. He ascribes this in part to the fact that the Constitution has through amendments and judicial decisions come to be "something very different from the document referred to by Mr. Bryce." Accordingly he provides here a reprint of the Constitution, annotated paragraph by paragraph, in which he introduces at the proper places explanations as well as lucid untechnical statements of the modifications or interpretations brought in by amendment or judicial interpretation. The result is a handy booklet, giving not only text but also present meaning of the fundamental law of the United States. One copy of this or some similar work should be in every household in the country.

Interpretation of the Spiritual Philosophy. By the Rev. CANON J. GURNHILL, Emmanuel College, Cambridge, Longmans, Green & Co., New York 179 pp.

In the introduction the object of the volume is set forth as follows:

"To trace the gradual growth and development of the spiritual and religious concept of God, and his purpose concerning mankind. I believe that this concept, both in its origin and development, has been due to the immanent spirit of God working by the method and process of evolution first in nature, secondly by more direct spiritual agencies, but lastly and chiefly through the incarnation of Jesus Christ, and all that it implies."

With the general proposition that the spiritual philosophy is the only true and satisfactory theory of life and being there will be no dissent. We fear, however, that some of the interpretations given to certain passages of Scripture will not stand the test of sound scholarship. They certainly do not strengthen the case for the spiritual philosophy.

Christmas is a long business at Bethlehem. First comes the Latin ceremonies, which take place on our own Christmas Day, December 25th, followed thirteen days later by the Greek service, as they still adhere to the old calendar, while thirteen days later comes the Armenian Christmas feast. The services are held in the Church of the Nativity, which it is believed marked the actual site of the manger where our Savior was born. It is an immense building, more like a fortress than a church, and is divided up amongst the various sects. The building is known to be over a thousand years old. All the Christmas services are elaborate affairs. The photograph depicts a procession of the Latin priests on the way to the church.

CHRISTMAS DAY IN BETHLEHEM

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We Would See Jesus¹

The Rev. ARTHUR WENTWORTH HEWITT, Plainfield, Vt.

HOMESICK are we for the sight of Jesus Christ! We can not find him, we never have seen his face. I used to envy those who lived by Galilee long ago, but sadly now I believe that if it is hard to find Jesus, it never was easier. Of the patriarchs we know "all these died without having seen the promise." The shepherds and wise men saw him; but he was not the glorious Messiah—only a baby boy. Not until he had gone from them did even his own apostles know him, and Philip, even at the Last Supper, looking straight at Jesus, could say, "Show us the Father." Was it any comfort for Paul to remember that he was in his prime while Jesus lived, and yet was not his companion? It is no comfort to me that I was contemporary with Ian Maclaren, whose face I never saw.

But my Redeemer liveth. "O that I knew where I might find him!" I am blindly groping toward Jesus Christ. Give me fellowship with his people, for this at least I know—if my friend, my Jonathan, my darling, had mysteriously gone away from me, and there were any folk on the face of the earth who could tell me aught of him, at all cost I would talk with those people. So if there are any who know of Jesus more than I, I will talk with those people of God. Haply they can point me home.

One winter day, on the streets of Montpelier, a little fellow ran past me, gasping and sobbing bitterly. I quickened my pace and said: "What's the matter, my boy?"

"I can't go home 'cause mama's gone," he cried, "and I can't find papa any more. Mama told me how to find him but I forgot it, an' I don't know anything about it at all!"

I asked him his father's name, and then I searched the streets till I found the shop where I could give the lost boy into his father's hands.

If there are any to guide those who have forgotten how to find Jesus, or who never knew, they are probably among the folk of Christ's Church.

If news had been printed of my lost friend I would at all costs have that paper. News has been printed of Jesus. Oh, give me that book! In the words of Wesley, "I am a spirit from God, and returning to God: just hovering over the great gulf; till a few moments hence, I am no more seen! I drop into an unchangeable eternity! I want to know one thing, the way to heaven: how to land safe on that happy shore. God, himself, has condescended to teach the way; for

¹ John 12:21.

this very end he came from heaven. He hath written it down in a book! Oh, give me that book! At any price, give me the book of God! I have it: here is knowledge enough for me. Let me know *homo unius libri*."

If I learned a road to go to find my friend I would go that road. I should not care tho the gate were straight, and the road were narrow; tho my feet were torn and bleeding. I am going that way, tho it be the way of the cross. The path is steep and stony. The night is dark. The stars are gone. But God hath not forbidden that a man walk the stony way. The heroism of lone wayfaring is not denied us. Will a man pause, dismayed at the dark miles in the night, if the way leads to the windows of his home?

"Lead kindly light, amid the encircling gloom,
Lead thou me on!
The night is dark, and I am far from home;
Lead thou me on!
Keep thou my feet; I do not ask to see
The distant scene; one step enough for me."

But if down the loneliness of the way of the cross came the news that Jesus, too, was seeking—then what transfiguration! Now I know why the shepherds came to Jesus. It was pure clannishness. As Odd Fellows to Odd Fellows, as Mason to Mason, as preachers to preachers, as teachers to teachers, as fellow craftsmen to fellow craftsmen; so these shepherds of Judea came to him who was to be the good shepherd.

And Jesus is hunting for me! There might be shepherds who would not care for the little lost lamb—the black sheep—the little sickly fool that often has left the fold to be brought back torn and bleeding. But not so Jesus. "Doth he not leave the ninety and nine and go after that which was lost"—O Lord, how long!—"until he find it?" The winds are wild on the mountain, wilt thou go? The crags are icy and the stones are sharp. The way will be blind with swirling snow and the lost lamb is worth but little.

"Lord, thou hast here thy ninety and nine:
Are they not enough for thee?
But the Shepherd made answer: 'Tis of mine
Has wandered away from me;
And altho the road be rough and steep,
I go to the desert to find my sheep.'"

O Lord Jesus Christ, I have never looked upon thy face, but when we meet at the end of this *via dolorosa*, I shall know thee.

There are on the earth one billion, six hundred and ten millions of people. A full generation hence there will be as many—all other than these, even as a generation since there were as many—all different. Like green grasses of the summer the generations rise; like mown grasses of the summer they drop away, and other generations come. What countless millions of men through the ages gone and yet to be! Yet one day the archangels will stand "over against the courses of the stars" sounding gloriously on their trumpets till they break the ancient graves with their music, and all these dead shall rise to the throne of God. Let me ask of you that are older, whose hearts have long ached for dear faces under the graves, whether, even among those billions of billions you shall fail to know your beloved and your own. But how, I say, will you know them? By every turn of the hand, by every

tone of the voice, by every smile of the lip, by every glance of the eye, this is my beloved and my own!

Even thus shall I know Jesus, stepping down the heavenly steps to greet me. For nineteen hundred weary years this old world has not seen his face; but I shall know him by the stains on his seamless garment, for he hath trodden the winepress alone; and if he spread his hands in welcome, "I shall know him by the print of the nails in his hands." If in fear I dare not look higher than his feet—those feet were torn on the mountains for me when the ninety and nine were safe in the fold. But if once I dare

to look on his face—whether he wear any halo except the crown of thorns, I know not, I care not—I shall know him who is the express image of his Father's person, the outbeaming of his Father's glory.

Thou art Wonderful—we stand in awe before thee. Thou art Counselor—we take sweet communion with thee. Thou art Mighty God—we glorify thee. Thou art Everlasting Father—we shall take shelter in thy house forever. Thou art Prince of Peace that passeth all understanding. Be thou "Immanu-El" to us in the dark ways of this world and we will keep tryst with thee in the house of many mansions. Amen!

THE STREETS OF LIFE—A CHRISTMAS MEDITATION

The Rev. A. D. BELDEN, Westcliff-on-Sea, England

"IN my Father's house are many mansions. I go to prepare a place for you." So said Jesus just before he entered into the house, leaving behind him on the "streets of life" a thrilling and saving memory of gracious deeds of rescue, and of a God-like passion of love. This is the way, then, that the humanity he leads is going! Not outward to the stars, but inward to the secret place, the Heart of the universe! Not out there, further and further into space, but through the thin façade of the flesh and the rent veil of material things to "the other side" where is the abode of spirit and the Origin of all.

Humanity here on the earth is but on the "streets of life." Its life is the life of the gypsy, its homes all too like the tents, pitched to-day and struck to-morrow, of the wanderers on the face of things. Humanity is a waif, a stray, a street-arab, as was that prodigal son whose story Jesus tells. Do you recall how, as he came back from the far-country and reached the streets of his native town, his father

ran—no, raced to meet him and there openly and unashamed, in the very street itself, "he fell on his neck and kissed him"? Such is human love according to Jesus. Can the Divine be less?

The parable is all too exquisite; it grips our hearts too strongly, to be other than the everlasting truth. If we could believe it, what a Christmas were ours! The Father could not rest in the inviolate calm and bliss of the house of many rooms while his human children wandered and fought and failed on the "streets of life"! The most believable thing concerning a God of love is incarnation. It brings him to his prodigals at their point of greatest need, the point where flesh and spirit wage their mortal combat. Where else should a redeeming God be found?

Consider the tyranny of the flesh and all the glamor of the streets of life. The struggle of soul and body in man has a beneficent purpose. It is the wrestling of the butterfly with its chrysalis, a struggle essential to

the development of the soul in strength and virtue. The beneficence of the struggle, however, depends upon the soul conquering.

Unhappily it is all too plain, from the facts of history and heredity, that man has "loaded the dice" against himself in the great game of life. He has by his habitual choices of sin increased unnaturally the pull of the beast and the gravitation of the earthy within him. The soul of man has, therefore, a task beyond his own strength. He might, perhaps, have fought, unaided, the natural gravitation of his body; but the added pull of self-made lustful habit makes the overthrow of his higher aspirations certain.

Passion is strong in us all—it is doubly strong in the indulgent soul—it becomes positively demoniacal if the soul persists in unreserved surrender to the flesh. Hence it is that for the periods of deepest moral earnestness in human history sin and flesh have been almost interchangeable terms. Here is the supreme tyranny in man's experience—here is his point of deadliest danger and most frequent defeat. "To be carnally-minded is death." Materialism is the funeral of the soul.

Even when we turn from sin to pain and sorrow, it is the same tyranny we face. The invalid battling daily for patience and faith will tell you that the greatest difficulty to be faced is the awful reality that pain or weariness gives to the body. However resolved the soul may be to set its mind on the world of hope, the body presses ruthlessly in upon the attention with cruel daggers of pain or suckings of fatigue till it threatens to be the only reality left to consciousness.

Finally in this indictment of the flesh, if death is the king of terrors, it is simply because

"It puts our souls so far apart
We can not hear each other speak."

The flesh has come to mean so much to us that we can not stand the silence and irresponsiveness of the discarnation we call death. Think then of these "streets of life" where human souls are waylaid and robbed by worldliness and lust and commercialism, or where they are so held by the glitter of the shops and the play of the gutter and the cry of the cheap-jack that the Father's house and its many rooms of delight are unknown or forgotten! Shall those streets of temptation never ring with the footfalls of God? Shall the Father remain content within the house? Could such a God ever be the moral leader of the rescued waifs of the streets? If he aspire to gather a celestial orphanage from those unhappy crowds, must he not go forth to seek and to save the lost? God, spiritual and unseen, and only that! How could we ever believe in the reality of his love and sympathy for poor pained embodied souls?

But now, in answer swift as possible to the strong crying of a humanity exiled in flesh, God has shown us a human face and stretched out a human hand to "draw us sinners in."

The desperate need of the streets called him and so

"When all was sin and shame
A second Adam to the fight
And to the rescue came."

The home of love was but the faintest rumor upon the streets, and many who would have sought it knew not the way and so the love became a word, and the word was made flesh that he might be a true and living way to the kingdom that is within.

Yes! after all, the incredible thing is that God should not have come thus on to the "Streets of Life"—that he should not have come incarnate, as real as the body racked with pain, as obvious as the corpse still in

death, as dominant in the world of matter as the most pressing hard fact, as objective in history as any other personality.

We move from without inwards to the soul of all good. Into the Father's house we go to the supper of the lamb and the banquet of eternal life. But God comes forth to greet us from the house to the streets, from the heart of things to the flesh of things, to the coarse and dusty highways where our

temptations throng and where most we fail, "to 'woo' us to come in."

This is the only conceivable truth of the matter. It really was God who came that first Christmas. Shall we not believe the good news and by the infinite grace of it, the insistent love of it, follow him till at last we come to the home of many rooms, where are lit the fires of unending love; to the Christmas reunion of the whole family of God?

SCIENCE VS. PSYCHICAL PHENOMENA

Professor JOHN E. COOVER, Stanford University, California

[Preachers are often tempted to make deliverances on subjects that for the time being at least are thrust into the arena of public discussion—one of these subjects is spiritualism. Tabu it one may, but for questioning souls that will not suffice. It will assert itself in some form until one takes his stand on reasonable ground such as is offered in this article by Professor Coover.—EDS.]

ALTHO commerce, industry, and the arts that contribute directly to livelihood and entertainment are becoming increasingly dominant in the activities of our Western civilization, thus offering grounds for the charge that we are becoming materialistic in our outlook upon life; altho humanism is aroused by so clear a reflection of this materialistic trend in the content of the curricula and in the principles of administration of our schools and colleges as to threaten the abrogation of the responsibility of educational leadership and is protesting from the platform and press; altho our political and philanthropic activities have taken on a form of technical machinery that by growing in size and in complexity threatens to invert its function and dominate the motives for its use—altho the activities of society and of the chief social institutions seem to be caught in a powerful drift toward materialism, the modern development of knowledge in both science and philosophy has been no less certainly toward a spiritualistic, at least an idealistic, view of life. Science has reduced the world of things to im-

material elements (electrons), on the one hand, and to "constructs" of the mind, on the other; has reduced natural laws to mathematical equations, or logical concepts—both products of the mind's peculiar activity in the elaboration of its perceptual materials. Mind is logically prior to matter and can not be an organic function of its product. The anomaly of the limitation of the field of activity of man's body, the instrument of a free moral agent, to a world locked up in mechanical causation is to be resolved only with the eternal question of the relation of the mind to the body. Here observation reveals a parallelism of two coordinated but incomparable series of processes (neural and psychical); a parallelism that shows close correspondence between neural processes and sensorial constituents of psychical processes, but an increasingly inferior correspondence between neural processes and increasingly complex psychical processes. On the basis of observation (introspection) there is a creative characteristic in psychical processes which can have only a functional (in the mathematical sense)

counterpart in the neural processes; and on the basis of consistent scientific theory both series are regarded as phenomenal aspects of an underlying metaphysical unity. Thus Huxley, Tyndall, Clifford, Romanes, and Pearson, in the physical and biological sciences, and Wundt, Külpe, Titchener, and others, in experimental psychology, contribute to an organization of scientific knowledge not only consistent with, but implying, a form of philosophical idealism. The papers read before a recent meeting of the Western Division of the American Philosophical Association (at Madison) indicate both an allegiance to this form of philosophy and an expectation of its serviceability in society's present obligation to cope with new domestic and world problems. Thus modern philosophy, in spite of the Spencers and Haeckels and the modern exponents of heretical theory, does continue the respectable spiritualistic tradition that has come down from Plato through Kant and Fichte to Royce, and offers a metaphysics consistent with the implications of modern science.

When the general body of scientists, then, refuse to accept the existent evidence offered as proof of supernatural phenomena, such as telepathy, lucidity, prevision, or "communication" from discarnate personalities, they are not opposing a spiritualistic view of the world or even the survival of personality after bodily death. What they do oppose is the overriding of scientific method and the promulgation of inadequately tested hypotheses as "proved."

The hypotheses bear directly upon facts, observed events. The first requisite of the scientific method demands that the observation and record of the events in question be so systematized and controlled that the conditions of occurrence are adequately known; that the event may be pro-

duced at will or may be predicted when the given conditions are fulfilled. Is telepathy a fact? Under what conditions can it be produced? The case is simple: Telephones are regularly installed, and no one can guarantee the naming of a playing-card by a person to whom it has not been regularly communicated, when that card is held in the mind of another person or in the minds of a dozen persons. The observation of the phenomena alleged to be telepathic has not met the demands of scientific observation; therefore scientists do not accept the "proof" of telepathy. There may indeed be a form of telepathy; but if there be, there is but one way to prove it and make it acceptable to scientists as telepathy.

Whether "communication" from the departed is regarded as effected by means of telepathy from the discarnate mind to the medium's mind, direct dictation to the entranced medium or possession of the medium's vocal organs or writing hand, the bare phenomenon would be a supernatural acquisition of knowledge on the part of the medium or automatist. Now, the supernatural acquisition of knowledge has not been proved. Telepathy would be its simplest form, and telepathy remains an hypothesis. The failure of the simplest forms of a general class of phenomena must cast some discredit upon claims that other specific and more unusual if not more complex forms in this same class succeed. But the search for the supernatural acquisition of knowledge has led directly to the examination of alleged communications with complete failure to discover any evidence that has weight with the general body of scientific men. The claim would, then, seem to be doubly discredited.

It may be supposed that the general body of scientific men may stand off for a time and refuse to grant the

validity of phenomena scientifically proved by a group of specialists, such as bacteriologists or psychical researchers, because the phenomena in question belong to a highly technical specialized field and can be adequately investigated only by specialists in that field. Thus they may resist the hypothesis that connects mosquitoes and malaria. (*Italian mal*, "bad," *aria*, "air.") But when the procedure of the research that points to the mosquito as the responsible agent is described, they can see that it meets the requirements of science and they are ready to lend an ear; and when the malarial microorganism (*Plasmodium malariae*) has been isolated, described, classified, and its life-cycle determined, showing its passage from the salivary glands of the *anopheles* mosquito to the blood-stream of the victim where it devours the red-corpuscles and thereby produces the discriminative characteristic of malarial fever, they recognize the proof of the hypothesis. They are now steeled against any recurrent form of the "miasma-of-the-swamp" theory for malaria, and, also, against the chiropractor's subluxation theory, or any other theory, including error in mortal mind, that can not command the respect of the medical and bacteriological specialists. The judgment of medical specialists, validated by its acceptance by the medical men and bacteriologists and physiologists, is the mainstay of the world with respect to phenomena in their respective special technical fields.

What specialists have found and proclaim the supernormal acquisition of knowledge? What is the nature of their highly specialized and technical field? And why have they had such uniformly poor success during an active campaign of forty years in their effort to have this discovery validated by its acceptance by their fellow-scientists, and now content

themselves with appealing to the untechnical public?

The history of the hypothesis teaches that the critical phenomena reported are associated with legerdemain, code-reading, automatism of voice and hand, subliminal perceptions, trance, mental dissociation, etc. The qualifications of the experts in the field, it would seem, should include competence in at least four highly technical specialized fields of knowledge:

1. Skill in the arts of detecting conscious or unconscious deception, including code work; 2, experimental psychology; 3, pathopsychology and neurology; 4, experimental technique, apparatus construction, and statistical procedures.

At least the judgment of specialists in these fields is the mainstay of the world with respect to the hypothesis of the supernormal acquisition of knowledge. The specialists who proclaim the hypothesis proved and address themselves to the lay public are not specialists in any three of these fields, and that accounts for their lack of success in their effort to impress the scientific world.

Among those who proclaim proof of one or another of the forms of supernormal phenomena are a few men eminent in science, and this favored position among their professional colleagues should afford them especially advantageous conditions for displaying their methods and results and getting recognition for their "proofs" first from their nearest colleagues and then from the general body of scientific men. Their failure to do this is explained by the fact that their eminence lies in fields of science more or less remote from the field in which their alleged supernormal phenomena belong—they are not eminent experimental psychologists or eminent pathopsychologists and neurologists. Thus their mantle of authority in one

and financial support to the scientific investigation of psychical phenomena. In resisting unproved hypotheses they are not opposing any healthy view of the world, or of human personality,

or even its survival; they, in a very signal way, are but following in their own field the injunction of St. Paul to the Thessalonians: "Prove all things; hold fast that which is good."

THE LESSON OF THE STARS

The Rev. ARCHIBALD MONTGOMERY, Dumbarton, Scotland

I WAS looking at the sky one winter evening and could not help wondering how lovely were the stars. It was one of those cold and frosty nights, with the air so clear and everything so calm and still.

I could not help wondering how solemn was the evening and how beautiful the stars in their intimate touch with God. Early that day the sun had been shining brightly 'til, tired no doubt, it dipt gently down behind the hills beyond the river. Then twilight came in the trail of the sun. It lingered a little—shivering, cold, and shadowy—then drifted into night. And one by one the stars came out, shyly at first, 'til they gained more courage and took their appointed places in the firmament above. And now they were shining at their level best. They were lighting all the world. They looked so mirthful, eager, bright, and happy.

How nice it was to stand awhile and watch them! It was just like communing, for a time at least, with the master-mind that made the stars. One simply felt as if one's thoughts had taken wing and bridged the gulf that lies between the noise of earth and the silence of the heavens.

There is never any sorrow where the stars are always shining. There is never any questioning where God is found to reign supreme. There is never any peace and quiet and happiness outside the circle of the love of God. And that is just the reason why the stars come out and plead with us so earnestly to lift our thoughts be-

yond the earth to the glorious heights above.

A little boy whom I know very well was standing one Sabbath evening at an upper window in his father's home. He was asking a number of intricate questions revealing—as children often do—the philosophic mind.

"Did God make all the world himself?" The answer to that was simply—"Yes." "Did God make the stars? Then how did he light them! What are they for, and how does he hold them up?"

The little mind was not able to grasp the wonderful laws that guide the universe. It could not understand the idea of a Providence that is greater far than all God's laws. Not only did he make the stars and set them in the firmament to beautify the heavens and brighten all the earth, but he telleth them by number, he calleth them by name.

I can hardly even dare to think how pitiless the night would be, if God had not made the stars.

To think of it always as you sometimes find it, when the clouds are in the skies and the stars are hidden behind the clouds, would simply just be terrible. To think of it always as a great, unbroken void of darkness, would simply be like the knowledge of sin without hope of the love of God.

Men could not live, if they did not know that the stars were always shining.

They could not live if they did not see the hand of God in the firmament

of heaven. 'They could never battle on through life if they did not have the promise that makes them brave and keeps them strong. "God's in his heaven" and all is well with those who try their level best to do the will of God.

You can never be poor, if you understand the lesson of the stars; for the stars befriend the lives of men and God befriends the stars. He telleth them by number. He knoweth them. He calleth them by name.

And that is just the reason why so many people dare to lift their eyes beyond the things of sense to the things that are eternal.

It is only by this that we really gain the knowledge that we need and learn of that peace and quiet and dignity that always live where noise and strife are never heard.

Be swift to make the stars your friends. God loves the stars. And the stars are always shining with the boundless love of God.

Out on the plains of Bethlehem shepherds watched their flock by night. And while they watched, there came to them a wonderful message—the lesson of the stars. The story is old; but the story, I think, is ever new. It was one of God's stars that led the way to Bethlehem—to the manger of Christ.

Wilt Thou grant us our prayer, O Heavenly Father!

Wilt Thou grant us our prayer, if we ask it! Teach us the lesson of the stars. Teach us to be kind and bright and helpful.

Call us by Thy name, that we may be Thy friends.

Then take us one day into the light of Thy nearer presence, that we may shine as the stars in heaven for ever and ever in the boundless firmament of Thy redeeming love.

PREACHING AND THE SPIRITUAL OUTLOOK IN POST-WAR ENGLAND

INTERVIEW WITH S. PARKES CADMAN, D.D.

E. HERMAN, London, England

IN attempting to compare American with English preaching, one is irresistibly reminded of the dictum of a certain character in fiction who gave it as her opinion that half our preachers are like doctors who know their medicines but don't know their patients, while the other half are like doctors who make a study of their patients but are ignorant of the *materia medica*. The epigram can not be applied in any hard or fast way to the relative merits of the American and the British pulpit without grave injustice, but, taken as the merest hint it does point to one characteristic difference between the two.

Speaking generally, the English preacher is more or less preoccupied

with his theme. His main interest is in his subject, or in his individual vision of it. The American preacher, on the other hand, is preeminently a psychologist. He lives outside himself and his ideas in his audience. He is intensely interested in the atmosphere of the auditorium. He consults, often in a highly technical and analytic manner, the idiosyncrasies of the community in which he is placed and strives by all means to keep his finger on the pulse of the crowd-soul. He can not be said to be ignorant of his medicines, in fact, he often knows them amazingly well; but one certainly feels that it is the human interest, and the human interest of the flying moment, which he has mastered

most completely. "I like to know what these people in the pews are thinking," he seems to say; "I want to get a grip on what really passes in their souls." His English brother, taking him in the lump, is still far more concerned with the timeless element in his message than with its appeal to the contemporary outlook. If he is concerned with what "people" are thinking and saying, the people he has in mind are theologians, statesmen, writers, and *id. genus omne*. Of course, the generalization is of the roughest. England has its pulpit psychologists—one need only think of R. J. Campbell—and America its preachers of the classic type. Yet, on the whole, the American pulpit is psychological and impressionistic, where the English is theological and objective.

To the present writer, Dr. Parkes Cadman seems to combine, in a marked degree, the leading characteristics of both types. Doubtless the fact that he is English born—like A. E. Housman, he is "a Shropshire lad"—and has been trained in the expository school of English preaching partly accounts for it, and his temperament, at once racy of its soil yet keenly assimilative, does the rest. During his recent visit to England I tried to get him to talk about his pulpit ideals (not an easy thing for a preacher on holiday, who has just completed a book on the preacher's art and is anxious to escape his subject for a little and steep himself in the atmosphere of post-war Britain), and found him harking back with undying gratitude to the great school that formed him.

"Think of it," he said, "think of what it means to be trained under men like old Dr. Moulton, Dr. W. T. Davison, Dr. Tasker and Dr. Agar Beet. All these men were at once scholars, expositors of the most solid type, and at the same time had the preacher's instinct and the Methodist

spirit. Think again of one's pulpit ideals being shaped by such giants as Dr. Watkinson, Dr. Dale, and Dr. Maclaren. These men gave me a foundation on which to build. They taught me to despise the sermon that is merely an agglomeration of undigested material round a topical text. They challenged me to put real thought into my pulpit work, and inspired me with their own enthusiasm for great themes. No one who has really come under their influence could afterward tolerate the cheap sensationalism and tawdry rhetorical effect which lures so many men of genuine gifts to their undoing as preachers. My subsequent experience has taught me that it is quite possible to speak frankly and effectually to the issues of one's time without descending to considerations of merely ephemeral import. There is a way from the ageless heart of eternal things to the crying need of the moment, and only a fool could imagine that the key to the problems of the hour is found in popular catchwords."

"Would you consider," I asked, "that the purely technical side of preaching is more highly developed in America than in Britain?"

"One hardly likes to make comparisons," was the guarded reply. "All I can say is that English preaching is different from our own, and that it has possibly suffered from an over-cultivation of one aspect of pulpit technique—the aspect of artistry. There is a delicacy, a meticulousness, an excessive smoothness in some men's preaching which, I think, weakens its prophetic force, its elemental appeal. When a preacher's thought wrestles with a great subject it makes its own language, and it is rugged language as a rule. To work through one's material, to mass it in such a way as to strike the intellect and the imagination, to fuse it with the fire of one's own kindled spirit—it is only the ex-

ceptional genius who can do this and achieve delicate artistry all in one breath. For the general run of men, the cultivation of verbal exquisiteness spells the loss of massivity and breadth."

"Then you hold," I put in, "that the intellectual element is of the highest importance in the pulpit."

"I do," was the unhesitating reply. "I feel that we have been surfeited with appeals to the emotions. To put it bluntly, we have far too much 'slush' in the pulpit. The man with a message is the man who thinks at first hand. We have too many preachers still who are afraid of thought, and particularly of first thought. There are, on both sides of the water, men of unquestionable pulpit gifts who fail with the best element in the nation—by which I do not mean the intellectual *élite*, but the growing army of ordinary men and women who think—because they preach from an impossible Bible and expound it in an impossible way. What I mean is, they steadily close their eyes to the onward march of Biblical scholarship, or rather, if we want to get down to bottom facts, to the changed view-point from which the most reverent, enlightened scholarship approaches the Bible. The result is that their thought settles in the iron furrows of the stereotyped orthodoxy of a past generation. They become incapable of looking at religious problems through the eyes of their contemporaries, and so they can appeal only to the weaker elements of the community—the type of religiously inclined people who live on emotion backed up by the sanctions of traditional theology. It runs to mechanical Bible-readings based often upon the crassest literalism, and to evangelistic appeals of the purely emotional, if not weakly sentimental, variety.

"And, mind you, it is especially in preaching to the simple working folk

that a man needs all the intellectual equipment he can command. Was it not Huxley who said that it took more out of him intellectually to give a popular scientific talk to a crowd of intelligent working-men than to expound the most intricate scientific problem to a gathering of savants? On the other hand, there is, of course, the great danger of laying exclusive, or at least disproportionate, emphasis, upon the intellectual element in preaching. While we demand the greatest possible freedom for scientific theology, we can not afford to sacrifice that devotional aspect which is after all the soul of religion. However far we push the frontiers of theological inquiry, we come at last to a great No Man's Land of the spirit through which we can penetrate only by the power of sheer faith and sublimated will.

"And that is why one loves to turn back alike from the pale subtleties of mere pulpit artistry and the harsh abstractions of purely intellectual preaching to the racy expressions of religious experience as you get it from simple country folk or from some of the Salvation Army people. As you know, I spent three years in pleading the Allied cause in some thirty of our States, and there was nothing I enjoyed more than to hear some of the people in the remote districts talk about the deep things of life. The 'meatiness' of it, the sturdy common-sense and profound reality—one felt that there one was up against a slice out of the very heart of religious experience! I am sure you will agree with me that what we need in the pulpit is a more vital touch with life's deepest realities. Preaching to large audiences of men, as I do Sunday by Sunday, I am more and more impressed that nothing short of this will do. The preacher who thinks and who speaks straight out of a fiery conviction will always grip."

My next question related to Dr. Cadman's impression of post-war England, more especially as a field for the prophet and evangelist.

"To begin with," he said, "I must tell you how deeply I am impressed with the endurance and vitality of England. To see the children playing in the streets full of splendid, healthy life, as if there had been no long-drawn-out national agony, is in itself a marvel. Think of the loyalty, the fortitude, the sheer heroism of the mothers who kept those homes together, and provided a happy atmosphere for their children while their hearts were breaking. One feels nothing is too good for English children.

"But there is a dark side, too, of course. There is the bitter plight of the middle classes, who have always been the backbone of the nation, and the fierce class-consciousness of labor which is a menace to true democracy. Labor has yet to learn that mob rule is as great a disaster to the commonwealth as any form of aristocratic rule. What one feels about the working classes, in England and elsewhere, is that the new consciousness of their rights and their power does not always go with a new idealism. Only too often it is accompanied by a materialization which only a doctrinaire dreamer can deny. I have been revisiting my native parish in Shropshire. I don't think you can find lovelier children anywhere than in the working-class homes of Shropshire. They reminded me of St. Gregory's 'Not Angles, but angels.' Yet what happens. They have no sooner entered upon adolescence when the boys become brutalized and the girls coarsened and cheapened. Premature motherhood and illegitimacy are the commonplaces of life there. I longed to build a school where those beautiful children could be trained to realize their true birthright. We must save them for the nation."

"How does the work of our English churches strike you in this connection?" I asked.

"One can not help feeling that the churches somehow lack dynamic," was his reply. "They do not seem to me to have any considerable influence upon public opinion. Now the American churches have certainly done something in the recent struggle for prohibition. It was the churches that set the liquor trade on the run—that is acknowledged by all parties. After all, what is the use of having a correct theory of preaching and a high standard of pulpit efficiency if you don't 'get there'?"

This naturally led our talk back to the perennial theme of preaching, and I asked Dr. Cadman if he had noticed our British prejudice against oratory, and what he thought was the cause of it.

"It strikes me as a somewhat unreasonable prejudice," he replied, "this tendency to deprecate enthusiasm and fire in speech. If you have something big to say, why not say it in a great way?—that is, if you can do it.

As a matter of history, men and nations have in all ages been vitally moved by oratory; some of the greatest movements the world has ever known have been called into being by the eloquence of the prophet, preacher, or statesman. In face of this it is sheer nonsense to call genuine oratory mere talk or 'hot air.' There is the fake-orator, of course, and we have a good many of his kind in America; but it belongs to the glory of the American people that they have always appreciated and responded to inspired oratory. Alike in Church and State, Englishmen of to-day seem to suspect the man who can say things strongly and persuasively. One is afraid St. Chrysostom would have had a cold reception at St. Paul's."

I suggested that perhaps the post-

war weariness had something to do with our present-day distrust of sublime utterance. We find materialism, class-hatred, immoralism, and lawlessness rampant in the country for which our best youth has shed its blood. We think of those golden boys who followed the call of duty at the sound of the trumpet, whose like we shall not see again in a hurry. We think of them and are appalled to realize in how poor a measure the nation has responded to their unspoken challenge.

"What I feel," said Dr. Cadman, "is that there is too much liberty of a wrong kind in England to-day—liberty, I mean, of an undisciplined and purely individualistic type. We have seen what the worship of the State has done for Germany, and we are running to the other extreme. Take the question of drink. The moment you talk about prohibition in England, you are immediately met by the argument that a man must have the liberty to drink if he chooses. It amounts to this—that it doesn't matter if the whole nation goes to ruin, so long as that man's alleged rights are secured. And what applies to individuals applies to class movements. Single classes of the community are allowed to take courses of action which are directly prejudicial to the good of the whole community, and the people tolerate it because, forsooth, there must be liberty. I confess I see nothing but disaster in this rank individualism. Surely we must conform to common standards and subordinate individual and class aspirations to the good of the whole."

"But would not the alternative be the tyranny of the State?" I hinted.

"Not at all. It would simply mean true democracy in contradistinction to class rule. No one is more awake than I am to the peril of State-worship. We have made tremendous sacrifices to the State all through our

history. It cost us blood and tears to get a State, and we have had to pay heavy toll to maintain it. Talk of the Inquisition! Why, it was child's play compared to the exactions of the State. I confess that I believe in the Catholic ideal—I would like to see the Church put over the State."

I pondered the problem of a twentieth-century Hildebrandian and wondered if a Protestant Church with temporal power would be preferable to a so-called Christian State. Candidly one imagines there would not be much to choose between them, and yet to me also the imperious ideal of Gregory VII is mightily attractive.

"But," resumed Dr. Cadman, "in spite of this plague of individualism on the one hand and the exaltation of secular power on the other, I repeat that to me England is a wonderful place these days, and it seems to me that the churches have no reason to see the future loom dark before them. There is nothing so vitalizing as a well-grounded hope, and I see many reasons for hope."

"For instance?" I queried.

"Why, there are the Lambeth Conference resolutions on reunion. That document is surely the noblest thing that has come out of the furnace of war. These bishops have seen the glory of God. What they have done is better than anything that has been done at the Paris Conference. It is the first sign of the coming kingdom—we need to remind ourselves of the old truth that there can be no true kingdom of man until there is a kingdom of God. I was invited to one of the receptions in connection with one of the Lambeth conferences and had the opportunity of meeting some of the English bishops. I am profoundly grateful to have seen the beginning of this wonderful movement, and hope the leaders of the English Free Churches will exercise their influence toward releasing those tides

of feeling within their denominations which make for Christian unity. I believe there is a smoldering passion for unity within the rank and file of church membership which awaits only the word of leadership to sweep barriers aside and fuse the long-sundered into one. I believe the war has made Christian people see the shame of disunion as never before, and many who up till now have been narrow sectarians are willing to sacrifice their ecclesiastical prepossessions for the healing of Christ's body."

Dr. Cadman greatly enjoyed his visit to this country. When I called on him he was full of the joy of meeting once again his old friend, Dr. W. L. Watkinson, whom he regards as far and away the greatest preacher in England. And through all his talk of men and matters, from the quaint characteristics of the simple Methodist lay preachers of his native Shropshire to the achievements and follies of Cabinet Ministers, there ran the strain of intense gratitude and love for the Old Land.

THE WINTER EVENING SKY

Professor JOHN WRIGHT BUCKHAM, D.D.

THE stars shine brightest and bravest in the winter sky. At least that is the impression of the layman sky-lover as he looks up from a bleak and barren earth to a sky thick strewn with heavenly flowers. Winter is the night-time of the year. "Brief, brawling day, with its noisy phantoms, its poor paper crowns tinsel-gilt, is gone; and divine, everlasting night, with her silences and her veracities, is come." Upon a white-robed world the stars look down with peculiar tenderness. In the winter of our discontent they seem to greet us most benignly as belonging to their celestial comradeship of light. Snow crystal answers to star crystal and star crystal to snow crystal as if miniature and magnitude recognized their kindred affinities.

The winter sky is lit also with a radiance beyond its own. It is a psychological sky, if you like. For it is impossible for the Christian to read out of the winter sky the Christmas star and the angelic radiance and song. The light of that guiding star—take any star you choose for the purpose—will lead the mind straight on until it rests over the hallowed manger in which lies the Child whose light outshines all stars and suns. Was there ever greater need of that

light than in this sad year to irradiate a wintry world, desolated by war, estranged from God, lonely, isolated, self-separated? Darkened as it is, it is not a hopeless world, for Christ is in it and hope springs immortal from the Christ child asleep beneath the winter stars. In that gift of divine love resides the power to overcome all tyrannies and heal all wounds and renew the life of a stricken world.

The extent to which Christ has entered into and molded our thought of the sky and the whole framework of the universe is one of the significant evidences of the power of religion. The transforming process began with the early Christians, notably with Paul. He saw all worlds and creatures, the universe itself, created in Christ, held together in him, reconciled to God through him (Col. 1:15-20). He was to Paul a cosmic Redeemer. Such, too, he was to the author of the Fourth Gospel, with his profound Christian philosophy of the Word. "All things were made through him, and without him there was not anything made that was made. In him was life, and the life was the light of men." It is an ardent and sacred universe of which the Christ is the center and key—beautifully in-

¹ Subject for Mid-week Prayer and Conference Meeting, Dec. 26-Jan. 1.

terpreted by Browning in "A Death in the Desert":

"Then stand before that fact, that Life and Death,
Stay there at gaze, till it dispart, dispread,
As tho a star should open out all sides
And grow the world on you, as it is my world."

A "Christed" sky, to use Bushnell's term, is a sky filled with infinite beauty and meaning. That was a happy fancy of a certain little girl who, during the war, seeing the evening star glowing above the fading sunset, exclaimed: "See, Papa, there is God's service flag!" About the one star there have come to be millions in that spacious service flag, all taking their light from that matchless star which first gleamed with the divine love that discloses itself in sacrifice.

The winter evening sky has its constellations—a wealth of them, challenging imagination and admiration. There is one in particular, which glorifies our northern sky at all seasons and seems to us on the whole the most glorious of all. It is one which many a child has learned to trace out and many a youth, like the dreamer of Locksley Hall,

"nourishing a youth sublime with the fairy tales of science and the long results of time" has watched "sloping slowly to the West." There is a majesty and splendor about this constellation of Orion which makes one wish that it had a loftier association than with the mighty hunter of Greek mythology. Why not with the supreme Victor of man's world, the Transformer of all his visions and aspirations?

It makes a vast difference whether one's sky is a pagan sky or a Christian sky; whether he looks into it, that is, with the imaginative eye of mythology, or the superstitious eye of astrology, or the searching eye of science, or the calm and rejoicing eye of religious faith. It is not an easy matter to bring the boundless sky of

modern astronomy within the compass of faith; yet it is not only possible but no other interpretation of the heavens can either solve their problem or realize their higher values. Without faith in a spiritual universe the stars will madden us; with it they will infinitely cheer and comfort us. An impersonal universe will work us infinite harm, quenching the light of the soul in a darkness which no physical light can illuminate.

Both by their perfection and their limitation the skies lead thought beyond themselves. If there is finality anywhere in nature it would seem to be in the heavenly bodies, constant, unchangeable, imperishable as they are. And yet the whole drama of the heavens, daily and nightly, points to Something or Someone beyond and serves to confirm that deeply discerning word of the epistle of James: "Every good gift and every perfect boon cometh down from the Father of lights, with whom is no variableness, neither shadow cast by turning." The light that transfuses both our day and our night sky is, in its own sphere, perfect, ultimate; and yet the mind goes beyond it with a sort of inevitable intuition, to that light of light, without whom physical light is an unsolved mystery, an uninterpreted glory, and will not be stayed until it reaches the beatific vision, the "Father of lights, with whom is no variableness, neither shadow of turning."

The sun rises and sets, the moon waxes and wanes, planets appear and disappear, constellations move majestically along their paths in the skies. All is orderly, regular, uniform. And yet this order and regularity is the very thing that will not let the mind rest in itself as originitive and final. The finite mind seeks an "Unmoved Mover," a Light without shadow, a Sun without setting, a central Soul for the whole system.

AN OPEN UNIVERSE

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[This is the first of a series of articles covering what may be described as the philosophy of openmindedness. The titles of the other articles which will follow this one are: "An Open Philosophy," "An Open Moral Order," and "An Open Word."

In a letter accompanying the manuscripts the author said: "If I am not mistaken, one of the sorest needs of our time is for more philosophical thinking by all the people. My hope has been to promote such thinking through the help of the preachers."—Eds.]

THE notion one has of the nature and meaning of the world goes far to shape one's conduct and attitude toward the world. It is therefore worth while to get those fundamental ideas straightened and filled out. They are like meridian lines in a new country. They have much to do with boundaries of claims and settlements.

MEANING OF "CLOSED" AND "OPEN": There are two complemental views which everyone gets; but the one overshadows the other with its impression and significance. One is the snapshot and the other is the moving-picture view. The former is the cross-section view of an instant. It has no action, no progressive change, no reference to what precedes or follows. The other is a lengthwise view of a period of time, showing a series of actions in their connected and meaningful relations. The first sees only forms, while the second recognizes functions as being more significant than forms.

The latter view is more associated with reflective thinking than the former. Before one reflects on the sequence of events, it is only the forms themselves which are noticed and remembered. When this is so, little attention is paid to origins or changes of form. They are thought of as fixt and final in their present and visible state.

Out of this common notion of fixt and final forms has grown the larger notion of a closed world. It is reflected in most of the ancient cosmogonies, where creation was an act of brief duration, and was finished as a man would finish building a house or an engineering project. The closed world-

view still holds so large a place in the thought of ordinary people that it interferes seriously with their reflection on many things. It is a pressing task for the leaders of thought to clarify obscure ideas on this subject.

The meaning of the term "open" in this connection is a matter of relative emphasis. No one thinks of the world as wholly fixt and changeless. But it is easy to regard the changing aspect of the world as wholly superficial and incidental. Foliage appears and passes away, but the trees remain. Or, if the trees pass away, their species remain. The everlasting hills stand as a type of successful resistance to the trifling changes wrought by the tooth of time.

So the notion of an open world is one which transfers the emphasis from the fixt and finished aspects of the world to the changing aspect, and maintains that the change rather than the fixity is the fundamental aspect. This view can recognize static forms and aspects in the world, but it maintains that even they are only relatively static, and in the long run these forms also are reshaped in the ever-flowing stream of dynamic change. The world is more dynamic than it is static.

This view recognizes mechanical forms and processes in abundance, but maintains that they are subordinate to life. Even human life with all its limitations is slowly achieving its rightful dominion over the mechanical world. Who can understand a world of rational mechanisms except as subordinate to, and an expression of, something in it or back of it? An open world has a place

for a mechanical principle of equality of action and reaction. But that principle is admitted to be an implement and resource of self-determining minds capable of moving toward desired ends. In an open world where rational minds are acquiring the ascendancy, or where a rational mind is the fundamental reality, there is progressive movement.

Nature is conservative without doubt. But one is not justified in maintaining that it is only conservative. The laws of conservation of matter and of energy have been regarded as corner-stones of science. But in the hands of science they have been resolved into one law instead of two, and greatly limited in their scope. No one can surely say how far and in what ways nature is conservative, but there is an ancient and increasing confidence in the complementary affirmation that nature is constructive. It looks as if the constructive aspect is more conspicuous and significant than the conservative.

Common thought conceives of nature as stuff, or as more or less inert raw material, passively receptive under the molding hand of man or of the Creator. Both man and the Creator are in such thought generally distinguished from nature. Both man and nature would be meaningless if thus separated. They have to be joined together in order to give any adequate interpretation of the world. When so joined it is readily seen that while the world has its passive aspects, it is predominantly and grandly active. Furthermore, the active phase of the world is not confined to man. It is only the more obvious there. In and through man's active and creative power the concept of self-activity has been forced upon our stupid perceptions. Now it begins to dawn upon us that everything, literally everything in the world, is self-active.

Another view of the world as open

is indicated by the saying that the world is more accessible than exclusive. It is not an "other world" into which no one can enter without a final severance of relations with this world. It is not a "holy place" forbidden to common feet and hands and eyes. It is not a mystic shrine or oracle whose utterances have esoteric meanings. It is not a realm of an unknown sixth sense or fourth dimension. It is not a treasure vault with a millennial time lock. It is not even a park lawn posted with signs to "keep off."

The world of our experience appeals invitingly to all our senses, to rational perception, and to esthetic appreciation. It offers its materials and energies for use, or for the improving or destroying hand of man. If its great or its small spaces transcend us, it is not because they are closed, but because our lenses do not focus right for them. We are color-blind to the infra-red and the ultra-violet rays, but most of us have eyes for the spectral colors. Things and persons are very much within our ken. The world has its latch-string out all of the time.

In these and other ways it appears, therefore, that the world is not a closed circle, or a closed compartment, or a closed period, or a closed drama, or even a closed book. It appears to be more dynamic than static, more vital than mechanical, more progressive than reactionary, more constructive than conservative, more active than passive, more accessible than exclusive. These are some of the characteristics implied in the assumption that our world is an open world.

HOW THE CLOSED VIEW IS WRONG: If a conception or theory, like the closed-world view, could be held on its merits alone, there could be no great harm coming from it to one whose mind is congenial to it. But such a conception can not be held in that way. It carries with it a philos-

ophy, a theology, a religion, an ethics, and even a social theory, such as the Christian world has repudiated; and the modern mind, with its enlightenment, is obliged to reject such a theory.

The reasons for this attitude are not mere vanity and perversity of mind. They lie in the very nature of the thinking process, and as soon as they have been recognized they become as mandatory as the points of the compass to the mariner. The inexperienced youth at sea is as confident as any one about which way is north. He acts according to his conviction, and presently his north has shifted to another direction without his knowing it. But he still moves in obedience to his sense of direction the same as before, while he circles about and crosses his path in unbelievable fashion. His action is commanded by his belief in direction, right or wrong.

The closed notion of the world conceives it to be a mechanism whose history is in two parts, namely, the creation part, and the operation part. It implies that our practical concern is only with the second part or the operation. The creation or construction part was completed long ago in a timeless, frictionless void. It had no chronology or biology, no physics or chemistry. There is a dignity and poetic grandeur about the conception which gave it an honored place in the history of human thought. But human thought has taken a course of historical development. In that development it has found a chronology, a philosophy, and a science. Having found these things it believes in them as guiding principles of sound thinking, and it feels bound to abide by them and follow them.

By the closed theory one is not permitted to follow the guiding principles of chronology, philosophy, and science. Time must not be regarded as a constructive factor. There are

no constructive energies within the system; but, only certain supposed processes of decay and deterioration hastening toward a complete equilibrium. This notion has been outgrown since Sir Charles Lyell (1847) inserted in the seventh edition of his *Principles of Geology* the chapter showing that by slow natural processes, which are now going on before our eyes, the unfinished world is still in process of creation.

A finished world, meant a perfected world. A perfected world, in the sense of a finished world, could scarcely mean anything but a dead world, in which constructive energies have run their course and expired. Productive processes have all ceased because they have all passed into the thing produced. The world is product now and not producer. It has become static and non-progressive. It no longer looks forward with hope, or points forward with interest, but only looks backward to a beginning relatively near and simple.

All this is distinctly contrary to the facts as seen through modern eyes. It contradicts the fundamental principles which govern all sound thinking. It is simply unbelievable to any critical mind, and unintelligible to an enlightened understanding. In the childhood of the world such myths and traditions have survived for long; but in a world illuminated by scientific thinking, and by a world-wide publicity, there is no rightful place for the primitive myth. It is tolerated only as a historical datum, or as a commercial relic for those who still occasionally ask for it.

THE WORLD AS AN OPEN SYSTEM: When one looks at the world not as a static, but as a moving, changing universe, two questions at once force themselves upon attention, and interest in them grows. They are like the questions suggested by the passing airplane. They are the questions,

Whence? and Whither? It is a backward looking and a forward looking world; and there is meaning in both looks.

One can not conceive a point at which the forms and conditions do not stir the alert mind to inquire, What could have brought this about? What is the former history of these forms? What objective did the people have in view who built these moats, or shaped these lines? Even more urgent and significant is the forward look which seeks to divine the end in view. Its possibilities are unlimited. The world is not a machine, limited by its structure to one way of going. It is open to innumerable variations of purpose, and adjustments of ways and means. A winter is coming. Will it be severe or moderate? An election is at hand. Will it go thus or so? Ground is broken for a new house. Will it be of wood or of stone? A student has matriculated. Will he be graduated? For what profession will he prepare? In both the backward and the forward aspect the world appears meaningful.

The world must be thought of as open because there are so many different forms of energy operating in it. Some of them seem like single-track energies, such as gravitation. They are definite and measurable. They work in only one way, and in one sense they are a closed circle. But others, like life and rational will, can not be forecast. They are an open world of possibilities, and their results in the end or from day to day are as unforeseen as the inventions of genius or the folly of fools. A world moved by all these energies can never be closed.

There is a determinateness about the world which scientific thinking tends to stress. But there is another aspect of the world which is self-determined; and it is by far the more significant aspect of the two—if in-

deed it does not include the other aspect entirely. Universal determinism might mean a closed system, but self-determinism could never be perverted into such a meaning. There appears to be no limit to the power of free action which may be developed by a self-determining personality. It seems like a very little thing in a very big world; but, like the mind of the commander of the great ship, it is the most important thing in it. The system is "new every morning, and fresh every evening"; and what it shall be doth not yet appear.

A closed system can produce nothing but imitations. A superficial judgment would say that this is a world of imitations, and its history repeats itself. But a closer inspection shows that an oak leaf is a little more than an imitation of other oak leaves, and a man who is like other men is also different from all others.

The variations seem slight, and they have been generally ignored; but it turns out that they are quite as important as the resemblances. Individuality is now being mentioned as one of the discoveries of modern educational thought. The resources of the world for producing new variations, original forms, and different individualities are inexhaustible. The way for original production is open, and there appears to be no possibility that it shall ever be closed. The prospect of science coincides with the vision of the prophet. They both foresee a new heaven and a new earth.

It may be noted that not only is the world passively open, but it is actively and aggressively open. There are limits beyond which it will neither tolerate restraints nor submit to the use of old containers for its new wine. Lightning and radiation are energies escaping from restraint. The blasting of rocks and the firing of guns are ways of capitalizing the irrepressibility of energies under controlled

conditions. The swelling sprout breaks open shell and crusted earth. Pain and disease are often results of repression of something which insists on being open. Social ferment may remain long under restraint, but when it breaks out it becomes revolution, and reveals again the fundamental openness of nature. Explosions and revulsions are the means which nature takes to maintain open habit.

However open may be the world's process and the behavior of its things, the most striking and significant exemplification of the openness of the system appears in its highest function. The rational judgment is open in the exercise of its matchless power. It is open to the consideration of data, to the appreciation of values, to the discrimination of differences. The mind of man is contriving new ways of judging, and is acquiring new skill in the judgment of things before undistinguished. It even looks as if the world as a whole is exercising a real and ever open judgment on all its manifold parts, and revealing the

heart of nature as rational and ethical to the core.

The distinction between old and new as a cosmical difference has mostly disappeared. There are particular respects in which the world is growing old, but there are other and more significant respects in which it is always becoming new. If the old red sandstone is becoming creased and broken with age, it is nature's quarry of raw materials to build new clay banks, new strata, or new garden spots. Old vegetable loam goes into new leaves in springtime, and old empires furnish the materials for new republics.

One may not have been accustomed to think of the world in this way. But the readjustment here suggested will help toward a right understanding of the world. It will be easier to reconcile some of the troublesome paradoxes, easier to make practical and moral adjustments, and easier to get results in many kinds of work, because with this view one does not so often find himself working against nature.

THE NEW DEPARTURE OF THE FRIENDS

BY AN OUTSIDER

ARTHUR CHAMBERLAIN, Salem, Mass.

THE great London conference of Friends last summer, whatever it revealed to the world in general, revealed at least one thing to the Friends themselves; it assured them that they were to have their innings.

A world that had come not merely to hate war but to loathe it, imprest not only with its horror but with its blasting futility, might, indeed, have listened with indifferent ears to any merely academical statements of the wickedness of war or the blessings of peace. What the world needed was an object-lesson, and this is what the world has received.

It is not the purpose of this article

to deal in detail with the Friends' reconstruction work in Europe, great tho that work may be—its value is sufficiently evidenced by the houses that have been built in the war zone, the fields that have been reclaimed and cultivated, and by the fact that Herbert Hoover has given the work of feeding thousands of starving children into the hands of the Friends.

Rather is it an attempt to make plain somewhat of the Friends' own feelings regarding—not the work already accomplished, but the open door to a far greater service which this work has set before them; perhaps to suggest another field of endeavor.

For the Friends have awakened to the truth of Milton's great saying:

"Peace hath her victories
No less renown'd than war."

Peace has become vital, an absolute necessity; and her victories must be won if all modern civilization is not to break down and lapse into something uncomfortably reminiscent of the Dark Ages.

And the Friends' position, which few would undertake to gainsay, is that war exists and will continue to exist, at least potentially, until the fundamental teachings of Christianity are applied in every department of human endeavor — political, social, civil, and industrial; not academically discuss nor urgently advised, but applied!

This work, and nothing short of this work, is the work to which the Friends feel themselves called to-day, and it is the work to which they have set themselves, in no spirit of pride nor self-seeking but rather with a deep sense of humble but joyful awe.

For in their reconstruction work, bringing them as it has into sympathetic communion with those of other races and beliefs, the Friends have found themselves—in the only way in which any man or woman, denomination, or people, can find themselves—by losing the sense of self in unselfed love, devotion, and self-sacrificing service; this was the Master's method, and there is no other way.

That the London conference should have reaffirmed the Friends' position in regard to war was the only possible action under the circumstances; and tho an outsider may disagree with them in this particular, one shrinks from contemplating any other decision on the Friends' part. A different decision would have been a regrettable mistake; it would have confused a clear-cut issue and have led to misunderstandings on the part of the undiscriminating.

Mark Twain is credited with having said, in effect: "I have seen a man riding a bicycle; the thing is impossible, but he did it!" And since then many people have ridden bicycles.

It is "impossible" not to feel that, if all armed resistance is to cease, it can only be when the kingdom of heaven is fully realized on earth. Short of that, it is difficult to see how any decision, however righteous, could be made effective against those who were determined to ignore it; even the economic blockade, as the Friends recognize, is a form of war, and all forms of coercion come logically under that head.

Whether this extreme position is absolutely fundamental with the Friends might, however, prove a debatable question. Many outsiders would be willing to accept the position of that old-time Friend, Isaac Pennington, who wrote in the seventeenth century:

"I speak not this against any magistrates or people defending themselves against foreign invasions, or making use of the sword to suppress the violent and evil-doers within their borders; for this the present state of things may and doth require."

Nevertheless, all modern attempts at arbitration, conciliation, decisions to be arrived at through genuine agreement, show how the belief in the need of physical force is waning. The Friends stand for the ultimate, and those who do not see eye to eye with them as to making the ultimate immediate in human affairs may well bid them Godspeed.

As to the theology of the Friends; the tendency to blend with their own distinctive teachings the commonly accepted teaching regarding the fundamentals of Christianity, which seems to obtain to-day, need not be considered as necessary or permanent.

Rejecting, as they have, the yoke of any distinctive creed, refusing the Calvinistic doctrine of reprobation, the rite of water baptism, and the

use of any symbols in communion—even in a purely commemorative sense—on the ground that both baptism and communion are spiritual experiences and that the use of any symbol must becloud the perception of their spirituality, the Friends, surely, need not hesitate to discard any doctrine which a devout and enlightened sense has found wanting.

With a profound reverence for the

Holy Scriptures, looking to them as the great body of doctrine by which all individual religious opinions must be weighed and stabilized, they may well recall the words of one of their own writers, Edward Grubb, who has said:

"Biblical criticism should be cordially welcomed by those whose faith rests, not on the letter of a record, but in the Spirit that brings home its meaning—that inspired and still inspires holy men and women."

COMMENT AND OUTLOOK

By E. HERMAN, OUR LONDON CORRESPONDENT

The Late Canon Sanday

IN William Sanday the world of Christian scholarship has lost one who gathered up into himself all that made nineteenth century research glorious on one important side of its development—the critical and analytic. Dr. Sanday, like most of his contemporaries, passed through a period of mental strain and stress which we of the new age can scarcely estimate. Old landmarks were falling on every side, and those who trembled at the word of God, yet kept their mind open to truth from whatever quarter, passed through a struggle that amounted to anguish. Like many others Dr. Sanday emerged with a new intellectual orientation, and there shaped itself in his severely disciplined and critically trained mind the purpose of writing a great "definitive" life of Christ, based upon a vigorously scientific criticism of the gospel material. That design was destined to remain unfulfilled. Dr. Sanday's fatal hesitancy, his reluctance to commit himself, his hypertrophied critical faculty, precluded him from executing a task for which he was in most respects preeminently fitted. He made many beginnings, indeed, but scarcely had he written a few pages, when the appearance of a new German pamphlet, advocating some critical theory of no particular

importance, caused him to destroy what he had written. He fell a victim to what is essentially the nineteenth century scholarly temperament—the disease of laboratory-criticism. To read, *e.g.*, his well-known *Life of Christ in Recent Research*, with its ever-oscillating critical balance, is to realize at once the fatal nature of his defect, and the true greatness of which it was the shadow. Few scholars have been so potent in leavening their generation with a new temper and outlook; few have so impressed their students with the sacredness of their calling. Capable of great work, and leaving behind him a modicum of fine achievement, he lives chiefly in the work of those whom he inspired and molded. His passing, at the ripe age of 77, is, as Professor Souter, of Aberdeen, has justly remarked, "perhaps the severest bereavement the theological world has sustained since the removal of Hort."

A New Missionary Propaganda

One of the most hopeful post-war movements in England, representing a new method of missionary propaganda, has just been launched by the well-known missionary expert and writer, Mr. Basil Mathews, until lately literary editor of the London Missionary Society. Mr. Mathews' work as missionary editor had gone

to convince him of the need for a new literature, appealing to the public at large, and his experience during the war as a member of the Department of Information under the Foreign Office confirmed him in this conviction. A short time ago he was asked to submit a memorandum embodying his proposals to the Standing Committee of the Conference of British Missionary Societies, and the Conference proved its good sense by promptly accepting these proposals and asking Mr. Mathews to carry them out himself. The suggestions included the establishment of a central press bureau which should provide, not "snippets" of missionary information, but competent articles on the great industrial, economic, and political aspects of the world and on its need for healing, and the launching of an illustrated monthly magazine, equal in style and appearance to the best secular illustrated monthlies on the market and written in such a way as to "open the windows of the life of all races to the world at large." To-day both these projects are realities, and under Mr. Mathews' vigorous and inspired leadership they bid fair to be realities to be reckoned with. The first number of the magazine, *Outward Bound*, is now on sale. It is a journal of international friendship, edited not from the "high brow" platform, but with the tastes of the average business man in view. Articles, stories, poems, and glimpses of the musical genius of the East, bits of vivid description and sharp, challenging, concrete statements of the world's needs, all delightfully illustrated, go to make up a particularly attractive publication and to suggest possibilities of missionary propaganda hitherto unexploited by the societies.

Why Our Conferences Are Futile

A delicious bit of unconscious

humor comes to us from an English parish magazine. The rector is writing about the Lambeth resolutions. "While the pronouncements can be in no way binding upon the Church, we shall gain much help from them, as they will be guided by the inspiration of the Holy Spirit." There is surely something more in this naïve utterance than material for a good after-dinner story. It unconsciously reveals one of the most fatal weaknesses of modern church life. There never has been a day in our history when so many groups, fellowships, and conferences have met to confer upon the state of the Church in humble dependence upon the guidance of the Holy Spirit. Men come together for corporate prayer and thought. Their hearts burn within them as they think of the weaknesses and sores of Christ's body, of the Church's impotence in face of a world's crying need. Then, out of the fulness of their heart and through the outpouring of that spirit which never fails to descend upon those who have united by yielding up their wills and lives to the divine purpose, they speak—advising, challenging, calling their brethren to follow them in some faithful witness or heroic crusade, pleading for an apostolic venture, urging the breaking down of barriers, putting before the Church a new vision and a new way of life. And what is the result? The Church, acting through its official representatives, says, "Very nice and helpful, and doubtless due to the guidance of the Holy Spirit; but of course, it's not in any sense binding upon the Church." Is it not time we got rid of such cant? If these men, bringing heart and mind and life to the consideration of the problem, really speak to us as guided by God's Spirit, then their testimony is "binding"—not, indeed, with the external force of a legal enactment, but with the

far mightier force of a spiritual burden. To meet it by mere criticism or modification, or even by friendly discussion, as, *e.g.*, a certain type of English Nonconformists propose to meet the Lambeth resolutions on reunion, is unworthy of Christian discipleship. It must be met in the same spirit in which it is offered—in the spirit of penitent heartsearching of solemn self-dedication, of glowing devotion to the interests of God and his kingdom upon earth. Anything short of that shows, for the most part the unconscious, profanity of heart which is our curse to-day. Let every such proposal that comes to the Church be received in the Spirit, and a resolution will become possible. Differences will remain, but they will cease to be insuperable obstacles to higher ends. What we suffer from to-day is the false perspective which, on the one hand, magnifies differences that are more than three parts prejudice, and which, on the other hand, ignores differences that can only be overcome by respecting them and giving them their due place within the larger synthesis. Only a renewal of reverence and common dependence upon the spirit of truth and love can save us from sterile controversy and futile scheming in this day of reconstruction.

Religious Awakening in Czecho-Slovakia

The government of the new republic of Czecho-Slovakia has now recognized, under the title of the Czecho-Slovak Church, the Reformed Catholic body which has for some time embodied the rapidly increasing "away from Rome" movement. Already 350,000 souls, with 80 priests, have joined this new Church, and almost daily new groups and congregations are added to it. The work proceeds very quietly, without organized propaganda. It spreads like a contagion. To give one example, cited by Rev.

R. Keating Smith of Westfield, Mass., who was lately commissioned by the American Episcopal Church to study and report upon the religious conditions in Czecho-Slovakia: In the village of Cholna in Moravia, a farming community of 2,800 souls, the people heard that a neighboring parish had been reorganized, that the priest there was saying mass in the vernacular, and that the people were enjoying religious freedom. Immediately forty families gathered together and forwarded an application for a priest to be sent to them. As a result, 1,200 people were registered as members of the new National Church, and are now sharing the use of the parish church each Sunday at hours agreed upon between the old and the new bodies. To-day a million souls are ready to be enrolled in the new church, but so far an insufficient number of priests is available. It must be noted that the new body is in no sense Protestant. It is Catholic and definitely Western, but its services are held in the vernacular throughout; its discipline allows marriage of the clergy; and its parochial affairs are managed by a committee of both men and women. Its priests are of a particularly fine type, and it represents a genuine religious revival. Historically, it is the peer of the Utraquist or Calixtine Church—a Catholic reform movement which took its rise in the Hussite reformation—and by a happy coincidence its "cathedral" is the Tyn Church in Prague, which was also the Utraquist centre.

The Ethics of Hunger-Striking

Since the "hunger strike" came into vogue under the auspices of the Women's Suffrage Movement some seven or eight years ago, it has been tacitly accepted by a considerable section of British people as an entirely legitimate protest against unjust imprisonment. Of late the drastic in-

stance of the Lord Mayor of Cork, standing out as it does against a lurid background of civil strife, has once more brought the subject into prominence, and much has been said on both sides of the question. So far, however, no serious attempt has been made to view the question from the standpoint of Christian ethics—a most desirable proceeding, since a steadily increasing number of sincerely religious people are learning to look upon hunger-striking as a noble answer to injustice, a witness, in fact, of the same quality as the witness of martyrdom. Of course, in considering the matter from this angle, one must assume, for argument's sake, that the hunger-striker has a just cause. The crucial question is: Assuming a person to be unjustly imprisoned, has he a right to starve himself? The question is by no means easy to settle in terms of cold ethical theory, but

the Christian instinct does not wait for theory. We all admit that no one was more unjustly treated than the early Christians by their persecutors, and that no one had a better right to question the jurisdiction of a government that denied Christ's kingship over human life. But would we have revered St. Paul as we do if, instead of going to execution, he had died of hunger-striking in his Roman prison? Would the blood of the martyrs have become the seed of the Church if they had wilfully shortened their lives? Is not hunger-striking a species of moral blackmail, beside which ordinary violence looks noble? These things need thinking out in an age given to moral hysteria, and there is little doubt that a deeper study of what Christianity really is will condemn hunger-striking as a method of protest quite alien to the genius of the Master.

Editorial Comment

THE spirit back of the census of the United States is primarily one of social service. In our days of complicated social relationships it is impossible to conduct the affairs of government intelligently, efficiently, or helpfully except on the basis of accurately collected and scientifically arranged data concerning the population.

According to announcements from the Census Bureau, the population of continental United States at the time the enumeration was taken amounted to 105,683,108. This is an increase of 13,710,842 over the population in 1910. Compared with the increase during the preceding intercensal period this number represents not only a smaller percentage increase—14.9 per cent. as against 21 per cent.—but a smaller absolute increase. The gain between 1900 and 1910 was 15,977,691.

These facts are striking. The reasons assigned are the almost complete cessation of immigration during the war period, the influenza epidemic, and the casualties of the war itself. It is doubtful whether these factors, important as they are, are of sufficient weight in themselves to explain so great a falling off in the rate of increase.

A declining rate of increase is to be expected in a country such as the United States, which has passed its period of original expansion and primary exploitation of natural resources, and is now settling down to an era of development on a basis similar to that which prevails in older countries. A century

ago our population was doubling in a little more than twenty years. It was impossible that this rate should keep up indefinitely.

For the person who likes to apply a rationalistic analysis and what Professor Ward called a "melioristic" philosophy to social conditions the practical question is whether a high rate of increase is a desirable thing, and whether we should develop a national policy designed to keep the rate up to the maximum. The answer given to such a question by the average citizen would be in the affirmative, perhaps with some qualifications. Almost every one desires to see his own community—city, state, or nation—grow, and might "view with alarm" a tendency toward a stationary or declining population.

Yet one can not support this attitude on rational grounds. While it is perhaps true that a declining population is usually a sign of some deterioration or degeneracy in a people, there is no reason to believe that a rapidly growing population is either a good thing in itself, or even a sign of a vigorous and healthy national life. The quality of life is more important than the quantity. The policy of a progressive nation should be to promote the maximum welfare of the people who exist rather than to increase their numbers to the maximum. In all well-developed countries these two objectives are in direct opposition to each other.

One feature of the recent census returns, in particular, indicates the need of serious consideration concerning the trend of our population. This is the tremendous increase, not only absolutely but relatively, of our city population. For the first time in our history the urban population outnumbers the rural. The rate of increase of the cities was seven and one-half times as great as that of the country districts. New York City alone has 5,620,048 people, or more than one-twentieth of the entire population of the country.

The significance of these proportions and the variety of their applications are too great to be even suggested in this brief space. There is here abundant food for thought.



For more than half a century the immigration problem in this country has presented two distinct aspects. The first of these includes all those matters which relate to the general immigration stream—matters of number, economic status, crime, pauperism, health, standard of living, etc. The second includes those questions which are associated with the unassimilable, or exceptionally diverse, races—specifically the Orientals. These two phases of the subject were long regarded as separate not only in theory but in practical legislation and administration, and it is only recently that the idea has begun to gain ground that the phenomenon of immigration should be regarded as a unity, altho displaying a multitude of dissimilar aspects.

It is true that the matter of race enters vitally into all immigration problems. This is not because of sociological or political theory, but because human beings as individuals, every-day men and women, you and I and our neighbors, have inherited from an indefinitely remote ancestry a certain human characteristic which is usually called race prejudice, but would more accurately be designated race antipathy, because the element of judgment is slight and the element of feeling almost exclusively predominant. This sentiment is aroused automatically when a person of one race is brought into contact or association with representatives of other races, and varies in intensity with

**Present Aspects
of the
Immigration
Situation**

the observable differences in racial characteristics which the strangers present.

In the United States, on account of the diversity of our racial origin and our characteristic easy-going tolerance, there has never been an aggressive racial antipathy toward the representatives of other peoples whose racial characteristics were not markedly different from those to which we have been accustomed. Certain anti-foreign demonstrations which have occurred from time to time, such as the Native American, Know Nothing, and A. P. A. movements, were usually influenced by matters apart from race, such as religion, political beliefs, customs, etc. But with reference to those races which present striking differences in skin color, facial features, etc., our people have been susceptible to the influence of race antipathy.

Accordingly, we now confront two sets of concrete immigration problems. The first is general—the regulation of the established immigration stream from Europe and Asia Minor. The other is specific—control of the immigration of the Oriental races, particularly the Japanese, since the Chinese are barred out by our exclusion laws. In the former case the problem is one of selecting immigrants of the right quality, and possibly of restricting their numbers—there is no question of entire exclusion. In the latter case not only is absolute exclusion vigorously demanded, but there is also the question of imposing special limitations even upon those who are already here or may be admitted in the future.

With reference to the general immigration stream the problem has become acute on account of the sudden increase of the flow up to near the pre-war volume. Within the past few weeks there has been a state of congestion at Ellis Island, probably the worst in the history of the service. Coming just at a time when unemployment is beginning to rear its head throughout our industrial centers, the problem is serious. There is little hope of relief from natural causes. For bad as conditions may be, or may become, in the United States, they are almost infinitely better from the point of view of living possibilities than those which prevail in many of the ravaged countries of Europe. The situation calls for sober and sympathetic consideration by our legislators.

The Japanese problem in its acute phases is felt particularly in California, but its solution has become a national issue of no small proportions. Japanese immigration was reduced to a minimum by the "Gentlemen's Agreement" which went into effect in 1907 and lowered the number of immigrants of this race from a maximum of nearly 31,000 to 10,000 or less. The problem is not, therefore, one of limiting numbers but of possible exclusion and particularly the discriminatory treatment of those already here. It is this latter question which accounts directly for the present tense situation. The Alien Land Law was passed by California to prevent Japanese from getting control of the agricultural land of the State. It is reported that this law is being evaded by putting the title to the land in the name of a native-born infant, with the foreign-born parent as guardian. The introduction in the last few years of many "picture brides" has made possible a high Japanese birth rate. The stream of "picture brides" has been greatly limited, but the births continue. California is planning further legislation to prevent what she regards as a serious menace to her welfare. Japan, on the other hand, objects to any discriminatory treatment of her nationals, particularly if it implies inferiority on their part. Our own Federal government is interested in finding some measure which will adequately protect the Pacific Coast while at the same time treating the Japanese on a parity with other nations.

THE American presidential campaign in the main ran true to form. Not that it involved the spending of money like water; not that it proved once more what a short memory voters have; not that it let loose the usual swish of recrimination; not that it introduced another orgy of inane word-juggling and promise-making. These are elements which we have learned to expect as part and parcel of such political "campaigns of education."

But surely the people might be spared, for once, the spectacle of having all kinds of men with all kinds of ideals pose as the veritable saviors of society. Justice and freedom and truth and goodness are issues big enough for any campaign; why, then, must we fall back into the mud-holes of safety—safety for one interest or another?

That equivocal "safety-first" idea has corrupted many a man and cheapened many an issue. Where the first thought is of saving one's skin, strong men will be scarce; when men put their minds to evading danger and risks and adventures, little pioneer work will be possible.

At present all things must be made "safe"; the money of established interests, the affairs of labor, the old land-marks, the new world outlook, the constitution, the State. Some even dream of making the world safe. We must be getting old and weak thus to mistrust the new. Radicalism has got on the nerves of a frightened generation, as tho it were a terrible, unheard-of innovation. The newspapers avoid and distort subjects because they are "unsafe." Evidently this much-talked-of infallible judgment of a God-enlightened, educated public is mostly fury and sound, signifying nothing.

The pulpits, the schools, the colleges, are never at their best when they avoid the open light of day. All worthy things involve danger. It is unsafe to talk about souls, in science the very foundations are always open to inspection, its dogmas totter at the word of any newcomer with a vision; the working theories about God are, without exception, "unsafe." What is truly "safe" about them reposes quietly in the dust of buried wisdom.

And any preacher whose preaching is "safe" (we have known of cases where that was the main consideration in the choice of candidates!) has missed the prophetic note. We associate prophecy with courage and danger, not with softness of words; speaking soft, somnolent things is a sure way of cheapening the profession which, above all others, should show men the way into new and untrodden worlds of truth.

There is a very serious danger just now of making a fetish of safety.

Evaluation of Sermons

Believing that many of our readers would appreciate a review and estimate of certain sermons in the REVIEW we have solicited the cooperation of a few professors of homiletics in our seminaries. These experts will point out the merits and demerits of the particular discourse somewhat on the order of what is done on page 492 of this number.

The Preacher

WEEK OF PRAYER FOR THE CHURCHES

(January 2-8, 1921)

TOPICS SUGGESTED FOR UNITED PRAYER

[In the interest of the community of faith and action among the churches of the world the Federal Council has adopted, with slight changes, the message and subjects for the Week of Prayer issued in behalf of the World's Evangelical Alliance by the British Evangelical Alliance.]

Sunday, Jan. 2—Texts for Sermons and Addresses

SCRIPTURE READINGS—

Ps. 121:1; Ps. 133:1; John 16:33; John 17:20-21; 2 Cor. 13:14.

Monday, Jan. 3—Thanksgiving and Confession

THANKSGIVING—

For world-wide desire for closer fellowship among those who love and serve Christ.

For the testimony of prominent statesmen that only in the teachings of Christ can the way of true and lasting peace be discovered.

For the discernment of a deeper sense of human brotherhood, and the determination by multitudes to serve one another by love.

CONFESSION—

Of the weakness of our faith, and failure to commend by our lives the Saviour.

Of the search for the solution of world evils by material means alone.

Of the continuance of needless divisions before a world that needs a united church.

On account of declension from truth and love on the part of many who profess to follow Christ.

Of the lack of recognition that Christians while in the world are not of the world.

SCRIPTURE READINGS—

Ps. 32; 84; Luke 4:16-32; Gal. 4:1-11.

Tuesday, Jan. 4—The Church Universal

The "One Body" of which Christ is the Head.

THANKSGIVING—

For the earnest search of the pathway to Christian unity.

For the spirit of brotherhood and love manifested among Christian leaders denominationally separated.

For the deepened desire to make Christ King in every department of human life.

PRAYER—

That the one flock may be united under the one shepherd, Christ Jesus.

That in the power of the Holy Spirit all stumbling blocks in the way of Christian unity may be removed.

That intolerance may be destroyed and religious liberty be established everywhere.

That the Scriptural teaching concerning the coming of the kingdom of Christ may be emphasized throughout the Church.

SCRIPTURE READINGS—

Is. 11:1-9; John 15:1-10; Eph. 2:11-22; Acts 20:28-35.

Wednesday, Jan. 5—Nations and Their Rulers

CONFESSION—

That many leaders of the nations, long privileged with the knowledge of Christ, have forgotten his claims to their allegiance.

That defective moral standards, rather than the laws and principles of Christ, have guided national and international policies.

That nations have been the victims of selfishness and of a belief that true well-being lies in the abundance of possessions.

That the Lord's Day, his Word, and commandments are being neglected.

PRAYER—

For all sovereigns and heads of states, that they may have the spirit of Christ, and may show it forth in their rule.

For all legislative assemblies, that they may be guided to enact measures that are in accord with the ideals of the gospel.

That the nations may be guided and developed under God to the establishment of enduring peace and international goodwill.

For the deliverance of all peoples from love of money, from excessive devotion to

pleasure, and from the sins of impurity, gambling and intemperance.

For the enlightenment of all unions of employers and employed, so that they may recognize that they have a common interest in doing justly, loving mercy, and walking humbly with God.

For those who have it in their power to assuage the motives of class conflicts, that they may regard the good of the whole and not only the interest of sections.

For all public servants, that they may discharge their duties as a trust from God.

SCRIPTURE READINGS—

Deut. 4:39-40; Ps. 82; Matt. 22:15-22; 1 Tim. 2:1-4.

Thursday, Jan. 6—Missions Among Moslems and Heathen

THANKSGIVING—

For the generous free-will offerings of the Lord's treasure-keepers for the carrying of the gospel to the world.

For increased recognition that the maintenance of missions is the duty of all Christians.

For mass movements, indicating the presence and power of God the Holy Spirit.

That the rule of the Turk in the Near East has been restricted and that Palestine has been freed from his domination.

PRAYER—

That the gospel message may be fully and completely preached to all nations.

That new problems due to the growth of national consciousness amongst Christians of the older civilizations may be solved in the spirit of truth and love.

That men and women of faith and vision may be called by God to take their place in the missionary ranks.

That European residents in non-Christian lands may be examples of the power of Christ to regenerate life.

That the inroads of western materialism in eastern lands may be arrested, and that grace may be given to all missionaries in dealing with the problem.

That the church may keep in mind the fact that her main task is world evangelization.

SCRIPTURE READINGS—

Ps. 2; Isa. 60; John 12:20-26; Acts 2:37-40; Rom. 15:17-29.

Friday, Jan. 7—Families, Educational Establishments, and the Young

PRAISE—

For the spirit of devotion and sacrifice shown by Sunday-school teachers and Christian workers among the young, in leading them to a knowledge of Christ and of the laws of his kingdom.

For the Christian family and all that it means to the world.

PRAYER—

For parents, that by example and teaching they may be led to train their children in the knowledge and fear of the Lord.

For the young, that they may devote their lives to the service of God and their fellow-men.

For the increase of the practice of daily family worship.

That all university, college and school teachers may realize the responsibility of the religious training of all committed to their charge.

That consecrated Sunday-school teachers may be multiplied in all centres of Christian life.

That all in charge of the religious training of the young may be endowed with special grace and wisdom.

SCRIPTURE READINGS—

1 Sam. 3:1-10; Mark 10:13-16; Eph. 3:14-21.

Saturday, Jan. 8—Home Missions

CONFESSION—

Of continual slackness in the task of making America truly a Christian nation.

Of the neglect of opportunities of evangelism amongst our own people.

Of spiritual apathy and indifference in great centres of industrial activity.

PRAYER—

That those engaged in work among our immigrants and other groups with special needs may be given grace to deal wisely with the conditions of their life.

That as the gospel of Christ alone can meet prevailing unrest and social upheaval, there may be in the Church more evangelistic preaching and teaching.

SCRIPTURE READINGS—

Hos. 14; Mal. 4; Luke 14:16-24; Rom. 10:1-4.

Seeing Jesus By Helping Hamishing Children

"We Would See Jesus" is the title of the first article in this number of the *Review*. This yearning on the part of the Greeks, nearly two thousand years ago, to see Jesus still persists and will to the end of time.

There are many to-day who, like the Greeks of old, would like to see the Master of Men, but do not know the fine art. They seem to think that the only way one person can see another is through the eyes of the body, forgetting that life is at the core spiritual. So it is with the eyes of the spirit that we must find our proper relations to things and persons. If then we would see Jesus we must identify ourselves with the people of our own time as he did with the people of his time. He entered into their homes and social life; their sorrows, heartaches, and sufferings were his. Be it the individual or the group, no perplexity, no affliction, no pinched or needy children ever escaped his attention and assistance. He always regarded what was done to and for others as done to and for himself. That is the meaning of the words "Inasmuch as ye did it unto one of these my brethren, unto these least, ye did it unto me."

There are three and a half millions of starving and helpless diseased children in Central Europe that are calling loud and long for your heart and hand.

"In Poland alone a million five hundred thousand such children must be cared for. In Latvia and Esthonia the people are living mostly on a diet made from potato-flour, oat-flour, and sawdust. In Czecho-Slovakia, in Hungary, in Austria, and in other countries of central and southeastern Europe, two millions more are in dire need of food."

The publishers of *The Literary Digest* have been asked by Mr. Herbert Hoover, Chairman of the American Relief Administration, "to cooperate with him in raising \$23,000,000 to feed and clothe these children and save them from death this winter." The small individual unit of ten dollars will provide the coat and boots and stockings and one meal a day for one child this winter. *The Literary Digest* will start the fund by giving the sum of \$25,000 to feed and clothe 2,500 little boys and girls this winter.

President-elect Harding sent the following telegram to *The Literary Digest* on November 4th:

Marion, Ohio.

I have just now read your splendid appeal to the people of America in behalf of three and a half millions of unfortunate children in central and southeastern Europe who are the helpless victims of the Great War. Because such a movement for relief reveals the true heart of America; because it bespeaks an American desire to play a great people's part in relieving and restoring God's own children, I want to commend and support your noble undertaking. In seeking God's blessing for ourselves I am sure he will bless us the more abundantly if we share our good fortune in acts of sympathy and human fellowship. I wish you a success which will reveal anew the unselfishness of our great people. I am forwarding you my check for two thousand five hundred dollars by mail to-day.

(Signed) WARREN G. HARDING.

All that real pastoral life stands for is involved in this appeal—"Bear ye one another's burdens and so fulfil the law of Christ." Under-shepherds and their respective flocks cooperating with the Great Shepherd can, by their gifts to this child-feeding fund, bring light out of darkness and weal out of wo.

Make all checks payable to "The Literary Digest Child-Feeding Fund," and mail them direct to *The Literary Digest*. Every remittance will be acknowledged, and *The Literary Digest* will be responsible for every dollar contributed, to see that it goes, without one penny deducted, to the purpose for which it is given. Address Child-Feeding, *The Literary Digest*, 354-360 Fourth Avenue, New York.

The Pastor

Cooperation of Local Churches

THE Federal Council of the Churches of Christ in America has among its agencies a "Commission on Councils of Churches." The object of this agency is to effect "the co-ordination of the religious forces of a city in the effort to make that city Christian." It describes the local "council" resulting from this coordination as being "to the religious life of the city what the Chamber of Commerce is to the commercial and industrial life." The method of formation and operation is thus described:

"The unit of the organization of a Council of Churches is the local church. The central council is composed of the representatives of these churches consisting usually of the pastor and two or more lay delegates. Each church appoints its delegates according to the practices of each denomination. This council elects officers, who with the heads of departments and members at large elected to insure representation of all denominations constitute an executive committee which directs the work of the council *ad interim*. The work is done through the departments, care being taken that no department is formed or committee appointed until the need is evident.

"For the sake of greater efficiency there will be a natural grouping of the churches in neighborhood councils to deal with problems which are peculiar to the districts in which the churches are located.

"The Chamber of Commerce has a secretary. Success is generally in proportion to his ability. The council in a large city demands skilled and continuous planning and leadership and loyal support to plans approved by the executive committee."

And a tentative program for such a local "council" is the following:

- A. To make a continuous religious survey to furnish reliable information as a basis for intelligent action.
- B. To prevent unnecessary overlapping and competition between the denominations, and to see that all communities are adequately churchied.
- C. To endeavor to arrest the attention of the city with the claims of Christ through a strategic program of evangelism in all the churches individually, and unitedly where possible.

- D. To study the great outstanding industrial and social needs of the city, and to apply Christianity in an effort at solution.
- E. To effect a policy of recreation which will afford to all the people as much as or more than the saloon has given and to make all the recreations wholesome and uplifting.
- F. To present a program of Christian education that will meet the needs of the city.
- G. To interpret Christian democracy, especially to the alien, non-English speaking groups in our city.
- H. To give proper publicity to Christianity, to the churches, and the religious interests of this city.
- I. To make religion effective and attractive in the city, and to apply to the work of the churches the best business principles of efficiency and economy."

The Commission supplies literature, in which is included "Community Programs for Cooperating Churches." The office is at 105 E. 22nd Street, New York City.

A Great Meeting

The Quadrennial Meeting of the Federal Council at Boston, December 1-6, is an important gathering of the representatives of the churches. The four hundred delegates representing twenty million church members of thirty-one denominations are meeting at a most critical time in the church's history.

Old and New Friends

Make new friends, but keep the old;
Those are silver, these are gold.
New-made friends, like new-made wine,
Age will mellow and refine.
Friendships that have stood the test,
Time and change, are surely best.
Brow may wrinkle, hair turn gray,
Friendship never owns decay;
For 'mid old friends, kind and true,
We once more our youth renew.
But, alas! old friends must die;
New friends must their place supply.
Then cherish friendship in your breast;
New is good, but old is best.
Make new friends, but keep the old;
Those are silver, these are gold.

—HENRY VAN DYKE

MID-WEEK PRAYER AND CONFERENCE MEETING

JAMES M. CAMPBELL, D.D., Claremont, Cal.

Dec. 5-11—How We May Know the Mind of God

(Phil. 4:8)

We may know the mind of God not only from direct revelation in his word and works, but also from its expression in the words and works of those who have been divinely illuminated. His mind is mediated in many ways, and through many agencies. It was mediated in Christ so completely that to "have the mind of Christ," is to have the mind of God. In a lesser degree it is mediated by every one into whom the light of his Spirit shines.

According to Johannes Weiss, the words, "we have the mind of Christ," do not merely mean "that we think as Christ thinks, but that Christ thinks in us"; that, in other words, the mental processes of our surrendered souls are under his inspiration and direction.

God works on and through the reason. He does not think for us, but leads us to think for ourselves; he does not pour thoughts into our minds as water into a vessel, he incites us to think them. Keeping our hearts open to him we do not merely think his thoughts after him, but he thinks through us; so that in our lives his mind is ex-pressed; and when we speak, it is no longer we who speak, but the spirit of the Father that speaketh through us.

The application of this principle to the text which forms the subject of our present study is clear. The things that are "true, and honorable, and just, and pure, and lovely," upon which we are to ponder are things which come from God. By brooding over them, and allowing them to get to the roots of our being our lives are beautified. The glory which we reflect is the glory which God's creative thoughts, planted within us, produce.

If we thus express in our lives his thoughts, those who do not read their Bibles, reading us, will get some conception of the mind of God.

This is the argument used by Jesus when he says, "Let your light shine before men, that they may see your good works, and glorify your Father who is in heaven"; his idea being that the outshining of a life filled with beautiful deeds will glorify the Father from whose inspiring and enabling grace their beautiful deeds proceed.

Some general deductions: (1) A good life is suggestive of God. It is the fruit of his immediate inspiration, and requires him for its explanation.

(2) God works upon the reason as well as upon the will, leaving men to think rightly as well as "to will and to work for his good pleasure." (3) The lofty ideals with which God inspires us are to be cherished and cultivated. This implies the turning away from all that is unworthy, after the example of the wise painter who would not look upon a bad picture lest he should catch some of its imperfection.

(4) Character is determined by the habitual trend of thought, that is, by the things upon which we habitually meditate or ruminate. A man is known not by the intellectual company he meets, but by the intellectual company he keeps. (5) True thoughts are creative. They are the parents of deeds. Every thought harbored in the heart alters the character. (6) That every secret thought strikes out into the life; and speaks for God or against him. (7) That responsibility reaches to one's thinking. No man can control directly the actions of his lungs or heart, or the circulation of his blood; but he can control his thoughts. Hence, the injunction, "Keep thy heart with all diligence, for out of it are the streams of life."

Dec. 12-18—The Challenge of the Heights

(Pa. 24:3-5; 121:1)

To those dwelling in the valley or on the plain, the mighty mountain looming up in the distance throws out a perpetual challenge. It dares beholders to climb its rugged steep. Intrepid souls take up the challenge and never rest until their feet are planted upon its snow-crowned summit. A like challenge comes from the heights of moral greatness. They are a perpetual challenge to faith and courage.

The challenge of the heights is felt most keenly by the finest natures. One of Israel's psalmists exclaims: "I will lift up mine eyes unto the mountains." To him the mountains were the symbol of stability, of sublimity, and of infinite mystery. They pointed to something above and beyond. They were suggestive of the spiritual heights which lie forever in the light, and are the goal of every expiring soul.

In the same way in which the mountains are a challenge the biographies of great men are a challenge. They show the possibilities of human nature, and suggest to laggard souls that the heights which others have gained they also may attain. The greatest spiritual challenge comes from Christ. In some degree his example is imitable by all. Where he has gone we may follow.

The heights of life are won by strenuous, patient effort. As Longfellow puts it in the familiar lines,

"The heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night."

Those who climb the steep ascent to moral greatness are often like the Alpine mountaineer who is said to slip

back two feet for every three feet gained; but even so, at that rate he finally reaches the top.

A rich reward is gained by those who reach the top. They obtain an entrancing view, stretching all around as far as the eye can carry. They also go above earth's cloudline.

Once when a dense cloud settled down upon a steamship a timid passenger shouted up to the captain upon the bridge, "Are we in danger?" To which he cheerily replied, "It's all right up here." The fog lay low upon the water, reaching only to the deck. On the bridge the captain could see over it. So those who are upon the heights often look down upon the fog which fills the valley, while they are basking in the sunshine. We leave our problems behind us when we ascend to the heights, but they meet us again when we descend the plain—as in the case of the three disciples who had their work waiting them when they came down from the mount of transfiguration. What we see on the heights should, however, fit us for what we have to do when we descend.

When the writer of the psalm before us asked, "Who shall ascend unto the hill of the Lord?" he was looking still higher than the heights of earthly achievement. His gaze stretched to the heights of eternal glory. He felt that "they build too low who build beneath the stars." Heaven is higher than earth; not geographically alone, but spiritually. It is a higher state of existence—not the mere prolongation of the earth-life, as spiritualism makes it out to be. It is a life of moral sublimity. To reach it we must have clean hands and a pure heart. We get into heaven when heaven gets into us; we ascend to the high and holy place when we live a high and holy life.

*Dec. 19-25—Love's Giving
(Christmas)*

(1 Cor. 13)

Christmas is suggestive of infinite things. It reminds us of God's love-gift to the world—a gift whose value no mortal may compute. To secure man's redemption God gave his best. He "so loved the world that he gave his only begotten Son." What this gift cost may be dimly guessed by those parents who in the recent war gave up a son in the great struggle for human freedom.

A woman in India when asked by a missionary if she did not consider the love of God as seen in the gift of Jesus to be wonderful, replied, "I see nothing wonderful about it; it was just like him." In her simplicity she merely put the wonder of it all further back. It is the love itself that is the greatest wonder. Given a love so great anything is possible.

Not only does God love, he is love. His name is love, his nature is love; he is the author of love, the fountain head of love—he is love itself. But God as the Infinite Lover was not known to men until Christ revealed him.

"Love came down at Christmas,
Love all lovely, Love divine,
Love was born at Christmas
Star and angel gave the sign.
Love shall be our token,
Love be ours, and love be mine;
Love to God and all men
Love the universal sign."

—CHRISTINA ROSSETTI.

The primal source of the incarnation was love. Apart from love it can not be explained; apart from love it never could have been. In the Babe of Bethlehem divine love took on human form. It was unfolded in his growing life, and consummated in his tragic death. Divine love always existed, then it became visible and tangible. Through the eyes of Jesus divine love wept; through his lips it spoke; by his hands it ministered; by

his cross it made the supreme sacrifice for man's redemption.

The coming of Christ to earth meant the coming of a new spirit—the spirit of love—into the hearts of men. At Christmastide the thought of the Christian world has been turned too exclusively to the advent as an historical event; and its significance as a spiritual experience has been greatly overlooked. But its end is not realized unless it brings the birth of the Christ-spirit into the hearts of men; for as a mystic poet reminds us,

"Tho Christ in Bethlehem a thousand times
times be born,
If he's not born in thee, thy soul is still
forlorn."

It belongs to the eternal fitness of things that Christmas should be the time of the giving of gifts. At every recurring Christmas a wave of love sweeps over the world's selfish heart.

"At Christmas time the open hand
Scatters its bounties o'er sea and land,
And none are left to grieve alone
For Love is heaven, and claims its own."

—MARGARET E. SANGSTER.

What is needed is to carry this spirit of loving ministry through all the year, and so make life a perpetual Christmas. This is the thought suggested in Paul's hymn of love—which is the finest love lyric ever written. It sets love before us as the queen of the graces, and leaves us wondering what this world would be like if that love that came down at Christmas were to reign supreme in human hearts.

LOVE'S GIVING

Love gives its best,
And knows no rest.
Its highest joy
Is giving joy.
It knows no rest
Until its best
Is given.
And that is why
Love at its best
Is heaven.

—JOHN OXENHAM.

*Dec. 26-Jan. 1—The Winter
Evening Sky*
(See page 446)

The Book and Archeology

THE GOSPEL OF THE KINGDOM (STUDIES IN MATTHEW)

Professor JAMES MOFFAT, D.D., Litt.D., United Free Church College,
Glasgow, Scotland

Dec. 5—The Growth of the Kingdom

(Matt. 13:1-43)

THESE popular stories about the kingdom reflect a certain discouragement or perplexity in the minds of the disciples about the prospects of the movement. Jesus explains the real nature of his kingdom in order to prevent any one entertaining false hopes which would lead only to disappointment, and also in order to encourage patience. Patience enters into good service, here as in any cause, and patience depends on insight.

Of these four parables, Jesus explains the first two. In the parable of the sower he deals with the fortunes of his message among men. He is under no illusions about its popularity. Experience had already shown him that only a small proportion of his hearers would prove satisfactory, that much apparent interest would lead to nothing in the end. The one condition of true growth was the "good soil" of intelligent listening. Why some men are superficial or shallow or indifferent, Jesus does not explain. He insists upon the personal responsibility of the hearers; if the growth is slow and small, certainly it is not the fault of the seed or of the sower.

It is otherwise with the parable of the tares. Here Jesus looks at another aspect of the kingdom. It may be exposed to deliberate attack; there may be attempts to thwart God. The result is that the kingdom will include a mixture of members, good and bad;

there will be counterfeits of faith in the divine society. Not even here does Jesus enter into the problem of why and how evil permeates the world; he concentrates upon the practical lesson of patience again. Exasperation tempts men to interfere violently and root out the unworthy members; but Jesus forbids any such hasty discipline, even tho it may seem to aim at the high end of purifying the kingdom. The growth of the kingdom must be left in the hands of God, who will in his own good time at the end intervene. In both parables, therefore, patience is urged by consideration of the real nature of the kingdom; it is like a seed, a seed requires time to grow, and this seed is planted in a world where God will ripen it.

The whole passage brings out four ideas: (1) The varying susceptibilities of men, as in the sower parable; (2) the mingling of good and bad, as in the stories of the drag-net and the tares; (3) the gradual growth of the kingdom, as in the parables of the mustard-seed and the leaven; and (4) the kingdom as the chief good of men, as in the stories of the treasure and the pearl. To-day we have further to look at (3). The mustard-seed parable is another farm-tale, meant to indicate a more hopeful side of the matter; God's cause has to reckon with defeats and disappointments, no doubt, but its future is secure. It is a seed, not a stone, on the field of the world, and from small, unpromising beginnings it will develop. The point of

the parable is not the rapidity of the growth but the disproportion between the beginning and the end, the infinite possibilities of the movement. The illustration of the leaven or dough puts this from the domestic side; once introduced into life, the kingdom will work a radical transformation, quiet but sure; it will be a wholesome ferment among men. Neither seed nor dough lies inactive. Some result follows when they are brought into vital contact with life. So, Jesus argues, is it with my kingdom.

Thus his undaunted confidence inspires patience in us. He was under no illusions about the speedy success of his movement, but he believed that it would come to success under the ripening care of God. Hence, we need not fret at apparent checks to its progress. Impatience means lack of faith; sometimes it produces melancholy, sometimes an ardent temper which would go more quickly than God himself. The cure for both moods is to see the kingdom as Jesus saw it, a growing thing in a world where God has made conditions for its growth.

Dec. 12—What the Kingdom of Heaven Is Like

(Matt. 13: 44-58)

The Golden Text is one of the verses which, as Matthew Arnold once said, have "remained in shadow. . . . These deeper texts will gradually come more and more into prominence and notice and use." What illustrates this text best is the series of parables in our lesson upon the true character of the kingdom.

The parables of the treasure and the pearl describe the kingdom as the chief good for man, something so valuable that nothing is too precious to be sacrificed in order to gain it. This is the common lesson of the two tales. The kingdom can not be had with-

out cost and care. And it merits any sacrifice of what hitherto had been regarded as the most valued possessions of life. But the two tales suggest different experiences. The laborer in the field comes across the hidden treasure by accident; the merchant is already in search of pearls, when he finds the supremely fine stone. Some people, as it were, stumble upon Christianity; others are naturally in quest of truth and goodness and social service, and then discover that the religion of Jesus fulfils their ideals as they had never imagined. They are already seekers. There is also an implicit contrast between the enthusiasm of the laborer and the enthusiasm which Jesus had already noted in the parable of the sower. Some people accepted the word "with joy" (verse 20), but it was a mere emotion, which led to nothing. This laborer also was in joy at the sight of the treasure-trove, but his joy led him to set about securing his aim. "The joy of finding God," says Pascal, "is the source of all the changes of life." At least, it ought to be, in Christians.

A further note of the kingdom in these two parables is that it is instinctively recognized as being of supreme value. Both men knew it when they saw it. And this is the temper which Jesus seeks in men, this immediate sense of God's kingdom as the supreme good.

The drag-net parable is another warning against impatience and hastiness, but it differs from the parable of the tares in several respects. In the tares parable, the separation of good and bad is undesirable rather than impossible; here it is impossible. In the tares parable, the emphasis lies on the present mixture of good and bad; here on their ultimate separation. However, both imply that the kingdom is already at work in the world; it is gathering in people

of all sorts. Only here there is a stern suggestiveness; the ultimate right to a place will be efficiency, not outward membership. The test of worth will be unflinchingly applied. Only, it is not everyone who can apply that test. Human beings easily go wrong in estimating their fellows; they are crude and hasty, apt to be carried away by prejudices, and not always able to detect good under unpromising appearances or evil under a plausible exterior. Jesus teaches here that there is to be a judgment, a judgment by heaven, not by the rough and ready opinions of earth, and a judgment that will be passed at the end of life.

Note the contrast in these parables:

(1) Joy enters into the Christian experience, but also seriousness. There is a thrill of satisfaction at the recognition of Christ as the true end of life; there is also a grave sense of responsibility, when one thinks that for all our opportunities we shall be held accountable at the end. (2) The present is not everything. A work is going on, which draws people into touch with the things of God, but not all who are in the Church are of the Church. Indeed, the only people who are certain to be safe are those who have spared no sacrifice to win the kingdom. Appearances are not everything, least of all in the sphere of spiritual movement.

Dec. 19—Jesus Feeds the Multitudes

(Matt. 14)

We do not know the rendezvous, tho it may have been Capernaum. Nor do we know what Jesus had been doing in the interval. As Peter was absent, we have no information on these points. But the popularity of Jesus was evidently unabated; it was impossible for him to secure privacy,

and, after spending the day in a healing ministry, he found himself with a crowd of hungry people. Their primary need was food. They had followed him far from home, and, altho they could sleep in the open air, as Jesus and his disciples often did, they had no means of getting provisions.

(1) The motive for the cures was pity. "Jesus saw a great multitude and was moved with compassion toward them, and he healed their sick." When it came to feeding them, the disciples apparently took the initiative. Jesus sometimes left this to them in things material; but, altho they started the matter, it was he who thought it out. Human inspirations of help are prompted by him; in his company we catch a spirit of interest in the well-being of our fellows. (2) Only, it follows from this that our inspirations often need to be enlarged and stimulated. The disciples were anxious to get rid of the multitude. Let them help themselves! Jesus saw that they needed to be helped, and that it was possible for the disciples, under himself, to provide for them. "Give ye them to eat," he said, throwing the men back upon themselves. They had only five loaves and two fishes. But that was enough for him. The lesson is that the smallest endowments can expand into a rich service, if we only put them at God's disposal. He requires our scanty powers in order to provide richly for the world. We sometimes measure our little store against the enormous needs of men, and think it is useless for us to attempt the task of providing for them. But "the rules of quantity, the laws of weight and measure, do not hold beyond the outward world; they disappear wherever the Holy Spirit claims its own." (3) Thus, the pity of Jesus was joined to power. It was not mere selfishness on the part of the

disciples that led them to suggest that the crowd had better go off; sometimes the sight of need on a large scale tempts good people to get rid of it, to put it out of sight, in order that they may not feel uncomfortable, when they feel that they can not do anything in the way of relief. Not so the disciples. They were quite willing to let Jesus have the scanty food they had kept for themselves, altho they did not imagine it would be of any use under the circumstances. The disciples had pity, but they imagined that they had no power. They had power, as Jesus showed them, once they let him use all that they possessed. He required their cooperation in order to achieve this wonderful result; his pity had to work through their sympathy and self-sacrifice. "He gave the loaves to his disciples, and the disciples to the multitudes." Such is the order of Christian service. The moving power is the divine generosity. We are brought face to face with the large needs of our world, and our provision for them requires only to be put into the hands of God in order to be adequate.

Christmas Lesson—The Birth of Jesus

(Luke 2: 8-20)

"Unto you is born a Savior." (1) So definite is God's revelation; it finds us out personally. Christmas is more than a vague, world-wide festival of the Church; it has a message for us one by one, the revelation of one who came to be a Savior to us. (2) The shepherds acted on it; "Let us go," they said. Whoever hesitates, let us, who have heard the good news, verify it for ourselves. Finally (3) after they had verified it, they made it known to others. "When they had seen it, they made known abroad the saying." One impulse of Christmas ought to be the desire to extend the

tidings of Christ's peace on earth, to share the joy we possess ourselves.

(4) And the atmosphere of this must be praise to God. They returned to their work, "glorifying and praising God for all the things that they had heard and seen." It will be a happy Christmas in the highest sense, if we practise what the shepherds did on the first Christmas morning.

Dec. 26—The Kingdom of Heaven on Earth

(Isa. 25: 8)

The phrase "kingdom of God" or "kingdom of heaven" requires definition and translation, if it is to mean anything to modern minds. Often it would be better rendered by "God's reign" or "God's sovereignty," the supreme rule of God over human life. This implies that men recognize it and own him as their King, admitting his laws to be the rule of their practical lives and the standard of their conduct. God's authority is essentially moral. It reveals his nature as goodness and truth, with all their implications of justice and kindness; his ends are not arbitrary but directed to the highest welfare of man as a personal being. Therefore, to own him as King means that we identify ourselves with his interests on earth, and seek our life in obedience to his commands and in carrying out his purposes. When Jesus taught us to pray, "Thy kingdom come, thy will be done," he defined what the coming of God's kingdom involved, i.e., the fulfilment of the divine will through human consent and fellowship.

In the Old Testament the Jewish people as a whole recognized this rule; when Jesus revealed its deeper meaning, it became recognized by the Christian Church. And in both cases, the recognition was to lead to a wider and wider extension of the sovereignty. Isaiah predicts that God will

remove the veil over "all nations," and that "all people" will partake in the gracious provision of God for men, in freedom from death and sin and the miseries of life. Jesus teaches that God's sovereignty will extend to all, not simply to Jews. The two parties are not God and any nation of the future for a true faith. Those who themselves own his sovereignty, and who do or bear his will, are responsible for the service of bringing in this rule on earth. For, altho it depends upon his providence, yet human prayers and efforts contribute to its progress. We may say that no one can serve the cause without already owning God's supreme control of his personal life. We may also say that the consciousness of enjoying God's strong care and control carries with it the desire to extend the blessing, since it is felt to be open to any soul of man.

From this it follows that the heart of faith in God's sovereignty lies in personal worship and trust. He reigns only over a surrendered life. He rules not by force but by free consent on the part of his people; they, like the prophet, cry, "O Lord, thou art my God; I will exalt thee; I will praise thy name, for thou hast done wonderful things." To modern minds, and perhaps especially in these democratic

days, the idea of "King" does not suggest any vital, personal relation. But it does in the Bible. We are in the kingdom not as individuals in a vast dominion, with a far-off beneficent Ruler, but as men and women who have come into a personal relation to our King one by one. The pulsing heart of the kingdom is this fellowship.

Only, as the kingdom implies justice and freedom for the full development of human life, every movement towards social brotherhood is linked to it. The true worship of God thrills with motives to unselfishness, and with sympathy for the ends of social reform, even when it is not possible to approve always of the means employed. Anything that thwarts and spoils life is against the will of God our King, and therefore ought to be challenged by his subjects. It is not that outward circumstances will make life full and blessed; things in themselves are not enough, and there might be a golden age which was godless.

But oppression and cruelty and selfishness are open enemies to God, and against them the Christian is bound to wage a ceaseless warfare, even as he insists that fellowship with God is possible within hampered lives and broken social conditions.

THE SAMARITANS: THEIR TESTIMONY TO THE RELIGION OF ISRAEL¹

UNTIL this volume appeared Dr. Montgomery's "Samaritans" (1907) was the one really accessible book on the subject. The present is in some respects a much more pretentious work, with proper acknowledgment, however, of the author's indebtedness to Dr. Montgomery. A paragraph in preface indicates our author's bias—he states that recent investigation of the subject has depended on work of German origin and this is largely by Jews

"in whom the passage of twenty centuries . . . has not dulled the edge of animos-

ity nor lifted at all the veil of their prejudices."

It is a conscious effort to do justice to the Samaritans who have been so long denied it, but unfortunately the effort is handicapped by the fruitless attempt to scrap the critical work of the last half century in Old Testament scholarship. How comprehensively, however, the author has gone at his work is indicated by the table of contents as follows: The Home and the People, The History of the Samaritans, Mosaism in Northern Israel, Prophetism in Northern

¹ By J. E. H. THOMSON. Oliver and Boyd, Edinburgh and London, 1919. 8½ x 6 in., 438 pp.

Israel, The Ritual of Samaritan Worship, Samaritan View of Sacred History, The Theology of the Samaritans, The Evolution of the Samaritan Script, The Language and Literature of the Samaritans, Comparison of the Samaritan Pentateuch with the Massoretic, The Relation of the Samaritan Recension of the Pentateuch to the Septuagint, The Bearing of the Foregoing Argument on Pentateuchal Criticism; Appendices: Catalog of Manuscripts of the Samaritan Torah, Nablus Roll, Minoan and Semitic Alphabet, Naville's Theory.

The first chapter, after a happy description of Nablus and its environment, argues that the Samaritan people are racially predominately Hebrew, not heathen. This somewhat new turn is directed by the author's conviction that the Assyrian deportation removed only a small proportion of the Hebrew population of Northern Israel (Sargon claims to have deported only 27,280), while the colonists brought in from Babylonia "did little to dilute the Israelite blood of the inhabitants of Northern Palestine." This part minimizes, one might say, to the limit the statements made in 2 Kings 17.

Because of this alleged continued unity of race and solidarity with Hebrews, the author implies, what "Samaritans" have to impart respecting Hebrew religion is of importance, especially, we may add, with reference to pentateuchal criticism. And the feud between them and the "Jews" strengthens rather than weakens the testimony that is concurrent with what the latter furnish.

In accordance with this theory the history of the Samaritans is carried back to the division of the kingdom, but we are reminded that differences other than governmental separated North from South. We have the difference between agricultural and pastoral life, between prophetic versus priestly religion, and the like. But in the Biblical writings after Josiah, the North drops out of sight till Zerubbabel, Joshua, Ezra, and Nehemiah come in, when the racial pharisaism of the South was renewed. Meanwhile, Dr. Thomson essays to prove, the continuity of Israelitic belief flowed on. The chapter on Mosaism in Northern Israel shows the Mosaic imprint in names in the northern kingdom, as for example, those compounded with *Jah* (Jehovah). A strenuous

effort is made to show that Deuteronomic religion is the undercurrent with the implication, indeed the assertion, that Josiah's "book of the law" had been in the temple, as Dr. Edouard Naville maintains, ever since the completion of the temple. And besides prophetism, such as that exemplified in Deuteronomy, was a special feature of the North. Indeed, the worship on Gerizim is based on Deuteronomy while the ritual of the Samaritans, somewhat minutely followed, is declared to be in general agreement with Jewish practises, based largely on the pentateuchal prescriptions but differing in a greater degree of primitivism. The chapter on the Samaritan View of Sacred History takes under review late Samaritan writings, and much interesting and pertinent matter is brought forward. Considerable dependence is placed on Abu 'l Fath (wrote 756 A.D.), and the more modern views of the Samaritans are constantly in mind. In the chapter on theology decided effort is made to show that the Samaritan doctrine has been of independent development, closer in content to the later Hebraism rather than the earlier, involving the unity, personality, spirituality, omnipresence, and eternity of deity. Some of these parts appear in emendations of the Pentateuch from the Massoretic text, and in the hymns and ritual. Anthropomorphisms especially tend to disappear. Compare for instance Dr. Thomson's citation on pages 311 ff. of the variant Samaritan readings where in the Samaritan codex the unity of deity is cleared from doubt by changes of plural verbs to singular after the plural form *Elohim*.

Especially valuable is the summary of Samaritan language and literature; it contains likewise a useful appendix on Samaritan plural forms and suffixes. Not new, but useful as a digest, is the comparison of the two forms (Samaritan and Hebrew) of the Pentateuch, with a too brief sketch of previous studies. The comparison of the Samaritan with the Septuagint gives a generally negative result, except that the former is regarded as a more reliable witness to the genuine text and the latter depends on a Massoretic base, not on the Samaritan.

The end to which Dr. Thomson worked is exprest in the last chapter, aiming to confound documentary critics of the Pentateuch. Their position is stated and in one

or two respects at least parried with efforts at refutation, centering on the expulsion of Manasseh and the probable unwillingness of the Samaritans to receive their book at so late a date from hostile sources like Ezra-Nehemiah. The author is sure that the book found by Josiah was the Pentateuch and not merely Deuteronomy. Indeed, the Torah was "sacrosanct in the days of Solomon." In fact Dr. Thomson alleges that the complete law book would seem to date back to the days of Samuel. His closing paragraph is as follows:

"Had the Tractarians in the beginning of the Oxford movement produced a brand new prayer-book and called upon all churchmen to adjust their worship to it, and to it alone, they would never have been listened to. Still less would Ezra have been obeyed in Jerusalem if Leviticus had never been heard of before he produced it. Its novelty would at once have condemned it."

We can only regard it as unfortunate that Dr. Thomson loads a really valuable book with a theory of the Pentateuch no longer tenable. One may not discredit the practically universally accepted results of over half a century of studies upon a basis so slight as is furnished by this study of the Samaritans, containing so many hypotheses that are extremely doubtful and so many interpretations which require much stronger support than they can receive.

Equally untenable, indeed exactly the reverse of the case, is the author's doctrine concerning primitive religion on page 199:

"We must bear in mind that all primitive religions were essentially monotheistic, but as in Roman Catholic countries the saints get more prayers than God, so among the nations, the lower gods usurped the honors due to the Most High."

Nearly thirty years of study has convinced the present reviewer that no primitive religion "is essentially monotheistic."

—G. W. G.

*The Problem of Evil*¹

The subtitle of the book says that it is "an attempt to show that the existence of sin and pain in the world is not inconsistent with the goodness and power of God. The argument is based upon a number of postulates. (1) The rational nature of divine omnipotence. (2) The exercise of creative omnipotence results in man as a spiritual being, capable of choice between good and evil and hence of sinning. (3) After man has fallen God may with patient love seek his restoration to virtue. (4) The evil of the universe is due to the corruption of human nature. In carrying out this argument he advances the following positions. First, humanity according to the divine purpose is a unit, and corresponds to the unity of Father, Son, and Holy Spirit in the Trinity. As there are three centers of consciousness and activity in the Godhead, all of which are embraced in a perfect unity, so the life of man is ideally that of countless individuals embraced in an original unity. The individuals have, however, broken away from the ideal unity and this rupture constitutes the nature of sin. Secondly, since the severance of the tie by which all are united in the creative idea is the result of free choice and can not be traced to any act of the human spirit on earth, it must, with Origen and Kant, be referred to a prenatal fall. Thirdly, to this fall all the evils of human existence are to be attributed, on the ground that imperfect souls, being unfitted for a perfect world, create an environment corresponding to their inner selves. If, therefore, at some future time, all persons reinstate the unity which is essential to the perfection of humanity, the evils of the world will disappear. Finally, the purpose of God is by patient love to recover all souls to their original state. Even if the reader is unable to assent to the fundamental postulates of the author, he will welcome many of the suggestions as quickening to thought, moral endeavor, and social service.

¹ By PETER GREEN. Longmans, Green & Co., London. 5 1/4 x 7 1/4 in., viii-205 pp. \$2.25 net.

Social Christianity

THE MOVEMENT FOR RELIGIOUS EDUCATION

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Dec. 5—Short-measure Education

Scripture Readings: Deut. 11:18-23; Prov. Chapter 8; 20:11; 22:6; Luke 17:20-21.

SOME time ago a man of large business affairs said to his banker, when they were discussing the current strained national and international situations, "Do you know what is the trouble with people to-day? They have been educated without religion; they are more intelligent than our fathers were, but they have had no training in motives and ideals."

"Yes," answered the banker, "You talk about cheating in business; I'm afraid we are cheating in education; we are supporting institutions which, in spite of all they offer, give only short-measure education."

Of course what he meant, and what a great many people believe, is that our American system of education, in spite of all its efficiencies, fails at the most vital point; it does not definitely seek character, and it neglects the springs of conduct in religious purposes and ideals.

It is true that, generally speaking, the education of children and youth in the United States is incomplete in that it ignores both the spirit and the content of religion? And, if so, is this important? Is it a matter which affects social well-being and national integrity?

There can be no question that public elementary education not only neglects, it definitely excludes the subject of religion. Left or limited to the instruction afforded by the public school, an American boy or girl may grow up totally unreligious so far as his stock of knowledge goes. Whatever we may think of this from the moral point of view it is certainly unfortunate that one very large and highly important area of human knowledge is separated entirely from the child's instruction, is made to

be an unknown country to him in his schooling. Considered from the point of view of information and culture this fact makes our public-school education a short-measure affair. No one can be counted intelligent as to human affairs who remains ignorant of the history and literature of religion, of the place it holds and the part it has played and still plays in the life of mankind. Still less can one be an intelligent citizen of this republic while he remains ignorant of those religious ideals which led the early settlers to leave oppression and seek a land of freedom. Who can understand the genius of America who does not know the Pilgrim's heritage, who is ignorant of the sources of Milton's pleas for "liberty, to whom the Bible is a sealed book? The background of the Christian religion is as essential to life in our modern world as is a knowledge of our language.

Yet it is a part, an inevitable part, of our freedom that the public schools should not teach religion; we would not have even the faith that to us seems absolutely essential taught by the power and authority of the State. The Founder's ideals of freedom put into practise involve religion absolutely detached from the civil power and schools absolutely free from any kind of sectarian dominance. We can not teach religion in public institutions dealing with the young without the violation of the principle of separation of Church and State. Nowhere in all the movement for religious education is there to-day a serious or definite effort to lay the responsibility for this task on the public schools.

But if we turn to the other agencies which deal with children we find the situation little better. The family has entire freedom as well as a solemn duty to teach children religion, but no one imagines for a second that it is doing this to any appreciable degree. That activity has passed

from family life; perhaps not because parents are less religious but because the old, simple, leisurely unity of family life has passed away. Who can imagine to-day the old-time gathering about the breakfast table, the dignified reading and the encyclopedic prayer of the priestly head of the home? Instead we have the rush for office, school, and store. The world has speeded up and robbed us of family life. Social diversions produce the same effect in the evening. Not only has family worship disappeared, family togetherness has gone with it.

The other great agency with entire freedom to teach religion and with a recognized responsibility for that task is the Church. Here we find schools meeting once a week, each with about thirty minutes of instruction, at the hands of persons not trained to teach, meeting in buildings not designed for educational purposes, and usually conducted with little consciousness of teaching religion, being carried along on a program of traditional study in the Bible. Besides the well-recognized inefficiency of the church school, its inadequacy to meet the present need is manifest in the fact that even its meager instructions reach less than one-fourth of the population of school age. Taking account of all children, of all faiths in the United States, receiving religious instruction in parochial schools, Jewish schools, and Christian Sunday-schools, we have three-fourths of our oncoming citizenship practically destitute of religious instruction and without religious ideals or motives.

Nor is the loss made up in later years. By far the greater number of these children will receive no formal instruction at all, either in state or church institutions, after reaching the age of fourteen. The limited number who will continue in schools find themselves in public high-schools under the same limitations as to content of curriculum that prevailed in the elementary schools. And those who go on to college will find religion bulking, proportionately, no larger in their curricula. If they attend, as the majority will do in the Middle and Western States, the public universities they will find the same civil limi-

tations prevailing. If they go to private colleges, religious subjects will be, in a great many cases, elective. No general statement can be made regarding higher education—save that there has been marked improvement in the past ten years—but at least the public mind does not demand religion as essential in the college course. Many colleges continue to commit all religious responsibility to voluntary agencies. At least this is true: that ninety per cent. of our American youth will experience educational careers, short or long, wholly without instruction in religion.

We, Americans, protest vigorously against short measures in food or in any other articles of trade; how does it happen that we are so indifferent to short-measure education? Are we profiteering on ourselves, content to cut down the quality, to omit essential ingredients from education? Is it not a part of an American characteristic, to have a keen sense of concrete realities with a vagueness of apprehension in regard to abstract realities? We do not seem to understand the values that make all other values, the qualities and powers that alone give anything in life power and quality. Tell a man that his gas is leaking from his tank and he stops his car at once and seeks to make repairs; tell him that he is losing, or that he is permitting his children to be robbed of their spiritual heritage he will give you either a blank stare or a scoffing smile.

Why should we be content to think that a child's education is rounded out, simply because tradition, or the school mechanism or social custom says so, when that education has never approached his life of ideals; has never developed his moral purposes; has failed altogether to touch him as a spiritual being?

What should we do about it? Demand the full rights of our children. Develop an insistent public opinion that will not be satisfied until we have solved the problem of full, adequate education, one that includes religion, even under the difficulties of our free school system. Cultivate a vigorous public opinion that will demand a moral product from the public schools, that will insist that public education must

fully prepare men and women for public life, and that this means the development of public spirit and of public motives that will conquer our present dominating motives of private gain. Develop the efficiencies of cooperating agencies, especially of the family and the Church, to round out our educational activities.

Dec. 12—Democracy and Education

It is time to look at the second question proposed. Is this fact of the neglect of the subject of religion in the formal course of education an important or serious neglect? Does it lie parallel to the tendency to drop traditional subjects that are no longer clearly of practical value? Or does it involve any serious losses to the lives of those being educated, and does it threaten any serious danger to the happiness and well-being of our social life? Is the movement for religious education simply an attempt to hold certain things in *status quo*, and to preserve ancient institutions because they are so rich in associations, or is it an endeavor to preserve elements that are essential to human progress?

Sometimes those who are most interested in social well-being assume that religious education is a back-eddy interest; they would approach their problems directly, train the young in the laws of good citizenship, instruct them in hygiene, make them self-supporting and secure for them just economic conditions. And the practically minded person is likely to assume that it makes little difference whether or not people know anything about religion so long as they behave themselves. Yet these are precisely the short-measure views of human life and human nature which account for our present short-measure education. They assume that life is wholly a matter of things, of conditions and eternals, that human life might be, as Huxley humorously put it, a clock to be wound up and governed by its own mechanism. Religion is so important simply because its field is that of the ideals, motives, and purposes which determine all life. Granting fully the necessity for just and right economic conditions, will these conditions make just and right men? Will they eliminate self-interest and sub-

stitute social interest? Will they eradicate lust and substitute social love? Will they guide humanity to do justice and love mercy?

In a democracy religious education becomes of peculiar importance, in fact it is impossible to conceive of a real democracy actually operating except as its members are controlled by what are essentially religious motives.¹ A democracy is that form of social organization which not only exists by the will of all people but organizes itself for the good of all the people. A democracy exists not alone by the will of the people but by the good-will of all the people. It is a form of social cooperation. The kind of commonwealth we are endeavoring to effect can not be brought about solely on an economic basis; it remains impracticable until men and women desire not alone their own good and well-being but equally the good and well-being of others. Essentially a democracy is a religious order of society, for it is predicated on the control of conduct by religious motives. Jesus' way of living is the only possible way for a true democrat, a man who regards life's chief aim as the service and good of all.

But whether it be in a democracy or not, the simple fact is that modern life is unthinkable save under religious ideals. Before our world there are just two ways of living; either we go on in our old competitive mode, each person governed by self-interest, every man, by education and scientific advance, sharpening the instruments of his social warfare and falling, again and again, into the abyss of bloody agony through which we have so recently passed; or there is the other way, the frank abandonment of the philosophy of competitive self-interest and the shift to the new center and motives of social interest, the religious way in which we find the values and joys of life through mutual helpfulness, social love, and cooperation.

Education is a farce if it does not prepare youth for the world in which he will have to live. Our young people are going to find themselves in a congested, integrated, socially indivisible humanity; they are going to meet problems of living which

¹ This is the theme of the writer's book *Education for Democracy*. Macmillan, 1920.

we are just beginning to glimpse. Their present schooling prepares them to meet those problems only in terms of the past, that past with its long bitter, costly, social struggles, the past that has failed and broken down. We might better equip our soldiers with bows and arrows than to equip our boys and girls with the old economic motives, to train them in the old-world motives of self-regard, of competition and lust for dominion.

Religious education is not a side-issue, an academic interest, the concern of cloistered ecclesiastics and secluded students who venerate the old and would preserve the rich past; it is at the very heart of the world's affairs to-day. It offers the only way by which men may escape from perpetual world-warring and find modes of living together in happiness and peace. It offers the only way in which we may keep the fruits of scientific progress from being turned into the pit of race and national feuds and made to serve the enriching of the lives of men.

The world leaders are beginning to see, tho dimly—for their eyes are blinded by tradition and dazzled by the lust for territory—that what this modern world needs most of all is religion. Read these weighty words from the messages of the premiers of the British Empire on "The Spiritual Basis of Peace."

"The war, in shaking the very foundation of ordered civilization has driven all thoughtful men to examine the bases of national and international life.

"It has become clear to-day both through the arbitrament of war and through the tests of rebuilding a life of peace, that neither education, science, diplomacy nor commercial prosperity, when allied in material force as the ultimate power, are real foundations for the ordered development of the world's life. These things are in themselves simply the tools of the spirit that handles them.

"Even the hope that lies before the world of a life of peace protected and developed by a League of Nations is itself dependent on something deeper and more fundamental still. The cooperation which the League of Nations explicitly exists to foster will become operative in so far as the consenting peoples have the spirit of

good-will. And the spirit of good-will among men rests on spiritual forces, the hope of a brotherhood of humanity reposes on the deeper spiritual fact of the 'Fatherhood of God.' In the recognition of the fact of that Fatherhood and of the divine purpose for the world which are central to the message of Christianity we shall discover the ultimate foundation for the reconstruction of an ordered and harmonious life for all men. That recognition can not be imposed by government.

"It can only come as an act of free consent on the part of individual men everywhere.

"Responsible as we are in our separate spheres for a share in the guidance of the British Empire as it faces the problems of the future, we believe that in the acceptance of those spiritual principles lies the sure basis of world peace. We would therefore commend to our fellow citizens the necessity that men of good-will who are everywhere reviewing their personal responsibilities in relation to the reconstruction of civilization, should consider also the eternal validity and truth of the spiritual forces which are in fact the one hope for a permanent foundation for world peace."

In what sense are we really educating if we neglect these things?

Dec. 19—Social Progress and Religious Education

What is social progress? Are we making social progress to-day with the increase in the number of automobiles, rising wages, growing bank balances and at least a parallel increase in juvenile criminality, lowered moral standards and growing prevalence of what we lightly call crime waves? Is it social progress to develop in their complexity and bewildering magnitude the modern cities in which life is less safe than it was in the wild, primitive, frontier settlements? When one is met daily by the problems of health, morals, personal safety, and property protection in one of our great cities can he feel that he should be grateful for the social progress of this era?

In recent years we have developed a new

science called sociology; so far it seems to be concerned principally with the mechanics of human relations. In many instances its professors regard humanity as so many static parts of a vast engine; the problem being to arrange those parts so that certain desirable results may be secured. Will social progress come by social mechanics?

When it is stated that the problems of human society are all personal problems at root the charge of uttering truisms is easily made. But the truism remains just as true, and we can not neglect the fact, as we are now doing, that, in the humorous language of Josh Billings, "You will never have an honest horse race till you have an honest human race." Social progress depends on the personal progress of the social integers. Religious education is intimately related to social progress in this respect; it is the program of religious education so to develop the ideals, motives, and purposes of people that they will desire, understand and will development, that they will purpose ways of social love and cooperation. No one can think seriously of the problem of changing the minds of men so that they will desire a better social order without realizing how old this problem is, how idealistic it seems and, also, how futile it sounds to the persons who can think only in terms of *avoidupois*.

To those who like to call themselves practically minded, religious educators seem as mere dreamers and vague theorists. But there is a theory back of every factual operation. And is not this theory valid; that things never will be right in this world until men will be right? Is it not true that social ills root back in the wills, desires, passions, and lusts of human beings? It would be pleasant to make this a practical paper, dealing with things that need to be done in the world of action; but what is the use of eternally scratching at the surface of things and failing to get to the roots of action?

Professor George Albert Coe has written, recently, one of the fundamental books in the field of religious education; it is entitled *A Social Theory of Religious Education*. When one has read this book there is the conviction that we have here more than the title promises; it presents a theory of social progress. He traces very

definitely the relations of religion, education, and social progress, in the development of the theory that the mode of religious training must be through the individual's experience of the social life of a religious society. So that not only is social progress predicated on the religious-mindedness of persons but their religious-mindedness, their spiritual personality, develops through social experience. The hope of society is in religion as the motive force; the hope of religion is in the social experience of living by spiritual ideals.

Such an ideal of religious education as Professor Coe presents will make it comprehensible to those who have thought at all seriously on social problems. It is not strange that the modern social worker has felt little interest in agitations to enlarge the amount of religious knowledge a child should receive. It is not vitally important to the boy who must live in our modern world whether he is familiar with the patriarchs; he could manage to get along very well as a good citizen even tho he had never heard of Abraham or even tho to him, as to a business man whom I heard recently, Delilah was the person "who got the prodigal son into trouble." But religious education to-day is going much deeper and much further than programs of instruction about the history of religion, much further than instruction about a particular book of religion; it has quite generally accepted the purpose of so training and guiding growing lives that they will accept and be governed by religious motives. It has outgrown the religious information purpose and has accepted the religious society purpose. The aim of religious education is social; it looks toward a democracy of the spirit, a society in which men will manifest the life of the great human-divine family.

The goal of religious education and the goal of social progress is the same; both seek the ideal society. But we do well to heed the insistent note of religious education, that we never will have that society unless we can reach the inner purposes of men and there develop that ideal. The modern religious educator believes that which a great teacher of long ago stated, that the kingdom of God is within you; he believes that it will not

be realized concretely until it is perceived ideally, passionately adopted, and made the controlling ideal of life.

We who hope for social progress do well to seek to forward it by legislation and reformation; but we dare not forget that all we can thus do simply furnishes conditions; we dare not forget, as we look into the faces of those children who so soon will be to-morrow's society, that what the world will be then we are now writing in their hearts. The society of to-morrow is made in the homes and schools of to-day. Our only hope for the future lies in the children, and our only hope that they may have a better world lies in leading them to accept ideals, adopt its purposes, and understand the method of its realization. Through religious education to-day we can help them to willingness to pay those high prices, of sacrifice and service, which alone make social progress possible.

Dec. 26—The Present Program of Religious Education

"But," say many good men and women, "we do recognize the importance of religious training; we accept this imperative duty, and yet what can we do about it? You have shown that the public school is fettered by its freedom while the family and the Church have either abandoned or neglected the duty."

Anything like a complete answer would call for a library of books. And within the past fifteen years or so a fairly respectable body of reading has been published in answer to this very question. On request The Religious Education Association, Chicago, will send free a list of modern works on this subject. Many of them are books of which the modern educationalist need not be ashamed. Moreover the perplexed parent need not be discouraged; thousands who have asked the question above have organized themselves to find an answer and to cooperate in making possible religious education in modern terms—both of religion and of education—and to make it sufficient to modern needs.

There is to-day a definite movement for

adequate religious education. Besides The Religious Education Association with its world-wide and religion-wide fellowship, with its many publications and forms of helpful service in all the possible agencies of religious education—home, schools, churches, colleges, etc., there are the recently organized boards of religious education in the different denominational bodies; courses in religious education have become general in all theological seminaries and common in colleges; the really significant enterprises and those that promise even to-day to have permanent value in The Inter-Church Movement were those of the department of "Religious Education" and of "Education," and the great International Sunday School Association has definitely accepted educational responsibility and is now making serious endeavors to meet the needs of its field in this respect.

Now the parent who seeks the religious training of children in the family may find a number of good books to guide him. And he may learn that religious training is still possible, even in the rush and congestion of modern life, provided he really thinks more of the deeper needs of his children than of other lesser things. Modern education discloses new and simpler modes of religious training than the formal sermonette and the Saturday afternoon catechism.

When we turn to the Church there are more evident signs of progress. There are now hundreds of churches learning how educational methods apply to this task, engaging specially trained workers responsible solely for religious education, erecting special buildings and conducting programs in which the needs of children for adequate training are just as carefully considered and provided for as are the needs of adults. The modern church adopts a carefully graded curriculum; it takes the child as seriously as does the modern school; its people are informed on what religious education means; as an institution, and through its members it cooperates with the agencies of the community in securing for the child a more nearly continuous experience of life in a religious, helpful society. The old Sunday-school may be hopeless, but the modern church is not; its hope and out-

look lies with children and through religious education.

And there are churches and groups of people in communities with grace and vision enough to cooperate in enlarging the Sunday program and extending it through the week. Hundreds of communities in North America are now providing week-day religious instruction and training for children. This is being done, not in the public schools, but in schools provided by the churches or by community boards of religious education, the public schools cooperating only to the degree of finding the necessary time in the child's week-day schedule.* There is every reason to believe that, with the conviction of religious bodies, the guidance of experienced educators and the provision of professionally trained workers back of this movement, we may yet see restored to the children of North America all that they have lost through the inevitable secularization of public education. Nor will the week-day school of religion restore alone what has thus been so long absent; it will do more; it will furnish religious training where the state-church school gave only instruction, and it will give this training under specifically religious auspices.

Nor are we altogether without hope as to the public schools. Tho they can not include religion in the curriculum,

still the very fact of living and learning in a social institution devoted to ideal ends may be a spiritual experience. And we may hope for an enlargement of the present concern of public educators for the character of children. There are signs of awakening, a growing sense of a moral breakdown that follows any educational system that cares for knowledge alone. And, with this awakening in the schools, there has come a quickening in our communities. We begin to understand that a child grows all the time and all over all the time; that we can not set aside one hour for the soul and thirty hours for the mind and imagine that these lie fallow all the rest of the time. Park commissions, women's clubs, recreation organizations, committees on movies, parent-teacher associations, are looking at the entire environment and the total programs of growing lives and asking, How can the city streets, the open spaces, and the leisure hours count for character, make the lives of children richer spiritually, stronger morally, more efficient socially?

What can Everyman do about it? Understand this movement. Become acquainted with its activities, locally, in his church and community and with the wider organization. Cooperate with them; lend a hand. If we Americans really will to make a new and better world, this is where we must begin.

EDUCATION BY PERSONAL ASSOCIATION

Professor Herman H. Horne in his new book entitled *Jesus the Master Teacher* has a chapter on "Education by Personal Association" which is suggestive and helpful. The article opens up in this way. What does this title suggest to you? Then he proceeds:

It is a pedagogical truism that we teach more by what we are than by what we say. Such is the influence of personality. We learn by association with persons. All that goes by the name of suggestion and imitation is at work when one person is thrown in contact with another.

The great moral and religious teachers of the race have associated with themselves a group of intimate learners, or disciples, that they might learn not so much the lessons as the way of their teacher, and that so by personal witnesses the blessed truth might be passed on to others and so on to others. So did Confucius, so did Buddha, so did John the Baptist, and so did Jesus. Some of his disciples in turn likewise had associates, as Mark with Peter. Paul, too, had associates in his work—Silas, Barnabas, and others (cf. Acts 13:13).

Jesus attached these learners to himself by "calling" them, once, twice, or even perhaps three times, under different circumstances. Andrew and John had first been

*Send to The Religious Education Association, Chicago, for free pamphlets descriptive of these plans.

disciples of the Baptist, who directed their attention to Jesus as he walked. Then they were called once or twice by the lakeside. The words of the call were few, simple, direct, personal: "Follow me." In the first intent it was a call to personal association and then to all that might flow from it.

Mark 3:14 makes it plain that the purpose of the call was that they might first be "with him" and then that he might "send them." Thus the main secret of the training of the twelve was association and its main objective was service.

These twelve chosen ones, perhaps twelve because of the tribes of Israel, were Galilean fishermen, and tax-gatherers, and others. Only Judas was from Judea. They were all innocent of the learning of the rabbinical schools of the time—their occupations show this—but not of the religious customs of the Jews, which were theirs also. Doubtless Jesus regarded them as fresh wine-skins, fit receptacles of his own new wine of religious truth. They were not always apt pupils, but their hearts were loyal, except that of Judas at the end, and tho the crucifixion was a rude jolt to all their hopes, the resurrection restored their confidence in their Leader. So in the end that which they had seen and heard through personal association—"the grace and truth that came through Jesus Christ"—was triumphant in their lives. Someone has defined Christianity as "the contagion of a divine personality."

There seems to have been several concentric circles of persons about Jesus. In the innermost circle came Peter, James, and John, of whom John seems to have been nearest the heart of Jesus. Then came the others of the twelve. Then perhaps the seventy apostles. Then perhaps the company of the ministering women (Luke 8:2,3). Then the multitudes. Finally

the hostile critics. The line of division was the degree of spiritual insight. To each and all Jesus gave himself according to their respective ability. To all the parables are spoken, to the chosen few the mysteries are explained.

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Sermonic Literature

CHRIST THE HERO

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For it became him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.—Heb. 2:10.

TWICE does the author of the epistle to the Hebrews use a title for Christ which our translators have found it difficult to render into English. The Authorized Version translates it once as "captain" and once as "author"; the Revised Version both times as "author," with "captain" in the margin. The word is picturesque, and has a romantic and military flavor. It describes one who makes a way, and makes it first; the leader of a file; if you will, the captain of a company of soldiers; so long as you understand by that one who commands his company from the front and not from the rear. The only word that has quite the feeling of the original is our word "hero."

This is an almost forgotten category for Jesus. Forgotten? Yes, for it was once well known. It was in the passionate search for romance and chivalry that Francis abandoned all for Christ, the only Captain worth following. Ignatius of Loyola could hardly conceive of Christ under any other category than that of a great Captain. He wrote the *Spiritual Exercises* to recruit men to Christ's banner; and it has been said that it is one of those books which seems to have been written with a sword rather than with a pen. The society which Ignatius formed to render service to Christ was formed on the military model, and was called by him the Company of Jesus.

This category for Christ seems to have been obscured by the Evangelical Revival, which, setting out to preach to conscience-awakened sinners, had to show all the tenderness of Jesus, proclaiming him as Sin-bearer and the only Refuge of the burdened heart. We are now seeking to recover the idea of Christ as hero, because for us moderns it is service rather than salvation that is the quest. If we are going to gain the adherence of the adolescent we must present Jesus as the Leader they are to follow

on a great adventure. The Church will no longer appeal to men if she is presented as the ark; she must be presented as an army, recruiting men for a great crusade.

But in our endeavor to recover the heroic element in Christ, we shall make a great mistake if we set this up in contrast to his Saviorhood. Hero is no contradiction of Savior. It was in the winning of salvation that he gained his title of Captain, fighting as he did unarmed and alone. And in the days of chivalry this was never forgotten. The knights of faith came to him first to be saved, and then to serve. Francis threw away the gay trappings of romantic knight-hood and begged his way into Christ's army, a penitent in tears. The whole purpose of the *Exercises* of Ignatius is to save us through submission to Christ. And if we are going to set him forth once again as the great Hero of humanity, let us remember that it takes a hero to appreciate a hero, and not cheapen his call or conceal anything of his demand. We must not be surprised if the real heroism of Christ is not all at once apparent to those who are debauched by the honors the world bestows, or deluded by the vain heroisms of military warfare.

I. CHRIST'S HEROISM MUST BE GATHERED FROM THE GOSPELS. 1. It is not advertised there. (1) No attention is drawn to his heroic qualities.

To an age educated in melodrama, thrilling novels and the heroics of the cinema, the gospels must appear extraordinarily tame and sober documents. Advanced critics have sometimes suggested that the basis of the gospels is drama rather than life, fiction rather than history. All that can be said in passing concerning that hypothesis is that they are strikingly dull drama and badly written fiction. To young people especially, the gospels do not seem even interesting. It may be partly due to the way our Bibles are printed, to the archaic language and restrained style, which often fails to do justice to the vividness of the original. Even then the Old Testament or the Acts of the Apostles seem much more

interesting than the gospels. The gospels are not even good biography; so much is left to the imagination of the reader. There are no appreciations; no dramatic devices for emphasizing a critical situation; no pointing out of the psychological moment. The compositor can set up the gospels without using a single exclamation mark. The most terrible happenings are recorded without a shudder, the most pathetic without a sigh, the most wonderful without a word of admiration. This is due to the fact that the gospels are neither photographs nor dictographs; they are probably notes of preaching, bare materials of the stories told by apostles, memory hints for the use of a community where the tradition of Jesus was still alive, illuminated with additional details and vivid touches which those who had known Jesus could recount. Papias tells us how much better he liked to hear the story told by the elders than to read it in the gospels. But you have only to use this material for well-told stories, for a series of pictures like those of Tissot, or, best of all, for dramatic representations, to produce an effect which even to those who know the text of the gospels is like a new revelation.

It is only when you settle down to the gospels for prolonged and minute study that their material begins to expand, situations begin to clear up, and the story begins to live before your eyes. And then it is that the manhood of the Master, the courage of Christ, begin to make their impression. This may be gained at the outset by a simple device. Take the gospel of Mark and a map of Palestine, and on the latter trace the journeys undertaken by Jesus. The moment it is finished you will have before your eyes a series of itineraries in Galilee, with a straight line southward to Jerusalem. One is obviously confronted with something that looks like a military campaign and a desperate situation: a strategic encirclement of Galilee and then the forlorn hope of a sudden attack upon the capital. You will not find the secret of this without much further study of the text, for it is never openly revealed; but you will have gathered that there was something tragic afoot and that heroic efforts were made to avert it.

The heroism is disclosed, however, in many a chance remark, if they are carefully watched for. Jesus deliberately dissuades

some from following him because of the renunciation and hardship it involves. It means breaking the tender ties of family life and renouncing the joys of human love; it means being more homeless than the fox and less sheltered than the birds. To would-be followers he lays down the need for abandoning self and taking up the cross. And that was not a mere metaphor for bearing daily irritations and doing uncomfortable duties, as it has now become. It meant that there were risks of getting crucified as a dangerous criminal. And those who were ambitious to inherit thrones in the new kingdom he warns that such lofty honors lay only beyond the draining of some bitter cup and a baptism of suffering and shame. If these are the demands from those who follow, we can imagine what they involve for him who leads.

(2) The heroism is sometimes missed by those who look for it.

Readers of the gospels are confronted by two mysterious occurrences, which seem to indicate anything but a heroic spirit. The first is the story of the temptation. Here it is revealed that Jesus was tempted to secure for himself comfort and protection by the use of miraculous powers; and that he should have been tempted to give such considerations a moment's thought seems quite unworthy of a hero. There is the story of Gethsemane, which seems to reveal a fundamental cowardice. The fact that he was temptable, that he shrank from the final agony, so impresses them that they overlook the fact that at least he resisted temptation, and tho he was afraid, went on to his death. For surely the real hero is not the one who has never known any suggestion that he should consider himself, not the one who does not know what fear means, but the one who is open to temptation and inwardly shrinks from pain and yet goes on as if these things had never come to him.

Sometimes when Jesus is presented to people as the one who has suffered more than anyone, because he suffered for our sins and tasted death for every man, there is a disposition to question whether we have any evidence for this. After all, Jesus only suffered the agonies of crucifixion for three years, and broke down under it; while some have suffered agonies which have lasted weeks, months, years, and uncomplainingly. There is no human suffering that Jesus never knew at all. What did he know of

such suffering as that of the mother who lost five sons in the war? A recent writer reminds us that it is useless any longer to preach the uniqueness of Jesus because he died to save the world; seven million young men have died to save the world.

What is overlooked here it is almost painful to have to point out. That Jesus did suffer tremendously his whole behavior testifies, whether we can discover what it was that caused the suffering or not. The falling under the burden of the cross, the speedy death, the symptoms of a ruptured heart; these are signs of something abnormal. We may approach some 'understanding' if in addition to the physical pain we think of the humiliation and the shame of rejection. He had come to win men by the way of love, and all he had done was to evoke hate. He had presented himself to his people as their promised Deliverer, and this was the answer: his claim to be their King treated with mockery and his title nailed to the cross. We look at the cross too much from below; we ought to look down from it as Jesus did and see the people howling at him, taunting him to come down and save himself. All this must have been awful shame to a tender and loving soul. Others who stood nearer than we can get tell us that what he suffered from on the cross was not pain, but sin. "He bore our sins in his body up to the tree." It was sin that crushed him, sin that made him suffer so, sin that broke his heart. And he had always been like that. At the very outset of his ministry John Baptist looking upon him declared that he was the Lamb of God who was bearing the sins of all the world. If anyone could do that, I think it would be admitted that he suffered what none of us may understand. When I asked the mother who had lost all her sons whether she would have suffered more if they had fallen into dishonorable sin than if they had fallen in the war, she answered, "A thousand times." And then it was easy to show her what Christ had suffered.

2. But his heroism rests upon no imaginary basis. (1) It can be discerned in the temptation itself. It was in the temptation that Christ determined to fight the great battle for the deliverance of mankind, without any of the aids which were thought to be necessary. The clue to the meaning of the temptation is to be seen most clearly in

the last of the series, where Jesus is offered all the kingdoms of the world if he will only worship the devil. This quote obviously means if only he will use the devil's ways and means. He is invited to ally himself with the riches, honors, and forces by which mankind are seduced, tempted, and repressed; and he decides to do without any of them. The temptation to ascend the temple pinnacle is the suggestion that he should first climb to some position of authority, to show of what he is capable in competition with others, and then make a dramatic renunciation which would impress everyone. The temptation to turn stones into bread is the suggestion that he should promise the people such economic conditions that there would be plenty for all without anyone doing any work for it.

There in the wilderness, before he began his ministry, he stripped himself to fight the battle, without popular promise of easier conditions, without the prestige of having attained some exalted position, without the use of coercive force. He determined to win mankind as one who promised no material reward save justice. He proposed to win his way to the throne of this world as a poor unlettered peasant, without trappings of princedom, without bribes of place and power; to rule over men as a bond-slave, to reign from the bleak and blood-stained tree of the cross. He determined to overthrow the entrenched and embattled forces of evil, without borrowing any of the weapons from the armory of hell.

And yet there was no attempt to avoid trouble in pursuing this plan. He definitely roused the hopes of the people by promising them a kingdom where there should be no more anxiety. He made open attack upon the palaces of pride and the citadels of wrong. He challenged the whole system of the world and then dared the world to do its worst. And when danger began to threaten, instead of keeping quiet and putting himself out of the reach of arrest, he immediately marched to the seat of danger and the headquarters of the opposition, taught daily where he could be apprehended, cleared the Temple of its unholy traffic, claimed there he was the heir of the kingdom and dared the rulers to touch him. And yet it was in no martyr-seeking spirit that he walked into danger. He went to appeal to the city's heart, to face those who were plotting

against him with the full declaration of who he was. It was the action of a hero, who sought to save his people at the risk of his life, his mission, his reputation, his all.

(2) And now all through the life we can trace his courage. There is nothing theatrical about it, but it is unmistakable. It can be felt in the breach with his family. There was some serious misunderstanding with his own people about the mission to which he set himself; and this opposition has seemed to many critics to show that there could have been nothing to indicate that he was in any way fitted for such a mission. But the nature of the misunderstanding may be gathered from what we learn of the hesitation of John Baptist, a near kinsman. It was that Jesus was not living up to the Messianic rôle, that he was wasting his time on worthless individuals, instead of setting himself at the head of some national movement. This meant breaking with those who could understand him best. The same attitude is revealed in his refusal to pander to the aspiration of the common people and accept the leadership with which they were willing to invest him. It is seen again in his willingness to risk the loyalty of his disciples rather than compromise the truth he held or conceal the purpose he came to fulfil.

And we have an example of inner fearlessness in his answer to Herod. There is the consciousness that until his purpose is finished he is unconquerable. He plans to continue to-day and to-morrow until his work is complete. It is like the courage of the soldier seeking the wounded on the field, careless of the bullets hailing round him. The Fourth Evangelist tells us that what took Jesus the last step into Judea was the fact that his friend Lazarus was sick. It is difficult to reconcile with the synoptic narrative, tho that is not remarkable seeing we have such bare outlines; but it is significant that it agrees with the synoptics that it was courage that determined his final steps.

The courage of the last few hours is magnificent. If we can not understand Gethsemane, we had better leave it alone; it is evidently a veiled secret to us; but at least we shall find it difficult to mistake the calm in which it is all set, a calm which seems to know no fear. He knows the errand of Judas, and bids him get it done; he goes down to the garden, knowing that he will

be captured there. When the soldiers came to arrest him he reproaches them that they did not dare to arrest him in public, and rallies them under the prodigious preparations they have made; one would think they had come to capture some desperate bandit. Then there is the dignity that remained silent through the trial, the kingly bearing that wakened the uneasy apprehension of Pilate, the thought of others that occupied his mind as he passed to the cross and as he hung upon it. This was evidently one of the world's great heroes.

II. THERE IS A HIDDEN HEROISM WE CAN ONLY GUESS. 1. There is something of the divine hero about Jesus. (1) There is that in his heroism which outstrips the human. Human nature has a tremendous capacity for heroism, but it often gets its inspiration and support from that which somewhat detracts from the purest courage. The deeds which are still singled out by humanity as worthy of decoration are those of the battlefield, where the soldier would be the first to confess that excitement and blood lust make one for the time mad and blind. Where there is the exercise of cool choice then the determination to play the hero is often upheld by the desire to win glory for the regiment or the school, to gain the praise of one's people or country. With Jesus all this was absent; for no one regarded the course he was pursuing as anything but a tragic mistake. It looked like abandoning the cause of humanity over some scruple about using force, of refusing the leadership which alone would have shown whether he was capable of putting this world right. His family, the common people, his disciples, all for whose opinion he cared, were disappointed in him. They would have fought for him to the death; but they could do nothing for this man who refused to fight at all.

Some people's fearlessness is obviously due to the fact that they have no imagination; they can not envisage a situation beforehand, and therefore they do not fear. The fearlessness of others is because they do not feel. Some have died cheerfully at the hands of the populace because they despised and loathed them. Jesus was not of this class. He could always see the cross; it was getting clearer to him with every step he took. We are compelled to recognize that he was ultra-sensitive, not with the disor-

ganization of ill-health, but with the trembling responsiveness of a highly-strung nature; he was dead long before those who were crucified at his side. It must be a terrible thing to die at the hand of those you hate, fighting to the last and only gradually overborne; but to die unresisting at the hand of those whom you love: that passes knowledge.

This willingness to die alone, uncheered, unresisting, for what seemed a mistaken and impossible ideal, is heroism that we can hardly expect man to rise to. We feel with the centurion who watched him die that there is something god-like here. It is the sort of heroism that silences applause and awakes our worship. We know that we must be in the presence of valuations we can not see, of a person who has other standards and counts this life small. Hero-God was one of the names Isaiah bestowed upon the Messiah. Jesus has rightly earned it.

But if we acknowledge that he was divine, does not the heroism vanish? This is the dread which many have of ascribing deity to Jesus: that it would remove him from the rank of heroes. A divine being would know all that was before him, and what stretched out beyond human sight; victory would remain with him at the last; for man can not fight against God. It is this genuine fear which prevents so many recognizing Jesus as divine; they fear to lose in divinity the heroism they so much admire.

I wonder if it does not greatly increase it. Was there not something infinitely heroic in the decision to become man. St. Paul thought so in his praise of the self-emptying of Jesus. We can understand how it would take great heroism for anyone of majesty, power and culture to enter the ranks of the ignorant, the proud, and the cruel, and disguised to seek their suffrages and claim their allegiance. To undertake man's salvation by a method which it was known man himself would despise required a courage born of a mighty love. We can hardly understand how Jesus felt with such faithlessness, blindness, hardness of heart and self-seeking about him. But we know that sometimes he sighed, and sometimes he was grieved, and sometimes he was indignant at the pettiness, the snobbery, the place-hunting capacity of man. This earth would be a very lonely place for God.

But it will be felt that nevertheless he knew that ultimate victory was his, and that the humiliation was only temporary. Is that quite certain? There are hopes in the New Testament of a final victory; but there are other expectations of a final failure. What certainty is there that the revelation of God's love will conquer man's heart? It has not done so yet, and it is an old story now. The ways of God are still regarded as weak and worthless; the cross is still scoffed at, often by those who profess to worship it. And is it any remedy to suggest that those he fails to win he will be able to destroy? He can turn them into hell. Would that content him? We have to recognize that God's great enterprise to redeem the world is still somewhat of a forlorn hope; there is as yet no certain sign that Christ's effort to rescue man from the hell he is preparing for himself will succeed.

2. It is those who have followed closest who know what a hero he is. (1) A great deal of the talk of following Christ is woefully shallow. It may be that the following of Christ is the whole of Christianity, but what a whole it is! It has been recommended to this generation as something so much simpler than believing the complicated creeds. Simpler! Here speaks an age which is not competent to go on to understand what Christ is, for it has not yet begun even to walk in his steps.

It gets more difficult as days go by. We are realizing more profoundly than ever what it means to follow Christ. We have drifted so far away from him that it seems now almost impossible ever to catch up with him. It must have been comparatively easy to take the line of poverty in Palestine; it would be hell in modern civilization. It is useless to say that Christ no longer demands this from us. He demands it from the whole world. There is no solution of the social problem that does not demand a willingness to face poverty; which is neither destitution nor mendicancy, but the general level of necessity which is all the world can allow if we are all to have sufficient.

It is no use waiting until all the world has adopted some creed and come to a consent that shall make it easy for anyone to follow, because all have resolved upon it. Someone must lead the way. We are all ready to wait until legislation can make the changes which we think would make it pos-

sible to follow Christ. We are inclined to urge the Church to do something which we are not ourselves prepared to do first. What is wanted is the man who will make way for others, make it first and alone; the hero. One must turn one's back upon many ambitions; for it is impossible to make one's way in the world or Church to-day without first turning one's back on Christ. And yet it must all be done in such humility of spirit, in such love for others, without censure, and yet with such tremendous appeal as reveals our need of spiritual powers which we know to be beyond us.

(2) Can he make heroes of us?

We are brought back to the old question, how we can be saved. It may be that the sin we need saving from is only cowardice,

but there is no sin more intractable, more deteriorating, more deeply embedded in our nature. Is Jesus that sort of hero who can make a hero of a laggard, a camp-follower, a proved coward. We remember Peter, and we cry out for him to do even this for us.

Therefore we want not only a hero, but a Savior, one who is willing to stoop low, to love us, to lift us up to the heights of divine courage, who can save us from all our fears. It will require more than example; it will need one who is willing to walk by our side and encourage us, who will stretch out a hand to which we can dare to trust.

The true hero must be our God and Savior.

THE MYSTERY OF GODLINESS

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"And without controversy great is the mystery of godliness; He who was manifest in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory.—1 Tim. 3:16.

"GREAT is the mystery of godliness."—We are all questioners, and life itself is an interrogation point. You will remember how the genial author of *Over the Teacups* undertakes to describe the here and the hereafter in the shortest possible compass. When this declaration is brought forth from the teacup the reader is surprised to find on the page a horizontal line, with an interrogation point below it and an exclamation point above it. And this, in substance, is the interpretation: Two worlds separated by the thinnest of partitions. The lower world is that of questions; the upper world is that of answers. Endless doubt and unrest here below; wondering, admiring, adoring certainty above. What that upper world may reveal to us we are not fully apprised, but we know for "the life that now is" we all are questioners. The universe is full of knowledge, as the flowers of the continent are filled with sweets, but tho we journey often and afar afield, it is little enough that we add to our store, for the sacks we fill are but small. The little islands of certainty on which we stand are lapped by seas of mystery, and

"God's seas are wide
And our boats are small."

There are mysteries of matter. We talk of atom and molecule, and a new word more infinitesimal still has come into vogue in the "electron." In size an electron is to an atom as a mouse is to an elephant. We talk of ether, of gravitation, or electricity, all of which we never saw and none of which we understand. These are all mysteries; but mystery is God's allurements along the path of knowledge; it is his challenge to the human soul.

There are mysteries of force. In the silent spaces above us is the swift wing of the light. We say it speeds on at 186,000 miles a second, but the spaces through which it travels are so vast that it seems a belated traveler at the best as it looks in at our door; so that if the shock of the crucifixion had jostled the distant stars out of their places they would not even yet appear to us to have quenched their fires. In every cubic mile of space above us, unused forces fold their brawny arms, which might wield 70,000,000 foot-tons of power and distance the steam and the lightning. We are struck dumb at the hidings of power in a little seed which splits the ledge. They tell us that a single drop of water prisoned in a granite globe the size of this earth and frozen would crack the globe in two.

But, mysterious as these things are, there is a mystery greater than all, because it embraces all. After traversing all natural forces, we take up the mightiest of all powers—that of spirit. Men are fain to tell us that the old dualism between matter and spirit is ended. Once it looked as tho, when the hour had arrived, there would be nothing left but matter, but now they tell us that there is really no such thing as matter, but spirit only. Iron is not hard; it is only made up of little atoms consorting together in brotherly love. If cohesive energy should lose its grip, all would fall to dust. So it is not matter that exists, but only matter braced by force. We are not face to face with formal atoms but rather with “spiritual electrons.” Past all other mysteries of spirit we come to the mystery of godliness.

“Manifest in the Flesh.”—It is a great mystery how mind and matter were ever harnessed together; that I shall drop this mortal as a garment; that all these channels for sound and light and life shall be worn out and fall into desuetude, and yet I shall not die. It is a wonder that the food on my table is changed into blood and muscle to stop the rents which time makes in this mortal fabric; but, strange as it is, men have watched at least part of the process. They have seen the food changed to chyme and chyle, and then to blood; but there is a greater marvel than this. How does it happen that food is changed to thought? How is it that a pound of beefsteak eaten in a poet’s home at Cambridge becomes a “Psalm of Life,” or a “Hymn of Resignation”; a dish of sauerkraut becomes a chapter of “Faust” or a “Hallelujah Chorus,” and a bowl of oatmeal eaten by a Lowlander in a cottier’s home becomes a “Hymn to Mary in Heaven” or a song to a “Wee, Modest Crimson-tipped Flower”? Yet even this sinks out of sight before a greater mystery—“God manifest in the flesh.” That flesh over which we have stumbled into grievous sin, the same flesh which was the dwelling place of a Nero and a Herod, and festers in corruption in our hovels and streets. It was into a tabernacle built of the same unhallowed dust that there came the incarnate Word. On the human side the blood that tinged his cheek had come through the veins of a Cain, a Rahab, and a David. It was manifested in poverty, and he faced his destiny without a synagogue or a sword. Of

the men that went with him, the boldest denied him and the most devoted forsook him. Behind the church that he organized were two doctrines—the crucifixion and the resurrection. “One inspired horror and the other scorn.” But how each faithless heart dilates with courage and each lowly brow is mitered with celestial fire, and after that they will die sooner than wear a garland at a banquet or pour a libation at a sacrifice. The instrument of the slave’s torture becomes more glorious than the diadems of kings.

“They silence orators without eloquence and philosophers without knowledge, and with their own simple testimony they beat down the shields of their enemies and empty the throne of the Caesars.”

“Justified in the Spirit.”—That is, was declared righteous in spirit. Whatever else that may mean, it means that the flesh had no more power over the spirit. He walked among raging passions, and there was no smell of fire on his garments. He went where lust breeds its pestilence and kept as pure as a lily in body and soul. It was a triumph so glorious that it cheers our sad, discouraged hearts, tho to us, in our weakness, it seems a mystery indeed.

“Seen of angels.”—Not the spirits of just men made perfect, but those high and holy spirits forever attendant upon a just and holy God. Again and again they broke through the mysterious boundary of the spirit world and appeared to mortal view. They consorted with him from the beginning to the end. They rode out through one of the twelve gates of pearl when he started for this little world, and when his ship touched at Bethlehem it was they who first stepped ashore. They watched him in the wilderness; they wept with him in the garden; they kept guard at the door of his tomb, and when he sailed home victorious, after an absence of thirty years, they were his convoys. Once the angels talked with men. If this Book is true, they sat at the door of Abraham’s tent in the heat of the day. I should be sorry to believe that this earth of ours is less frequently visited by them than of old. I should be sorry to believe that with all the acquaintance we had made with things that are pure and good we had become strangers to the footfall of the angels. The curtain which hangs between this life and the world to come is

so thin that it is easy to imagine that it swings against angelic shoulders on the other side. Many a saint that I have known hailed their coming, and the chamber of a good man dying has often seemed to be filled with their presence. When I have seen the smile of unspeakable peace settle upon the faces of those who said they saw angels, I have felt I could trust myself on the same broad wings which took them over.

"Preached among the nations."—To the Jews that was a mystery. One Jew was worth more to God than all the world besides. They called Jehovah the God of Abraham and Isaac and Jacob, and could not understand how he could be the God of an Arab and an Egyptian. But the arms of love are open wide. No man, no church, no nation has a monopoly of the love of God.

The Bible is a book for all nations and for all time. It is not a good book on which to found bigotry and sectarian exclusiveness. When John saw the new Jerusalem it had twelve gates, and they faced every quarter of the globe. If that means anything, it means that every nation shall have a chance. It means that the Hottentot under the palm tree is as near to God as the Jew in the wailing place at Jerusalem. "On the north three gates."—That means that every last Laplander shall have a chance. "On the east three gates."—That means that the dwellers under the palm-tree and the fig-tree where the wise men sat shall come to see him who is the truth. "On the south three gates."—That means that the dusky-faced denizens of the tropics shall bring at last their caravans to the city of the Great King. "On the west three gates."—That means that the bright consummate flower of all the ages, the wealth and wisdom of all the world, shall come at last to cry: "We have seen his star in the east and have come to worship him!" "Twelve gates!"—That means that every church shall have a portal. Of course, the orthodox will have one, but there may be one for the heterodox. Some people are better than their creed, as others are much worse. Who dare say that some worshiper of the Virgin may not become enraptured of Mary's Son and worship him? Who dare say that some follower of Gautama, the Light of Asia, may not be led to follow him who is "the Light of the world"? A gate for the church of Luther

and of Calvin, of Knox and Bunyan; a river gate for the Baptist and a churchly gate for the Episcopalian; a stately gate for the Presbyterian—and if I have left any out, they are welcome to come in at the strait gate of the Methodists. But once inside the city no man in all heaven can tell at which gate they came in, and no one will care. Ah, yes! the high and the lowly, the rich and the poor, the Indian on the plain, and the negro under the palm, and all the babblers of 300 tongues shall bear the message of the King and hail their Christ with great acclaim!

"Believed on in the world."—It is not only that the world will hear of the humble Galilean, it will yet accept him as its King. To most of the world that seems a mystery even to this day; but what transformation that faith has wrought! Libertines have become pure; blasphemers have become holy; the proud and cruel humble and kind. It has made tender maidens sing amid the flames, and men have breasted the waves of torture as a strong swimmer breasts the sea. The weary rattle and jangle of chains had become as music in martyrs' ears, and they have gone to the cross and the stake as a bridegroom to meet his bride. We read how Nero drove through the garden of his golden house between the lines of torches, each one of which was a martyr in his toga of fire. But at last the proudest earthly power humbles itself to the martyr's power and the Roman emperor could say with Browning:

"Just my vengeance complete,
The man sprang to his feet,
Stood erect, caught at God's skirts and
prayed.
So, I was afraid."

And so it happened that the anvil broke the hammer. That Grecian temple and wine-cup and banquet and siren song and wreath of roses went down before a cross of wood. "Believed on in the world" in every century since the world saw him. I know the Church has groveled in the dust. I know that she has inverted her torch and smothered her light in the ashes of her own undoing, but in any age, bad as the Church may have been, it was the holiest thing alive. The tenth century was dark, but it had an Anselm; the fifteenth century was corrupt, but in it lived Savonarola and Jerome and Huss, and they walked with God. Now, as

ever, the sword of her power may be beaten down and her arguments may be quenched in seas of doubts, but the fiery darts of her enemies splinter themselves to pieces on the golden shield of a holy life. If I did not believe in her final victory I would stop preaching. I have no sympathy with that misinterpretation of prophecy and fact which would have this world grow worse and worse until it ends in a dire cataclysm in the darkness of universal doubt. "He shall not fail nor be discouraged." There is triumph ahead. The Nazarene is mounting to the high places of the world's hope. The charter of the world's redemption is written in blood and traced with a nail of the cross, and that proclamation shall not fail!

A sealed tomb opened! Cæsar's seal was broken and thrown in the face of a Roman guard, and knees of those knocked together who had before never known fear. That is what the angel saw who sat in the garden. And now he is going up. How, I do not know. That is the mystery. How much there is that we do not understand about the forces of that upper world! Its gravitations are beyond our little ken. This earth of ours feels the tug of a world hundreds of thousands of miles away. The moon harnesses our tides and drives them up and down our glistening sands. Other worlds come down to help us. It would seem a little matter to grow a daisy in the field, and one would think that a few inches of earth would be sufficient; but how grievously we misunderstand! It takes the shining of a great sun and the swinging of all the planets in their courses, the great procession of the equinoxes and a great God to grow a daisy in the field. Is it, then, so strange a matter when the human soul feels the tug of the world above it and comes to realize that it can not grow a life that is fit to last forever without the help of another world?

Then there comes a time when the upper world holds that which is dearer than life to us, and we feel the tug of it with every passing hour. It is the country of our kindred. We watched with streaming eyes as they were sailed away. Stately vessels, loaded to the water's edge with golden grain, tiny shallops filled with laughter and flowers. It almost breaks our hearts and yet it comforts us to think about them. Once, early on a Sabbath morning, here in your city, I

sat looking at a sleeping cherub, bone of my bone and flesh of my flesh, and as I saw him sleeping there I thought the Sculptor, whose name is Life, had never carved so fair a form out of human dust; but as I looked at him and almost worshiped, I saw a shadow across his face, and looking up I saw Death standing at the door. I put a guard of doctors between him and my cherub; but I saw Death beat them down until they were helpless. I saw the beautiful face grow white, and I hid my face in my hands. After a little I looked up and Death was not there, but One fairer than the sons of men stood over the bed, and, reaching out his hands for my darling, he said: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." So Death was frightened away and I have not seen him since, but by day and night I feel the tug of that beautiful world and know the force of the words: "Where our treasures are, there our hearts are also."

The mystery is growing clearer as I look into the face of Jesus Christ. I feel there is infinite power here if only I may be belted on. God is there and man here, but I know no more of him than I know of the planet Jupiter. Yonder is the organ; it might as well be a structural part of this building. It means nothing to me. To know the organ I must have an interpreter, the performer must sit down to it, and then I shall understand what the organ is. Plato cried long ago: "Oh, that some one would arise to reveal God to man!" That prayer was even then about to be answered. You who are familiar with literature will recall the interesting story of the Rosetta Stone found near Rosetta in Egypt, in 1799. On it were three sets of writings—the hieroglyphics of the ancient Egyptians, the demotic characters of the people, and the classic Greek. The stone contains a decree of priests engraved in three sets of characters and set up in the temples to the glory of Ptolemy, the savior of Egypt. It was the same message in each language. Knowing the Greek and knowing that the same things were said in the other characters, scholars were able to unravel the mystery of the hieroglyphics so that from this simple stone the mystery which had been hidden for ages was made known.

It is not otherwise in the revelation of

God in the face of Jesus Christ. It is written: "He that hath seen me hath seen the Father." I can never accuse God of being hard with repentant sinners, for I saw Jesus write the record of a sinner in the sand and scratch it out. I can never accuse God of being unmindful of my humble case, for I saw Jesus, with a towel about his loins, wash his disciples' feet. I can never accuse God of favoring the rich at the cost of the poor, for when Jesus set up his temple of fame, he put on its chief pedestal a poor widow with two mites in her hand. I can not accuse God of being careless of the common people, for Jesus went to dine with publicans and sinners. I know God is not unconcerned about my sorrows, for Jesus stood with the mourners and wept at Lazarus's tomb. I can not say God is forgetful of his own, for Jesus showed me a father sitting alone, shading his eyes for a bad boy coming home, and when the great feast was ready there was a robe in place of the rags and the feast was not begun until the prodigal was in his place at the head of the table.

It is a great mystery which the world is straining its ears to hear—the glorious message of the revelation of God in the face of Jesus Christ. There is nothing to compare with it. You are spending your time and strength on the petty round of cares which will all be finished here. Only one thing is, after all, worth while. You remember how the poet sent his ventures to sea. They were great ships that he sent out and they bore a priceless cargo. He named the ships as he sent them away—Hope, Joy, Love, and Faith, but of all he launched so hopefully only one came back:

For Joy was caught by Pirate Pain,
Hope ran upon a hidden reef,
And Love took fire and foundered fast
In whelming seas of grief.

Faith came at last, storm-tossed and torn,
But recompensed me all my loss;
For as a cargo, safe, she bore
A crown linked to a cross.

When your anchor chains shall rattle out
in port, God grant that you may have on
board the same cargo!

CONTENT TO BE SOWERS

WILLIAM PIERSON MERRILL, D.D., New York City

[Doctor Merrill's sermon has a short text—quite as easy to stick to as a long one, and the better for being brief and pointed. The introduction by its easy, familiar style catches the hearer's attention, and wins confidence at once. Whether the playful allusion at the close of the first paragraph enhances this good quality, or draws the mind a moment from the proposed theme, may be questioned. The style, throughout, is simple, direct, and in the best sense, popular. Lacking the formality of strict analysis, the sermon is, however, orderly in arrangement of materials; being objective, concrete in its treatment of the theme, which is exemplified and enforced from several practical angles. The theme and purpose are never out of sight, but run like a scarlet thread through the whole. If the preacher himself has caught the "repetitiousness" which characterized "the Hebrew mind," it is that he may make clear and forceful a valuable practical lesson. Indeed, the continuous touch with human life in its practical bearings and the frequent and appropriate use of pertinent Scripture quotations to enforce the points made, render the sermon of much spiritual worth.—By E. B. P.]

Behold a sower went forth to sow.—Matt. 13:3.

"A SOWER went forth to sow." Of course he did! What else would a sower go forth to do? The text might strike one as a dull and obvious remark, a sample of that repetitiousness which the Hebrew mind counted a characteristic of the best style, which some say that the preachers have caught from their intimacy with the psalmists and sages of the Old Testament.

But we shall make a mistake, and lose a real and vital message, if we set aside this

saying as a mere bit of rhetoric, and that of an archaic sort. It is not a text that stands alone. It is at one with much in the Bible and brings one of the most valuable of lessons.

We are all sent out to be sowers. We scatter seed of good words and good deeds, of kindly influence and helpful ministry. But quite too often we tire of the task of continual sowing. We want to see something of the harvest. So little comes to fruition of what we scatter; our efforts seem thrown to the winds, and we grow very weary.

Now this task of sowing, of keeping on with the steady sending out broadcast of our varying means of influence, is quite the most important continuous business in which any one of us is engaged. The world is suffering sorely just now from a shortage of food-stuffs. But the one crop of which we never have enough and never could have too much, is the fruit of the spirit, and that will not grow in sufficient quantities unless very many of us are continually sowing the seed of it as we go our rounds every day. There will never be enough of love and joy and peace and good temper and the rest until these are being raised, not only on a large scale by big cooperative social movements, but in every individual life and by every family. It takes an immense amount of sowing to produce the needed harvests. We must remember the prodigality with which God sows, the thousands and millions of seeds that fall into the ground in order that some few of them may come to fruit bearing. Tennyson says of nature, that "of fifty seeds she often brings but one to bear." If God is willing to be so wasteful, can not we get into the temper of spending freely our little grains of influence, regardless of the fact that few of them ripen and those very slowly?

It is interesting and helpful to realize that our Lord Jesus himself was content to be a sower, without anxious thought about the harvest. There is something marvelous about the careless way in which he flung out his words and deeds, to fall where they would, to die or live as God might please. "Careless," I say, not "reckless." He knew what he was about; he was not wasteful with his words or deeds. No son of man ever worked or spoke under a stronger sense of the eternal importance of every act and word. No other teacher has warned men more solemnly against idle sayings or idle moments. It was a vital part of his life-philosophy that found expression in the great saying, "I must work the works of him that sent me while it is day; the night cometh when no man can work." All the more significant, then, is the divine prodigality with which he sowed good seed all the time, leaving the harvest to those who should follow him and to God.

One of the marvels of religious history is the fact that Jesus never wrote down a

syllable, and took absolutely no pains to see that his great sayings should be preserved. There are men to-day careful never to speak in public without the presence of a stenographer, lest some of their precious thoughts be lost. What Jesus said is worth so much more than what any one else says that there is simply no standard of comparison. Yet, knowing well that his words were of everlasting value, saying plainly, "My words shall not pass away," he threw them to the winds as the God of nature throws about the seeds, to be carried here, there, and everywhere, sure that some of them would fall into good ground and spring up into eternal life. And equally wonderful is the way in which those words of his, flung out with so divine a carelessness, have lived on. Men gathered them up, preserved them, and the little volumes of his sayings form the most precious literary and religious treasure of the human race. Here was a sower who went forth to sow, and kept on doing just that all his life long. He spoke out of his own experience when, at the well in Samaria, he said to his disciples, "One soweth and another reapeth." After his death, when his followers began to go about through the towns and villages of Judea, Galilee, and Samaria, the quick and large response that met their message and mission was, in many a case, the natural fruitage of that unstinted, untiring sowing which the Master had done. He left but few avowed followers when he died; but he left thousands of men and women, scattered through the towns and countrysides of Palestine, who were different because of his words and acts, different because he had touched them. The amazing growth of Christianity in the early years was due to his courageous and undiscouraged sowing of the seed.

Let us take this simple lesson home, each to his own heart and in his own life and work. God needs to-day a great many sowers who are content to go forth to sow, to go on scattering seed day after day, while nothing very evident seems to come from it. Much of the best work of the world is of that sort. The preacher must make up his mind to be a sower, without too much concern over results, if he wants to do his work well and keep happy. Sermon on sermon, Sunday after Sunday, a flood

of words; piecemeal work, influence here and there, a bit of counsel, an effort to help; the average minister under modern conditions is like one of those who stood giving cups of coffee to a constantly changing procession of boys passing through on their way to fight for their country. A touch, a bit of ministry, and who can say what comes of it?

There come moments when we think thus of the bulk of work done in and through the Church. Every noonday we hold a service in this church. There are a few constant attendants. Once in a while someone speaks a word of testimony to the value of these services, their steady influence on life and character. Such words are inestimable in the joy and satisfaction they bring, ample and generous reward for all we do. But sometimes one wonders if it is worth while—the brief moment, the simple work, to the many drifting in and drifting out again. And then one catches a vision of the glory of such a work, of sowing broadcast, of seed that may ripen far out on the western coast, or across the ocean. I know a man, living now in a town across the sea, living a true and happy Christian life, tho once he lived in the shame and bitterness of an evil habit, who traces the transformation of his spirit and the victory over the evil thing back in good part to the silent help he found in this church, open all day for people to enter and think and pray. When we know of one such case, our hearts beat high with the faith that there may be very many, that the constant sowing is not vain, that God brings unexpected and unknown harvests.

The best Sunday-school teachers may come to the end of a period of work somewhat dissatisfied and deprest. So little has come by way of definite result; what does it all amount to? My friend, if you want to be a good Sunday-school worker, you must be content to be a sower who goes forth to sow, and counts it a rich privilege just to be allowed to keep scattering the precious seed of the word on all sorts of soil.

How much more is this true of home influence! Of all work that of a mother and father is the most intangible, the least definite. It calls for constant exercise of faith and patience. It seems to be all sowing of seed; the growth is so slow that one so near to it hardly is conscious of it. It is "line upon line, precept upon precept, here

a little, and there a little." And far more than the power of spoken and repeated words of counsel and reproof is the steady sowing of the spirit, the ceaseless influence of goodness, kindness, honor, consideration, faithfulness, self-control, manifested in the daily life of the home. One who would be a good father or mother, a potent influence in the home, must early resolve, by the grace of God, to be a sower content to sow, without anxious thought about the harvest. The most potent force in the making of the best men and women has been home influence, yet in most cases an influence indirect, incidental, unconscious, rather than didactic and consciously planned. If those present who have vivid and accurate memories will look back and think of the teachers who have had most influence over them, they will see that they were all sowers, doing their work with the souls of those they helped through a personal charm, a steady pressure of character, a grace of personality, ceaselessly at work, and asking nothing in return. The best work in the world is that sort of ceaseless sowing.

The *Atlantic Monthly* for May contains a great article entitled "The Modern Missionary," written by Dr. Howard S. Bliss. There are some who would criticize Dr. Bliss and the Syrian Protestant College, and many other branches of modern Christian mission work, because they rely so much on silent growing influence; because they do not make a frontal attack on heathen religions, but quietly sow the seed of Christian teaching and living without urgent and insistent pressure for open confession of the Christian faith. But it is the method of Jesus, the method of God, the only method that will win a real success. The best missionary enterprises are such as stand not as granaries into which may be zealously gathered all the ripened fruit that can be found, but as broadcast sowers, who go forth to sow, and, through printing press, and class room, and evangelistic tours, and medical aid, and all the varied ways in which Christianity can express itself in life, sow the seed with a generous and lavish hand, trusting God for the increase.

It was indeed a wise man who long ago brought the message, "In the morning sow thy seed; and in the evening withhold not thy hand. For thou knowest not which shall

prosper, whether this or that; or whether they both shall be alike good." We have no less an aim than to be like our Father in heaven, like our great Master Workman in the way we do our work; and if we would be like God in our work, we must be very lavish of words and deeds, of helpful influence; for he scatters the seeds of life with an amazing prodigality. How marvelous a thing is a seed, an atom, yet with potencies beyond measure. And God makes them by the million, and throws them to the winds, and drops them everywhere, on the rock, among thorns, in good soil. God is content to be always sowing, the few seeds come to harvest; and shall we murmur or complain or hold back because we see so little direct result from our words and acts and faithful efforts to live in the Christian way!

• The Master told his followers in that first century to lift up their eyes and they would see the fields ripe to the harvest. To us of to-day the world looks bare and brown for the sowing. The soil of the world's life has been broken up. The plowshares have run deep; there has been a vast amount of overturning. It is not without significance that we speak of pain and struggle and bitter hardship as harrowing experiences. The whole life of humanity lies like a field plowed and harrowed and ready for the sowing. More than all else there is need of sowers who will go forth to sow. Now as in the days of Hercules, there are those who are ready to sow in the fields newly broken by the deep plowing of the brazen oxen, the dragon's teeth, that shall bring a harvest of iron, of war, and hatred, and selfish struggle. Now, as in the days of our Lord, enemies wait for the time when God's servants are sleeping, to sow tares among the wheat. Never has there been, never will there be, in your day and mine, such a time for sowing, unremitting, lavish, every-day scattering of seeds of kindness, of good-will, of love, joy, peace, and self-control, as this present moment. We look out over the broken, bare fields of human life, ruined, burned, overturned by the deep plowing of war and revolution, and we ask, with foreboding, "What shall the harvest be?" God gave us a vision of the promise there is in these stretches of bare, brown soil, fields ready for the planting, sure to yield

some time a harvest of righteousness and peace and joy, if only there are sowers to go forth and sow the good seed of God's work and Christ's spirit and humble, faithful daily living, everywhere. I beseech you, my friends, if any one here has a slightest gift in the way of teaching or of other personal influence, to make the most of it just now, to be radiantly Christian in word and deed, to use to the full every opportunity for speaking, working, acting as a Christian. It is a wonderful time for the sowing of seed, a time for lavish, generous expenditure of all we have of character and influence.

In one of the chapters of the book of Isaiah there is a picture of a ruined social order; thorns and briars cover the face of the land; the homes are forsaken; the cities deserted; the pastures and vineyards are become dens of wild beasts. But this shall last only "until the spirit be poured upon us from on high, and the wilderness shall become a fruitful field; and righteousness shall abide in the fruitful field; and the work of righteousness shall be peace, and the effect of righteousness quietness and confidence forever. "And my people shall abide in safe dwellings, and in quiet resting places." So the scene changes from a desolate, ruined world to one of happy homes, of peace and plenty. But the significant part of that passage is the closing word: "Blessed are ye that sow beside all waters." The hope of relief, of change from the desolation and despair of a ruined world to the joy and peace of a restored social order, is in the number of sowers who go forth to sow, not choosing too carefully their ground, nor limiting too warily their hours of effort, nor looking too eagerly for results, but sowing ceaselessly and everywhere. What the poor, ruined world of our day needs is a great company of sowers, content to sow the seed broadcast, here in our own city and country, in distant lands, all over the world, in home and school and workshop and office, by word and deed and every sort of kindly and personal influence, going forth to sow, content to scatter the seeds of faith and hope and love, leaving all thought of results to the patient, loving watchfulness of the God of life, who brings the harvest, and out of our sowing will surely in his own good time and way bring forth fruit unto life eternal.

CHRISTIANITY AND EDUCATION¹

The Late Bishop JAMES W. BASHFORD, Pekin, China

But speaking truth in love, may grow up into him in all things, which is the head, even Christ.—Eph. 4:15.

WE wish to show, this afternoon, the relation between education and Christianity. Our fundamental proposition is that education, when logically or consistently developed, leads to Christianity. This thesis will become clear by a comparison of the aspirations of modern educators with the elements of Christianity as set forth in our text. The correspondence between the key words which mark the tendency of modern culture and the words of the text is so close that the first perception of this analogy startled me. I thought this literal correspondence could be only verbal. Further reflection convinces me that the analogy arises from an identity of aim and not from a mere external resemblance. True education is only a lower form of Christianity. Christianity is the higher education.

I. TRUTH: The first key word in education is "science." Compare the course of study in any college to-day with the courses at Oxford or Bologna three hundred years ago, and you will see that almost every addition to the old curriculum has been made in the department of natural science. By science, teachers do not mean a body of scattered and unrelated facts. Science does not exist until the facts are classified, correlated, and built up into an organic system. Science not only enables us to know facts, but to understand the philosophy of them, and from their known laws to predict the future. Our knowledge of electricity well illustrates our meaning. Electrical science is in its infancy. The objection to the use of electricity is that we do not understand its nature sufficiently always to control it or to foresee its results. There is, however, a vast difference between our knowledge of electricity, by which we perform some of the miracles of modern civilization, and the wild dread of this terrible agent which filled the Indian's heart when he saw its destructive tendencies. When, therefore, the facts bearing on any subject become so intelligible that we can understand the philosophy of that power and predict its re-

sults, we have a science relating to that subject.

Now, the exact correspondent of the word "science" in the physical realm is the word "truth" in the spiritual kingdom. Truth is more than a mere fact, or series of unrelated facts. It is systematized knowledge of spiritual phenomena. The facts of the spiritual realm are correlated so that they become intelligible, so that you understand their philosophy, and from them can predict certain results. Just as the savage is afraid of electricity and is its slave, because he knows simply the fact that it kills, but does not understand its possibilities of helpfulness, so the unconverted man is afraid of the Bible and does not enjoy spiritual conversation, because he sees simply the isolated facts of restriction and punishment, but has not the slightest conception of the spiritual possibilities of a Christian. He no more comprehends how truth can make him free than the Indian understands how electricity outspeeds the winds in performing his errands for him. Truth, therefore, is spiritual science, while science is truth in regard to the material world. Thus the highest characteristic of modern education is the first requisite of Christianity. The science of which modern education is continually speaking is nothing less than the lower form of that truth about which the gospel is forever telling us.

Truth, however, is greater than science. It embraces all knowledge of the physical world as well as of the spiritual world. A true child of God is always anxious to learn what his heavenly Father is doing or has done in the material world. A true definition of science would make it identical with truth. Science should embrace a knowledge of man, of his origin and destiny, and of the forces that are above man, as well as the powers below him. So long as modern science remains engrossed with the mastery of material phenomena it embraces only the lower part of truth. But why should the student be eager to learn all about the natural history of bugs and worms and shut his mind against the higher knowledge of the human soul and of God? The Greek

¹ From *The Demand for Christ*, Methodist Book Concern, New York. Sermon preached before the students of Ohio Wesleyan University, 1891.

motto was, "Know thyself." The Romans finally reached the conviction that the highest study of mankind is man. Daniel Webster, in one of the most profound speeches he ever delivered, utters these weighty sentences:

"The earliest and most intellectual want of our human nature is the knowledge of its origin, its duty, and its destiny. Before man knows of his origin and his duty, he knows that he is to die. Then comes the most urgent and solemn demand for light that ever proceeded from the anxious broodings of the human soul: 'If a man die, shall he live again?' That question nothing but God and the religion of the Bible can solve. Religion does solve it and teaches every man that he is to live again, and that the duties of this life have reference to the life which is to come. Hence it is that the effort of the great and the good has ever been to sanctify human knowledge, to baptize learning into Christianity."

Surely, if we maintain the scientific spirit, if we keep our minds open to all knowledge concerning the physical realm, we will not be less eager to acquire this higher knowledge concerning man and the powers that are above him. Do you not see, therefore, how the logical and consistent cultivation of the scientific spirit brings the soul face to face with spiritual phenomena and with God? Do you not see how this aspiration of the soul after science finds its larger and fuller expression in the desire of the Christian for truth?

II. SPEAKING: Secondly, modern education aims to be practical. The young people who are crowding this university are not pursuing knowledge simply for its own sake. You are not studying simply for a degree. You are seeking knowledge that you may use it in after life. One of the marked changes in modern education is the practical cast which it has taken under the pressure of these busy days. You remember that one of our trustees, President Hayes, has desired that we establish schools of Applied Science on the Barnes property. Why does he wish this addition to our already crowded curriculum? Because he sees that the education of the twentieth century must be practical. Bacon said: "Teach your children when young that which they will practise when old"; and Bacon's idea is becoming more and more the guiding principle of modern education. The attack upon the classics has been due to the false

notion that the study of Greek and Latin does not fit young people for the duties of modern life. Under the force of this attack, one of the oldest universities in America has so modified her curriculum that a young man may receive the degree of A.B. without even learning the Greek alphabet. The reply to this attack must not consist in the lofty disdain of the practical tendencies of modern culture. We must do as the universities of Germany have done. We must show by actual test that the discipline of three or four years in the classics will better develop all of the faculties of the young man and will make him more successful in the struggles of modern life than an equal number of years spent in any other subject. This demand for practical education has given rise to innumerable technical and professional schools. It is one of the most marked characteristics of our modern life.

Now, this distinguishing trait of modern culture is identical with one of the highest characteristics of Christianity. Paul is not content that he should simply know the truth. In his statement of the elements of the Christian life, he demands that we shall speak the truth, that we shall use it constantly for our own upbuilding and for the upbuilding of our neighbors. If Christianity were simply or predominantly a system of truth, it would be the light of men and not the life of men. But one of the most marked traits of Christianity is the emphasis which it lays upon conduct as over against mere abstract knowledge. We may be, in the language of John Wesley, "almost as orthodox as the devil and yet no nearer the kingdom of heaven." Christianity does not despise doctrine. It is the truth. It is the light of men. But it is emphatically something more than the truth. It is the life of men. So the modern Church has been laying less and less stress upon creeds and more and more stress upon conduct. We do not, and I trust we never shall, identify Christianity with morality. Christianity is the union of the soul with God. But Christianity in modern times has embodied itself as never before in good works, in the founding of colleges, in the establishment of benevolent institutions, in the popularization of knowledge, in the modification of government, and in missionary efforts on an unprecedented scale for the conversion of

the world. No candid student of modern history can glance at the Christian Church for a moment without admitting that she is not only touching the intellect but calling out the noblest activities of humanity. Do you not see, therefore, how this second aspiration of modern culture finds its highest expression in the Christian life?

We may go further and say that no man who is truly practical can fail to be a Christian. The world points to a man who has acquired an education and then mastered a profession and then secured a good position in his profession as the embodiment of practical wisdom. Why? Because by slow and careful preparation he has laid the foundation for the highest success. He has fulfilled the conditions by which he may secure a competency and large influence for the next half century. The world points to a man who, by business sagacity, already has established a successful trade and laid the foundation of a large fortune as a still higher example of practical wisdom. Why? Because he has already secured a sufficient amount of money to make himself and family comfortable for life. A man who denies himself in the present and either cultivates the talents or secures the fortune which will make him comfortable for the next half century is, in the conception of our modern age, the embodiment of practical wisdom. But if practical wisdom demands that we shall prepare ourselves for comfort during the next fifty years of our lives, does it not also demand that we shall prepare ourselves for the highest blessedness and usefulness during the next fifty thousand years of our lives? Our practical wisdom is too short-sighted. It does not fully recognize man's possibilities. That man who has acquired fame and fortune for his world, but who has not enriched his soul, and who must, therefore, enter upon his eternal career as a beggar, has not shown the highest practical wisdom. If, therefore, your desire for practical preparation for life leads you to deny yourself and to study hard for five or ten years in order that you may be comfortable and exert an influence over your fellow men for the next half century, will not the same practical tendency urge you with infinitely more force to make yourself rich toward God, to lay up for yourselves treasures in heaven, in order that you may be useful and blest dur-

ing the uncounted millenniums that are before you? Do you not see, therefore, that in view of immortality and man's infinite possibilities, this aspiration for practical wisdom secures its full expression only in the Christian life?

III. Grow: The third byword in education is "growth." Education aims at something more than knowledge or skill. Every noble university has a higher motto than science, or art. In fact, the very word "educate" points to a loftier ideal than either the mastery of the truth or the use of that truth for securing material gain. Education means the drawing out or leading out of all our faculties. It aims at the development of the personality of the student. Somebody has said that if you put a Mark Hopkins on one end of a log on a Western prairie and a young Garfield on the other end, you have the elements of a college. You have matured manhood striving to develop character in the youth. The development of character should be the real aim of every university. Magnificent libraries, costly museums, splendid buildings, a large corps of teachers—these are all means to an end. These may all exist and the university fail of its end. On the other hand, if there is real manhood and womanhood in the teachers, and if the touch of these teachers develops that nobility in the students, then the university has reached its goal and is sending forth its finest product. Arnold of Rugby, Mary Lyons, Horace Mann, and men connected with this university have been great teachers because they have had the power to inspire in the hearts of young people by personal example and sympathy to realize that ideal. Some of you have heard the deans of law and medical schools, in delivering the diplomas to the graduates, tell them that knowledge is not the chief end of education. They have solemnly urged graduates to use their knowledge for the upbuilding of society and the perfection of their own characters. Even these secular schools recognize that there is something deeper and loftier in education than knowledge or skill. So they aim to impress upon their students the supreme importance of right motives, or noble conduct. The criticism which the Roman Catholic Church is hurling with such tremendous force against our common school system is that it has divorced religious culture from the training of the intellect. They say truly

that education can not be complete which gives skill to the hand and knowledge to the brain, but neglects to give training to the conscience. I am sure, that, if our system is to be maintained, it must add to the discipline of the intellect, the training of the heart, and the cultivation of the hand. Education can not be complete and can not satisfy the human soul until it secures growth in character as well as skill in using knowledge.

Do you not see that this third aspiration of education is identical with the aim of the Christian Church? The American school-house has been simply the primary department in which our children have been trained for their earthly duties. The American Sunday-schools and churches and colleges are the true high schools of the land, in which the children are securing that development of character which alone can make them worthy citizens of the American republic and of the republic of God. Do you not see, therefore, how the secular school blossoms out into the Church, how education blossoms out into Christianity? So we repeat, true education is a lower form of Christianity, and Christianity is the higher education.

Notice also that this conception of education, which demands growth upon our part, and adopts as its chief end the development of character, is utterly impossible from a materialistic point of view. How impotent is the demand of the materialist, that we shall surpass our ancestors, after he has assured us that we are simply the product of forces which have gone on before! What a mockery is his demand that we shall overcome our environment, and triumph over our difficulties, when he has already taught us that we are simply the product of our environment! What inspiration would there have been to a Shakespeare or a Descartes to transcend his age, and to give laws to generations yet unborn, if these men had once thoroughly believed that they were simply the impotent products of the forces gone on before? A United States senator once visited the birthplace of Patrick Henry. As he stepped out of the car and gazed upon the lofty mountains, he exclaimed with delight: "No wonder Henry was such an orator. These mountains could not have produced a type of eloquence less

sublime than his." An old farmer at the station replied, "These mountains have been here a long time, stranger, but they have not produced another Patrick Henry." Patrick Henry was not the product of his physical environment. It was the lofty soul within him which spoke in sublime eloquence. Christianity does not come to man with the discouraging declaration that he at best is only an animal, and then make the impotent demand that he shall grow into a Christlike character. The educated Christian, indeed, is not troubled as to the method by which the heavenly Father has produced the human body. He does not care whether the heavenly Father has produced man by the method of evolution or of direct creation. But he is sure that God has breathed into the human soul, and that man has become a living spirit. So the Church demands growth into a Christlike character, and presents as the rational ground of that demand man's divine origin and his lofty destiny. Do you not see how this aspiration of education for the development of a higher character upon the part of children than their ancestors possess, or their environments would produce, finds infinite scope, if we are the children of the living God?

The wonderful sphinx of Egypt has an animal body ending with a striking human face. These old Egyptians were sufficiently prophetic to believe that the animal nature might be developed into human nature. Back of Egyptian art, indeed, was a more barbarous art in which the human body ended with an animal face. Modern materialism has returned to this degraded form of art, and adopted it as its philosophy of life. Only as we believe that man was originally created by God, only as we believe with the ancient prophet that "the spirit of man is the candle of the Lord," only as we see Christ taking out human nature up into his divine nature, and expanding it into a godlike humanity, and thus showing our divine capacity—only by such faith can we gather the impulse and inspiration which will enable us to grow up into Christ our living Head.

IV. IN ALL THINGS: We have thus found the science of the schools blossoming out into the truth of the gospels, the practical tendency of modern culture blossoming into the divine life of the Christian, the development of character which all best

schools aim at finding its highest expression in the growth of man into the image of the Father. But there is one other, the fourth, characteristic of modern education. One other word has often been on the lips of the teachers of this generation. I have myself used it this afternoon again and again. One of the most influential teachers of modern English has been Matthew Arnold. He was for years at the head of the school system of that country. His belief was that modern education did not need more science, more art, more growth upward, so much as it needed more breadth and refinement. His watchword was "culture"; by which he meant the discipline of every faculty of the mind and the harmonious development of all. He was forever preaching to us that these could come only by the harmonious blending of various forms of education. Now this broadest and latest aspiration of modern education finds its full expression only in the holiness which the Bible enjoins upon us. Matthew Arnold must have felt unconsciously that his desire was in some measure voiced by Christ; for despite all his doctrinal skepticism he was forever coming back to the Bible as, in his judgment, the best instrument for securing that breadth of culture which he craved.

Now, turn to the text and you will find the idea which Matthew Arnold expresses by the word "culture" here expressed by the two words "all things." We are not simply to grow up into Christ intellectually. We are not simply to have our souls made obedient to the divine will, while our intellects remain untouched by the divine light. Least of all are we to have our emotions quickened while the intellect remains untouched and the will unsubdued by Christ. Christianity is the opening of the whole mind to Christ, the entire subjection of the will to him and the quickening of all our emotions through him. Holiness means, as the old Anglo-Saxon word implies, wholeness, or completeness in God. It is the development of every faculty to its highest power and its devotion to its highest use. We have heard people talking about holiness who seem to be "sanctified in spots." They have consecrated some part of their nature fully to Christ. But practically they know little of the breadth and sweep of consecration implied in this word "holiness." How infinitely Christ lifts up and transforms Matthew

Arnold's idea of culture in the loftiest command which was ever given the human soul—"Be ye therefore perfect, even as your Father which is in heaven is perfect!" How marvelously Paul widens and expands this aspiration of modern culture in his prayer that we may be "filled with all the fulness of God!" I no more understand how this poor, puny, finite nature is to be filled with all the fulness of the infinite God than I understand how the Atlantic ocean can be crowded into a pint cup. But this is the inspired prayer in our behalf. Do you not see that the culture after which modern education is aspiring finds infinite enlargement in the holiness of the gospels? Can we as earnest students be seeking the largest, the broadest, the best-rounded development of our mental natures, and yet be content to leave the imagination unchastened, the heart uncultivated, the spiritual faculties palsied by our lack of a Christian life? You have seen certain persons suffering from the rickets—an abnormal development of the head or of one shoulder, while the rest of the body is puny and dwarfed. We almost turn away with a shudder from the sight of a person with this physical deformity. But if by some divine enlightenment we could see our inner natures, how many of us would be found suffering from the spiritual rickets, the mental nature abnormally developed, while the spiritual faculties are dwarfed and dying. I am sure that a genuine and candid aspiration after culture can only end by bringing us to him who was the only perfect Man, and leading us through him to be transformed into the image of our heavenly Father.

V. INTO HIM: We have now found the science of the schools blossoming out into the truth of the gospels; the art of the schools developing into the life of the Christian; the aim of the schools for character finding its satisfaction only in that divine love which forms the image of Christ within our hearts; the culture of the schools leading our hearts to pant after the holiness of the gospel. But Paul could not close his portrayal of the elements of the Christian life, without bringing us to Christ himself, which is the fifth point in our discussion. So his exhortation demands not simply truth, not simply the use of truth, not simply growth in all things, but growth into him which is the Head, even Christ.

Here Christianity steps distinctly beyond our human systems of education. And yet it only transcends and does not violate their laws. Nay, I may say that this process by which Paul recognizes that our development must come through union with the supernatural finds its strict analogy in every lower kingdom and in education itself. The supernatural element in the gospels is not a stumbling-block to reason. It is, rather, an inspiration to humanity. The mineral kingdom has no power to lift itself into the vegetable kingdom. The miracle of inorganic nature is performed and dead chemical elements lying in the earth beneath our feet are transformed into the beauty of the lily and the fragrance of the rose only when the living seed reaches down into this mineral kingdom and takes up these dead elements and transforms them into living matter. So the vegetable has no power to lift itself into the animal kingdom. Vegetable matter becomes transformed into animal tissue and enters upon a higher life only as some living animal reaches down and takes up the vegetable and by some magic power of assimilation transforms it into bone and muscle. So also the mind of the child is lifted to a higher plane of education only as the parent or teacher or older companions reach down and quicken the capacity for knowledge in the child through their higher intelligence. Every student in this university can master the problem of gravitation after Newton has once discovered the law and has told it to others and others have explained it to us. - But not one student in a million would have been able to discover the law until this higher intelligence had grasped it and brought it into contact with our less regal powers. Take the brightest child in this city and shut it off in its infancy from all contact with other minds; leave it to unfold by its own inherent power; let no intelligence reach down from above to lift it up to a higher platform; let no human being teach that child to speak; let no human mind communicate with that child's mind—despite all its native energy that child will remain almost as ignorant as an idiot. Education consists of a higher intelligence, touching and quickening lower intelligences, lifting them up to its higher platform, and showing them its broader visions.

Now, are we egotistical enough to think

that there are no powers in this universe above man? Standing face to face with the manifestations of power in a thousand worlds aside from this globe upon which we live, witnessing as we do the manifestations of a wisdom which infinitely transcends our own, are we ready to maintain that there is no higher wisdom and no greater power in this world than that possessed by man? No, I am sure that we are all reverent enough here this afternoon to say that man is face to face even in the physical universe with some strange Power which infinitely transcends his own. If this is true, how are we to advance to the higher platform occupied by these higher intelligences except by the same process by which the forces of each lower kingdom are lifted up and become possessors of the kingdom above them? This is exactly what was done in the incarnation. Here Christ stooped to our human nature, lifted it up and expanded it into something of his own proportions. Here is just the difference between Christianity and morality. Morality, so far as it is consistent, is an effort on man's part to lift himself to the heights of spiritual achievement by his own unaided effort. As well might the savage attempt to lift himself by his own unaided effort to the highest civilization; as well might the animal attempt to lift its instinct and brute intelligence up to the higher intelligence of man; as well might the chemical elements in the mineral kingdom attempt to organize themselves and burst forth into the fragrance of the lily and the beauty of the rose as for man by his unaided effort to attempt to lift himself to the divine perfection which Christ has enjoined upon us.

Human culture is a tree lifting its head toward the stars, but at last falling back in impotence to the earth. Human culture is a mountain lifting its brow high into the heaven, but never touching the world above it and always remaining rooted in the earth. Human culture is the eagle soaring toward the sun, but with failing wing and drooping spirit returning to earth again. Human culture is a cloud lifting itself apparently above the earth, beyond the tree-tops, beyond the mountains, beyond the region which birds can reach, until at last it seems as if it would float away to another world, but never escaping the law of gravitation and falling back in broken drops upon the earth

again. Human culture is a ladder reaching up toward heaven, but however high it reaches, never resting its top against the foundations of the heavenly world. Christianity is a ladder flung out from the gate of heaven, its top fastened securely to the heavenly battlements, its lower rounds touching the earth; and on this ladder, as

on the ladder of Jacob's early vision, the angels of the Lord are ascending and descending. Christ brings to our struggling souls the power of a higher kingdom and thus becomes the Head of a new humanity. "But speaking the truth in love, may grow up into him in all things, which is the Head, even Christ."

THE CHILDREN'S SERVICE

A WONDERFUL GIFT

WOULD you like to hear a true "once upon a time" story about a very real little girl, who received a wonderful gift? When this little girl grew up she wrote books, and this is how she tells the story:

"Almost my first distinct memory is connected with a bird. I found a woodpecker lying on the grass beneath a cherry tree. I could not understand why he did not fly with the birds flocking over the fruit; I spread his wings and tossed him through the air, but he only fell to the ground. Then I noticed that his kind were all flying from the tree-tops and high places, so I carried him upstairs and launched him from a window. He fell as before. Then I thought perhaps he was hungry; I took him to the garden, pried open his beak, and stuffed him with green gooseberries, but still he would not fly. In complete discouragement, I sat on the front steps with the bird in my lap, wondering what I could do to help him. My father passed, so I began asking questions. That morning I learned a new word; I had not known 'dead' before. Father very carefully explained that he never permitted robins, orioles, or any song bird to be killed, but that woodpeckers made no music, while they carried away distressingly large quantities of fruit. It was then that I made my first business proposition: 'If you will make the boys stop shooting woodpeckers, I will not eat another cherry. The birds may have all of mine.'

"My father said that was a bargain. I never before noticed that cherries were so big, so red, so tempting, while it seemed that all of our family, helpers, and friends spent most of their time offering them to me. Our cook almost broke my heart by baking a little cherry pie in a scalloped tart-pan for me. I could not say a word, but I put my hands behind me and backed away from

that awful temptation with tears in my eyes. At that point my mother intervened. She said she had decided that we had cherries enough for all of our needs and for the birds as well, so she gave me the pie.

"It is probable that this small sacrifice on my part set me to watching and thinking about the birds, which every day flashed their bright colors and sang their unceasing songs all over and around us."¹

But what was the gift? you ask. Listen to what she tells us came to her the next year:

"The following year, one morning in early spring, my father called me to him to ask whether I should like to have as a gift the most beautiful thing ever made by man. Of course I eagerly assured him that I should like it very much indeed. Then he told me that he had something for me even finer and more precious than anything man ever had made or ever could make: a gift straight from the hands of the Creator. He then proceeded formally to present me with the personal and indisputable ownership of each bird of every description that made its home on his land. . . . In that hour I was almost dazed with the wonder and marvel of my gift, and to-day, after a lifetime of experience among the birds, this gift seems even more wonderful than it did then."¹

The little girl took special care of her birds, and every day she visited some of the nests. She tried to help birds that were hurt, and took care of the babies that had flown from the trees, and were not strong enough to fly back again. Until she was old enough to go away to the city to school, almost all her time was spent with the birds, until they became so tame that some of them would allow her to stroke their wings,

¹ Gene Stratton Porter—*Homing with the Birds*.

or would even take food from her fingers.

Now the "little bird woman" as she is called, writes books that are known all over the country, and in other countries of the world, too. Most of her books are filled with stories of birds, and flowers, and bees, and

butterflies, and all the things that make up the big out-of-doors. Ever since the time when she gave her cherries to the birds, the birds and all their friends have helped her, to repay her for her care and kindness to them.

STUDIES IN ANCIENT AND MODERN CHARACTERS

HENRY B. FANCHER, D.D., Oyster Bay, N. Y.

III. Lives That Talk—Dorcas, Roosevelt

(Acts 9:36, 39)

It is a common saying that money talks. It is true. It talks of power, position, possessions, pleasures. It talks in magnificent estates and a retinue of servants, in palatial grounds, fine yachts, and splendid touring cars. Yes, money talks; but when its talk is of itself alone, it is like sounding brass and tinkling cymbal. When a man who possesses money is obsessed with it, when his personality is merged in his money-bags and they do all the talking, the talk is bombast. Its notes are brassy, its utterances are hollow.

It is life that talks. Lives that have done something worth while talk most interestingly and entertainingly. A life keyed right, in harmony with God's purpose, makes the sweetest music heard on earth.

How much of a talker Dorcas was we are not told, but we are told that she was a worker. And after she was gone and her voice was still, her life talked. It spoke volumes of the work of those busy fingers. Can you not imagine the widows as they showed the garments to Peter, making running comments such as these? "See these coats. They were made for the boys in the home where the mother is an invalid. Aren't they of fine material? The boys never had such clothes. She wanted to surprise them. It will be a surprise." "And that coat is for a little fellow who is losing his eyesight. Poor youngster. How sorry Dorcas felt for him. She wanted him to see the bright color and feel the soft cloth before it was done, and so she called him in and had him try it on. He came, saw it, felt of it, and did not say a word, but stroked her hand in boyish affection for the

woman who had thought enough of him to make him such a coat." Oh, how the boys in the village must have loved this woman. And then the widows brought out the dresses of all colors, finely handstitched, beautifully embroidered, evidence of her fine needlework, exquisite taste, and above all of her charitable spirit. "This was what she was doing while with us," said the widows: "this is the way she spent her time, doing for others. These were her work. We do not need to talk about her. These garments talk. They tell the story." Peter thought so and not only raised her to life but made her name immortal. Her sweet charity will be the inspiration of needle guilds and sewing circles to the end of time. Her life talks.

Different as is the twentieth century from the first, striking as is the contrast between the quiet, retired life of the provincial needlewoman and the world-wide activities of the strenuous American president, it is significant of each, Roosevelt and Dorcas, that their lives talk. Not that Roosevelt's voluminous writings have lost their interest or charm. They are read as never before. Not that his speeches do not still fire the imagination with lofty ideals, but the force and fire of all he said and all he wrote was in the man himself. The people heard him and followed him because they believed in him. The spirit of the man, his zeal for life, his championship of the right, his broad-minded patriotism, his sterling integrity, his robust manhood, give the real emphasis to his words. The one thing that gives lasting interest to his name is that he wedded life to duty and filled it with good works done from love for mankind. It is this Christian element in the woman, this Christian element in the man, that makes their lives talk so inspiringly.

This is the one thought of our discourse—Your life talks. Would you make it talk so that people will gladly listen? Fill it with things worth talking about. Make it worth while to the people about you and you will find you are making it worth while

to yourself. Catch the spirit of Doreas, who loved folks and loved to do for folks. Catch the spirit of Roosevelt and be a believer in the goodness of life, in truth, in justice, in God, in a world to be made better by your living in it.

OUTLINES FOR CHRISTMAS AND THE OLD YEAR

Christ at the Christmas Hearth-side

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.—Rev. 3:20.

CHRISTMAS is supremely the season of the hearth-side. It stands not only for festivity, but for fireside festivity. Nothing has quite the same appeal at Christmas as the hearth-side; nowhere quite so appropriate as home. In making preparation for the great annual feast, in sending out our invitations to our guests, in getting ready for gala, game, song, let us think of the appeal of the text. Let us interpret it in this light: that there is one—an unseen, yet very real one—seeking a place at the festal board; asking to be included in all that transpires; requesting a place among the rest of the guests that are given welcome in the Yule-tide hour. Giving the plea this exposition, why should we open the door and let Christ in to our Christmas festivity and joy?

I. Because his presence makes for true harmony and sociability.

What is Christmas without sociability? It is the very essence of Christmas. Christmas consists, not so much in the mere "goodies" of Christmas, as in the cherishing of the Christmas spirit, which is the spirit of sociability one with the other. Scrooge, we know, is the very antithesis of Christmas. He is an old kill-joy. He is no favorite of the Christmas circle. He breaks the spirit of festival, amiability, joy. True Christmas is in the spirit of happy harmony and unity. And it is because Jesus Christ, welcomed to the hearth-side, will promote that spirit, that we do well to heed his plea and let him in. Whither he comes, harmony, unity, must prevail. To open the door, to invite this honored guest, will be to guarantee the true harmony of the festive hour, and make it rich in the highest delights.

II. Because his presence will heighten true joy and gladness.

But if I let him in, asks one, will not that mean the banning of my Christmas pleasures? Will not his coming kill the merriment, and turn festivity into morbidity and melancholy? Of some so-called pleasures this may be true, but of the purest pleasures it is not true. What Christ's coming really accomplishes is the refinement, the deepening, the sanctifying of our pleasures. He heightens them, makes Christmas joy more worthy the name, and Christmas as Christmas should be—holily happy! Christ is no Scrooge. No killer of the true glee of the Christmas hour. What his "coming in" will mean will be the enhancement of the true festive joy and an inspiration of all that is truly radiant and happy.

But when Christmas is over, what then? Dr. Miller tells us of a picture that shows the scene of the crucifixion on the afternoon of that terrible day. The crowd is gone, the crosses are empty, all is silent. That was all that was left, says Miller, of the joy and enthusiasm of Palm Sunday. And he asks, is it not much the same with Christmas? Will not the newspapers resume their story of wrong, greed, crime, and will not the old competition, wrangling, strife return among men, as if there had been no day of goodwill? How, he asks, can we keep the Christmas spirit? "By keeping the beautiful vision in our life," he replies. And I would add also: "By cherishing the Christ spirit and the Christ presence in the heart."

It is not enough to admit Christ as merely a Christmas guest: we need to retain him as the guest of all the year.

The Greatest Name in History

Thou shalt call his name Jesus: for he shall save his people from their sins.—Matt. 1:21.

"What's in a name?" runs the well-worn adage. Well, there's much in a name. A

name can thrill, or gladden, or depress, or discourage, fill with tenderness or inflame with the hottest indignation. It is more than a tag. It spells something, means something, carries with it power, suggestion, influence, character. If this be true of but ordinary nomenclature, how particularly true of the name of our text—the name, we here postulate, as the greatest in history. Why is it the greatest name in history?

I. Because it stands for the most wonderful character the world has ever known.

By an easy consent, Jesus is the unique one of history. To suggest, even, that anyone is greater would be arrogant in the extreme. Even the greatest acknowledge his superior greatness, and bow the knee in accordance thereto. No one has ever wielded such a unique charm as he; no one has ever incarnated such a wonderful combination of virtues and powers. He is the marvel of men. He is the greatest "break" the world has ever known. "Breaks" do occur sometimes, when the natural and the normal are broken into, and the exceptional is revealed. Sometimes the average—in nature, astronomy, history—is broken, and the extraordinary is seen. Christ, if the analogy may be allowed, is the great "break" of history. His is the mightiest personality the world has ever known. "His is a name above every name."

II. Because it is the most enduring name of history.

We speak of the world's "immortals." Why "immortal"? Because they have written their names so deeply in history that, when the multitude has vanished, their names will still live on. But how far have we to impute immortality to these men? Not to the degree that Christ is immortal. We speak of Washington as an "immortal"; and Dickens, Milton, Mozart, Dante, Turner, Petrarch, Rossetti. But is Christ an "immortal" as these men? Is his name to be linked in the same breath—in the same list? Not so; for when these names have perished and have faded into the limbo of other days, here is a name that will outlive them all—and the name is "Christ." His is the most enduring name of all the days.

III. Because it stands for the finest emancipation the world has ever known.

"He shall save," etc. Men have wrought some wonderful emancipations, but none so wonderful as this. There have been all

sorts of saviors, salvations, but no one but Christ has been able to save from sin. Barnado, Spurgeon, Müller, saved children from slavery and degradation; Booth saved men from squalor and ruin, and Knibb from slavery, Gough and Frances Willard from the thralldom of drink; but only Christ has saved from "sin." Only Christ has been able to break the power of sin and to cancel the sin in addition. This is his prerogative, with which none can share. Christ's name is the supreme name of history, because he is the supreme emancipator of history. So—

"May we keep and ponder in our mind
God's wondrous love in saving lost mankind!
Trace we the Babe who hath retrieved our
loss
From the poor manger to the bitter cross;
Tread in his steps, assisted by his grace
Till man's first heavenly state again takes
place."

"Ebenezer"

*Ebenezer Hitherto hath the Lord
helped us.—1 Sam. 7:12.*

What an appropriate outburst for the closing hours of the year! How fitting as the year ebbs away to take in review all God's goodness, and celebrate it in glad-some recognition. Looking back, therefore, upon the past twelve months, what has been the nature of the help that inspires such recognition? We set up our Ebenezer, in token of help that has been.

I. So constant, so seasonable, so sensible.

One writer speaks of a help that neutralizes help; that lifts burdens instead of inspiring fresh strength to bear them; of sheltering, when weakening of the storm would have been better; of indulging in too much commiseration, when a stimulus and a tonic would have been far more judicial. There's a help which is not a sensible help, in that it neutralizes true self-help. As we look back, can we not confirm the truth and the accuracy of the word, as the writer puts it: "God never makes mistakes such as this. He never fails us in need, but he loves us too well . . . to relieve us of weights which we need to make our growth healthful and vigorous." God's help has been a sensible help. And has it not been always seasonable? Perhaps he has driven us to the last moment, to the last ounce of strength, to the very last extremity, as with the disciples on the storm-tossed lake, but has he failed?

Have we not to raise our Ebenezer for help that's been always in season?

"God the strong, God the beneficent,
God ever mindful in all strife and strait,
Who, for our own good, makes the need
extreme,
Till at the last he puts forth might and
saves."

II. Again, we set up the stone because of help received by which we have been enabled to see the closing day of another year.

That we have reached this last day is solely because God has never failed us. Would that those who pass the last hours of the year in flippant, thoughtless fashion might realize that, had it not been for the help of him of whom they make but scant recognition, they could not have enjoyed their life or have continued to the year's end at all. How thoroughly dependent we are upon him. How helplessly so! Everything comes from him—breath, life, power, strength, daily food, clothing, comfort. Take, therefore, the horn of salvation, and call on the name of the Lord, saying: "Hitherto," etc.

III. Application.

Let us now draw a postulate from our Ebenezer. If God has helped us hitherto, does it not suggest he will help us further yet? Can we not argue the future out of the past? "Out of the help of yesterday," says one, "is spoken hope for to-morrow." We say of a friend: "We have always been able to trust him; therefore, can we not rely on him for the future?" Past help postulates future help. Especially as of God, whose reputation is—he never fails!

"Each sweet Ebenezer I have in review
Confirms his good pleasure to help me quite
through."

Remembering Our End

She remembereth not her last end; therefore, she came down wonderfully.—Lam. 1:9.

Whether we remember the end or not, the end comes! Nothing is so certain as that. Much has been said concerning the end of the world. Certain predictions have been made concerning it, which, tho they have been proved untrue, yet do not disturb this fact—that some day, the end will come. Mine—yours—that of the world, of terrestrial history,—the end will surely come. The text speaks of Jerusalem,—a city that, re-

membering not, considering not her last end, came down with a crash. Spinning along, in a mad career of sin, thoughtless of destiny,—she fell, with no one to pity, but with an enemy to rejoice in the fall. Let us learn the lessons that are spelt out by Jerusalem's fall.

Let us remember our end:

I. To give it that consideration that is its due.

A writer says that "the ending is no less decisive than a good beginning." One can spoil a thing by a bad ending, tho its beginning was ever so promising. We can't finish anyhow. Perhaps a good ending is to be preferred to a good beginning that is merely a good beginning. A good ending can redeem a bad beginning, whereas a bad ending can spoil a good beginning. The same writer says, that a "speech may be perfect, but if you don't know when to sit down . . . your number is up." The end is to be considered, because it's one, if not the most important, part of the whole thing. If, in art, speech, song, poem, oratorio, it is so important, then certainly in what we call life, destiny is too grave a thing not to be considered. Remember it, lest the life, like Jerusalem of old, "come down wonderfully."

Remember the end:

II. To select that which is sublimest and best.

In "remembering our end," let us remember to choose the sublimest end. If Jerusalem did not remember her end, therefore she could have made no choice as to the kind of destiny at which she was aiming. So we may postulate. Let us remember life's end, to choose the finest end. When life's day sets, what sort of a setting shall it be? "That should be the spirit of all endings," writes one; "they should have in them the hint of new beginnings." Let your last end have in it the hint of the new beginnings—the new beginnings of the peace and joy and beauty of the other world. Chalmers speculates that the seventh decade of life should be spent Sabbatically, as if on the shores of the eternal world, in the outer courts of the tabernacle in heaven. "Remember your end" to choose it that way.

Remember the end:

III. So to live it as ultimately to achieve it.

"She came down wonderfully." Of course, Jerusalem had lived ignobly. If you would end nobly, you must live nobly. If life at the close would have in it the "hint of the new beginnings," we must live in the light and glory of those new beginnings. How wonderfully tinted are some countenances of those new beginnings, that are drawing near to the radiant hours and the radiant morning. The truth is, they have lived a life so near to the eternal world that already

they have caught its glory. They have so resided in the outer courts of the Tabernacle that already they are familiar with its strains, its rhapsodies, its music. They have lived for the beautiful end, and the beautiful end has become theirs. If we would end well, we must live well.

"Teach me to live, that I may dread
The grave as little as my bed;
Teach me to die, that so I may
Rise glorious at the judgment day."

THEMES AND TEXTS ON FAITH

By the Rev. WILLIAM S. JEROME, White Pigeon, Mich.

Knowledge and Faith. "And they that know thy name will put their trust in thee. For thou, Jehovah, hast not forsaken them that seek thee."—Ps. 9:10.

Fear and Faith. "What time I am afraid, I will put my trust in thee. In God (I will praise his word), in God have I put my trust, I will not be afraid. What can flesh do unto me?"—Ps. 56:3-4.

"And immediately Jesus stretched forth his hand, and took hold of him, and saith unto him, O thou of little faith, wherefore didst thou doubt?"—Matt. 14:31.

Faith and Joy. "Then believed they his words; they sang his praise."—Ps. 106:12.

The Power of Unbelief. "And he did not many mighty works there because of their unbelief."—Matt. 13:58.

Faith's Reward. "Then Jesus answered and said unto her, O woman, great is thy faith: be it done unto thee even as thou wilt. And her daughter was healed from that hour."—Matt. 15:28.

The Lesson of Faith. "And he said unto them, Why are ye fearful? Have ye not yet faith?"—Mark 4:40.

Feeble Faith. "Straightway the father of the child cried out, and said, I believe; help thou mine unbelief."—Mark 9:24.

The Victorious Faith. "And seeing their faith, he said, Man, thy sins are forgiven thee."—Luke 5:20.

Unexpected Faith. "After he had ended all his sayings in the ears of the people, he entered into Capernaum. And a certain centurion's servant, . . . I have not found so great faith, no, not in Israel . . ."—Luke 7:1-10.

The Missing Faith. "And he said unto them, Where is your faith? And being afraid they marveled, saying one to another, Who, then, is this, that he commandeth even the winds and the water, and they obey him?"—Luke 8:25.

The Eclipse of Faith. "But I made supplication for thee, that thy faith fail not; and do thou, when once thou hast turned again, establish thy brethren."—Luke 22:32.

Faith and Obedience. "His mother saith unto the servants, Whosoever he saith unto you, do it."—John 2:5.

Faith Illustrated. "Jesus saith unto him, Go thy way; thy son liveth. The man believed the word that Jesus spake unto him, and he went his way."—John 4:50.

Faith and Credulity. "I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive."—John 5:43.

The Will to Believe. "For this cause they could not believe, for that Isaiah said again."—John 12:39.

Fluctuation of Faith. "A little while, and ye behold me no more; and again a

little while, and ye shall see me."—John 16:16.

Repentance and Faith. "Testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus Christ."—Acts 20:21.

Unacknowledged Belief. "King Agrippa, believest thou the prophets? I know that thou believest."—Acts 26:27.

Progress and Joy in Faith. "And having this confidence, I know that I shall abide, yea, and abide with you all, for your progress and joy in the faith."—Phil. 1:25.

Faith and Following. "As therefore ye received Christ Jesus the Lord, so walk in him, rooted and builded up in him, and established in your faith, even as ye were taught, abounding in thanksgiving."—Col. 2:6, 7.

The Defective Faith. "Night and day praying exceedingly that we may see your face, and may perfect that which is lacking in your faith."—1 Thess. 3:10.

The Growing Faith and Field. "Not glorying beyond our measure, that is, in other men's labors; but having hope that as your faith groweth, we shall be magnified in you according to our province unto further abundance."—2 Cor. 10:15.

Assurance of Faith. "For which cause I suffer also these things; yet I am not ashamed; for I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day."—2 Tim. 1:12.

The Necessity of Faith. "And without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him."—Heb. 11:6; cf. 2 Cor. 5:7.

The Adventure of Faith. "By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out not knowing whither he went."—Heb. 11:8.

Faith and the Future. "By faith Isaac blest Jacob and Esau, even concerning things to come."—Heb. 11:20.

The Faith That Failed. "What doth it profit, my brethren, if a man say he hath faith, but have not works? can that faith save him?"—Jas. 2:14.

The Trial of Faith. "That the proof of your faith, being more precious than gold that perisheth tho it is proved by fire, may be found unto praise and glory and honor at the revelation of Jesus Christ."—1 Pet. 1:7.

Christian Faith in God. "Who through him are believers in God, that raised him from the dead, and gave him glory; so that your faith and hope might be in God."—1 Pet. 1:21.

ILLUSTRATIONS

A Little Child Shall Lead

MANY years ago my old friend Jenkin Lloyd Jones told me a story of a potter working in a factory in Cincinnati. It seemed that in infancy a child had suffered a fall, become the victim of spinal trouble, wearing an iron brace, and at length unable to stand or walk. His father, an humble potter, lived for the child, and never went home at night without bringing a flower, a picture torn from a paper, a fragment of crimson glass, a colored stone, or something that would make the wan face light up at his return. Years passed by, and all the workmen knew the lad's story. Little by little one man after another planned to do something for the cripple, whom he had never seen. Now one brought a little fruit and another a little clay cup or jar, that he had baked in the corner of his furnace. They used to put their little gifts in the father's hat, where he found them, and Dr. Jones said that it was a simple fact that, as months drifted by, the factory filled with men perhaps a little coarse by nature, grew quiet, dropt profanity, cast off vulgarity and became a little gentler, as they saw the anxiety increasing on the father's face. One day, when the potter was not at his place, because the child was dying, the other potters came a little earlier and stayed a little later that they might do his work and set him free, and when at last the bell tolled, and the little box came down the steps of the little house, and the carriage drove slowly around the corner, the father, looking with dim eyes out of the window, saw a hundred workmen from the pottery, with their clean clothes on, waiting, not to ride at his expense to a cemetery, but to walk, as a tribute of their respect to a man who for years had prepared a cup of cold water for a little boy that was destined never to walk through the beautiful garden of life, never to see the lovely things in the shop windows, and never to know the beauty of the long summers and the majesty of the severe winters. And then it was that Jenkin Lloyd Jones wrote his lament for those that at midnight prostrate themselves upon the grave in vain regret for omissions in the past, knowing their helplessness to show any tenderness in the future.

"Milly! Milly! Dost thou hear me? I didn't love thee enough. I wasn't tender enough to thee. But I think of it all now."
—NEWELL DWIGHT HILLIS.

Saving a Life

Because she was willing to lay down her life for a friend, Miss Frances B. Holstein, of Kirkwood, Mo., is the owner not only of a bronze Carnegie hero medal but of a \$500 Carnegie scholarship at the University of Illinois, where she has just completed her freshman year. Miss Holstein's is the first name on the report of the Carnegie Hero Fund Commission issued January 31, 1920.

A remote Florida jungle was the scene and a picnic party was the occasion of Miss Holstein's heroism. A little group consisting of herself, a girl friend, Bishop Cameron Mann of the Episcopal Diocese of Florida, and the Rev. Benjamin Soper, Episcopal Rector at Cocoanut Grove, Fla., had strayed deep into the forest seeking orchids, when suddenly Soper gasped that he had been struck by a rattler which the Bishop had killed in the act of attacking the girls.

The nearest town was fifteen miles away, the rest of the party disappeared, and Miss Holstein's two companions became hysterically useless. Having had some training as a child nurse, the girl knew that death would come in thirty minutes. Only by sucking the poison could she save his life. She knew, too, that any abrasion in her mouth, any decayed tooth through which the venom might enter her system, meant her own certain death. She applied a tourniquet below the sufferer's knee to prevent the poison from spreading. Then she made a cut across the purple dots which marked the entrance of the reptile's fangs to give a larger bleeding surface. This done she applied her lips to the wound.

When no more blood could be drawn the party carried Soper to their automobiles and drove to Cocoanut Grove. The physician there declared that Miss Holstein's quick action saved the clergyman's life.

Altho gangrene set in, it rose no higher than the place marked by Miss Holstein's tourniquet, and in a month the reverend Soper was well. The heroine suffered only a bad headache. That was on Feb. 19, 1918, and it was more than a year

later, April 30, 1919, that she first saw of her award in a Miami paper.

Miss Holstein is slender, attractive, and vivacious. Her golden hair is worn bobbed in typical co-ed fashion, and as a member of a sorority she takes a vivid part in the good times and the hard work that make up the life of a student in a mid-western university. She specializes in physiology.—*N. Y. Times.*

The World's Hope

When a great earthquake makes the solid earth to reel and its foundations to shake, the familiar contours of the landscape are changed, islands are upheaved from the ocean's bed, plains are sunk until they become the home of the intruding seas, and the habitations of men are laid in ruins. The convulsions do not come to rest speedily. There are earth tremors, diminishing in violence until at last they quiver into quietness.

The earth is still reeling under the earthquake shocks of war, which have moved the very foundations of social and industrial life. The world is full of wreckage. Passions have been let loose which war against the finer instincts of the soul. An abiding sorrow lingers in many hearts, for the past years have been the graveyard of countless hopes. The aftermath of war is bitter—"famines and pestilences and earthquakes in divers places." What shall rise on the ruins of the past? Shall it be the City of God, or shall it be a Babylon with new rulers, but with old vices?

In the remarkable message of the Premiers of the British Empire to their fellow-citizens, these men of affairs record their judgment that "neither education, science, diplomacy nor commercial prosperity are real foundations for the ordered development of the world's life. . . . The hope that lies before the world of a life of peace . . . rests on spiritual forces, the hope of a 'brotherhood of humanity' reposes on the deeper spiritual fact of the 'Fatherhood of God.'"—THE BIBLE SOCIETY OF SCOTLAND.

Healing the Sick

The Rev. Elwood Worcester in the course of a sermon on "Christianity and Sickness," laid great stress on the healing power of the gospel. "We have gone so far," he said, "in our denial of the soul as a factor of

health and disease that our treatment of the sick has become almost entirely material from which we try to exclude religion altogether." Then the doctor tells an interesting experience which we give:

"As I was writing these words I was called to the telephone by a physician who begged me to go to a hospital to see a sick child who, having been operated on for double mastoiditis, a week before, had been unable to retain any nourishment and was dying of inanition and exhaustion. I asked the doctor why he called on me and he said: 'Because I have exhausted the medical possibilities of Boston.' When I reached the hospital the child seemed not far from death and was in a condition of convulsive vomiting. In five minutes by telling her a story of how bears go to sleep in the winter, I had quieted her, when I suggested to her that she should sleep for an hour and that when she awoke her stomach would be perfectly quiet, that she would then ask her mother for food and that she would be able to eat all she wished. Later in the evening the mother informed me that after sleeping an hour and a half, the little girl, who is nine years old awoke and said: 'Mummy, my tummy feels good. I want something to eat.' She drank two bowls of milk and ate two boxes of biscuits, and then asked for a glass of ginger ale, after which she went to sleep again. I have seen the child four times since, and without a setback, she is on the way to entire recovery. The 'acidosis' for which she was treated I judge to be a purely secondary symptom due to the shock the child's brain and nervous system had sustained in the two severe but necessary operations, and to her inability to retain food."—*The Churchman.*

The Dominant Passion

It is very interesting and instructive to watch the influence of the dominant passion among the meaner interests. I went into a room the other day which I have visited scores of times, but this time in the company of a friend who had never been before. He cast his eyes around the room, and he immediately made for a small table, and began to draw his hand over its surface as gently as tho he were touching the breast of a dove. "Oh, how lovely!" he said, as he brought a small hand-glass out of his pocket to examine the grain. "What a lovely piece!" There was part of a magnificent library in the room, but he never saw it! He had a particular passion, and the passion controlled his sight.

But let us return to the higher plane. I was once walking with Hugh Price Hughes along Piccadilly on the way to Holborn. He

had hold of my arm, and I both heard and felt the man's intensity. I do not remember what we were talking about, but when we reached Leicester Square, and were passing the Empire Music Hall, he suddenly stopt, and, pointing to the Empire, he said, "I must have that place for Christ. What a glorious center for the gospel!" It was the influence of the dominant passion. His eyes were scouring London for strategical points for the warfare of the Lord. He lived to win souls, and his life was consecrated to one campaign. He looked at everything with the eyes of a soldier of Christ, and as he passed along he was ceaselessly watching for opportunity of battle. Colonel Repington has recently told us that he once asked Kitchener how it occurred to him to bring the white divisions from India to France in the early days of the war, and he quietly answered. "It came to me in the night!" Kitchener was thinking armies, thinking, thinking all the time. He awoke in the night, and thought warfare. And so it was with Hugh Price Hughes. He thought Christ and Christ only. "Thou, O Christ, art all I want."—J. H. JOWETT.

Children and God

You have to have in your own heart an intimate personal acquaintance with God before you can talk naturally of him with your children; and if you have taught them of God from their infancy, you will find that they have a religious habit of thought and respond happily to the thought of God working in his world with infinite power and fatherly love.

"I had been ill," a little friend told me, "and had been compelled to turn over the daily care of my four-year-old boy to a trained nurse. She seemed very fond of the child and anxious to make him happy. There was a grove of trees in front of our house where the boy and I had been in the habit of taking daily walks, and I suggested to the nurse to take him out for a walk. He went gladly the first time and less so the second time; then the third time he refused to go. I wondered at this, because Miss Brown, the nurse, was so kind, and I knew that the boy loved to walk and loved the woods.

"Why do you not want to walk with Miss Brown?" I asked him. "Isn't she kind?"

"Yes," he said with a nod of his head.

"Don't you like her?" I persisted. And again he nodded his head to say that he did like her. And I didn't wonder at that, for the little chap loved everybody.

"Then," I said, "why don't you want to walk in the woods with her?"

"His eyes opened wide and with a sweet reverence and awe as he answered me simply: 'Because God is in the woods, and Miss Brown isn't acquainted with him.'

"Then I knew what was in his little heart. We had walked in the woods together and talked of God and the things God had made and cared for until the child was lonely for the consciousness of God's presence."

My friend's experience with her little son is not different in kind from the experience any parent of a little child may enjoy if he cares to do so. Children do love the thought of God in the world and respond freely to its appeal if it grows up with them; but I am sorry for the disappointment in any parent's heart who has waited until his son is ten years old before he has approached him on the subject of God and our personal relations to God in the world. —*Christian Advocate*, Nashville.

Whose Are the Gifts

With many chuckles, the professor told the woman about the Christmas gift his small daughter had given her mother. Her fifty hard-earned pennies had gone to the stationer's and in return she took home a box of note-paper that would delight the heart of any child. Chickens walked in stately array across one sheet; a kitten romped over the top of another; the twenty-four sheets housed a veritable menagerie. Mother proved duly appreciative of the gift, and then small daughter proceeded to use it.

"Was it naïveté or shrewdness?" the professor wondered.

He then led the way to the library and settled himself comfortably in a huge arm-chair. Its massive proportions were masculine; only a man could find comfort in it.

"Isn't this a recent acquisition?" the woman asked, pointing to the chair as the professor ensconced himself still deeper in its leather upholstery.

"Oh, yes, we got it on Christmas. I gave it to my wife as her present."

This time it was the woman who wondered. —*Evening Sun*, New York.

Notes on Recent Books

The Religious Consciousness. By JAMES BISSETT PRATT. The Macmillan Co., New York, 1920. 486 pp.

THIS is the second book by Professor Pratt on the Psychology of Religion, the first one appearing several years ago under the title "The Psychology of Religious Belief." Meanwhile, the author has widened his field of view by travels and study in Europe and Asia, and so brings to the present work more first-hand knowledge of Roman Catholicism in Europe, Hinduism and Buddhism in India, Burma and Ceylon. One gets the impression from the preface, as well as from reading the book, that much of the material has been printed before, and for purposes of more popular and discursive reading than is probably intended shall be given to this book. Thus the work lacks the unity of a typical manual of its class, both in the progressive integration of its material and in the perspective of many of its topics. For instance, the chapters on "The Belief in a God," and "The Belief in Immortality," are placed well along toward the middle of the book, and convey the impression of being separate essays upon their respective subjects rather than steps in the unfolding of a systematic treatise on the religious consciousness. This "essay" character of the book will handicap its use as a text in the class-room.

However, for the general reader, who prefers to pick up a book and read for an hour or two on some topic in religious psychology, the fault above referred to will not be serious. In fact, the author's method, apparently originally determined by the requirements of magazine reading, has a distinct advantage for such readers. To these it may be commended as easily the most comprehensive and scholarly series of studies of the religious consciousness that has yet appeared. How comprehensive the work is may be judged by the following chapter-headings: Religion, the Psychology of Religion, Religion and the Subconscious, Society and the Individual, The Religion of Childhood, Adolescence, Two Types of Conversion, The Factors at Work in Conversion, Crowd Psychology and Revivals, The Belief in a God,

The Belief in Immortality, The Cult and Its Causes, How the Cult Performs Its Functions, Objective and Subjective Worship, Prayer and Private Worship, The Milder Form of Mystic Experience, The Mystics and Their Methods, The Ecstasy, The Mystic Life, and The Place and Value of Mysticism.

An outstanding and welcome illustration of the large inclusiveness of the author's conception of the religious consciousness, is to be seen in his chapters on "Religion" and "Society and the Individual." Much of the literature on religious psychology betrays overspecialization of study and interest in the writers. The conception of religion is generally narrow and fragmentary, while there is recently a distinct tendency to over-emphasize the social aspects of religion both in its origin and its functions. Professor Pratt breaks rather sharply with all such views. Religion, to him, must be defined in terms as broad as life, and not only does it involve social factors but also individual factors as well. This emphasis upon man's personal reactions to the universe in shaping his religious consciousness is timely and well sustained, and, for this reason, as well as others, the book is likely to become a work of standard reference upon the themes it discusses.

The Steel Strike of 1919. The Interchurch World Movement Report. Harcourt, Brace & Howe, New York, 1920. 277 pp.

This book has already produced considerable discussion, first because of its authors, second because of its findings. The Commission which was responsible for the publication of the report consisted of three bishops and seven laymen and clergymen. The actual investigation was carried out by various experts.

This is not the first time the steel industry has been indicted. The Pittsburgh Survey of 1908 was concerned chiefly with the housing conditions which were found to be abominable. This book considers principally the working and wage conditions, which leave much to be desired. The indictment is, however, not so much against these findings, as against the autocratic manner in which

the steel industry is managed. There are only a few persons who have control over the whole of the United Steel Corporation, which produces about 50 per cent. of all steel in the United States. This gives it a tremendous power.

The book is divided into seven chapters. The introduction states the plan of organization and gives conclusions and recommendations. The second chapter is concerned with the ignorance of the managers of the corporation as to the actual conditions of its workers, and the false charge that the strike was organized by Bolsheviki. Chapter three takes up the twelve-hour day which has actually increased since 1910, and to which about 69,000 out of 280,000 men are subject; so that what we really have is not only an increase of time but of workers also. Chapter four discusses wages. Here a few words need to be said. The press, artificially stimulated by the corporation, spoke of the high wages in the industry, running as high as \$30 per day. This was true, but only a very small fraction of one per cent. got that wage, and only a small per cent.—all Americans of the older American stock, consisting of skilled workers—received high wages. About 70,000 laborers received less than the minimum subsistence wage for American conditions, and a large percentage received less than the minimum for comfort. Chapter five enumerates the grievances which the workers had. The majority of the unskilled workers are foreigners, ignorant of English and illiterate. They had no way of articulating their grievances and were given no chance. In chapter six the various futile attempts to have a conference brought about between the strikers and the managers are treated in some detail. Chapter seven gives an extensive discussion of the social consequences, and the fact is brought out that both press and pulpit were hostile to the strikers owing largely to statements sent out by the corporation.

It is a picture which appeals to every man who has the welfare of this country at heart. The corporation has meanwhile managed to pay high dividends and has accumulated a surplus which in 1919 amounted to over \$493,000,000; the total expenditure for wages in 1918 was one \$452,663,524. It was not poverty that compelled the corporation to pay low wages, but disregard

for human rights. One of the recommendations is for a federal commission to have charge of the steel industry, similar to that on coal mining. The eight-hour day, now common in many industries, should be introduced.

The Faith of a Quaker. By JOHN W. GRAHAM, Principal of Dalton Hall, University of Manchester, Cambridge, Eng. At the University Press, 1920. 418 pp.

This comprehensive and able volume comprises at once a history, an interpretation and a defense of Quakerism. It consists of four parts: Book I, The Foundations; Book II, The Founders; Book III, The Superstructure; Book IV, The Outlook upon the World.

Under "Foundations" the author discusses the Father, the Son, the Living Christ, and the Personality of Man, from a point of view so thoroughly imbued with present-day conceptions, including the results of psychical research, as to be quite too far removed from the thought forms of original Quakerism to correctly represent its actual foundations. The title might better have been Present Day Conceptions of Quaker Foundations. The account of the founders—George Fox, Isaac Pennington, Some Writings of William Penn, and Barclay's Apology—is brief but discerning and full of interest. The chapter on Barclay's Apology is admirably succinct and clarifying. The discussion of the distinctive tenets of Quakerism, under the title "The Superstructure"—including its attitude toward marriage dress, worship, the ministry, the Lord's Supper, baptism and discipline—is discriminating and broad-minded, although there is a constant, thought-restrained tendency to exalt Quakerism and a failure to recognize fully that the essential principles for which the Friends Society originally stood have been so far absorbed into the life of the Church at large that it is doubtful if there is further need of a distinct body of Christians to maintain them. When it comes to the Quaker attitude toward war, however, which is discussed under "The Outlook upon the World," a distinctive, though not a peculiar, principle appears. Whether the Friends' position with regard to war entirely represents the fundamental Christian attitude is an open question—with a great

deal to be said upon their side. At all events their constructive service, without resorting to arms, in the late war, was certainly greatly to their credit.

Whatever may have been their peculiar deficiencies and limitations, no intelligent person can question the large and permanent service done for freedom and sincerity and spiritual progress by the Friends,—a service which this thoughtful volume with its statistics, a bibliography and an index admirably sets forth.

Inbreeding and Outbreeding: Their Genetic and Sociological Significance. By EDWARD M. EAST and DONALD F. JONES. The J. B. Lippincott Co., Philadelphia and London, 1919. 285 pp., 46 illustrations.

This is one of the series of Monographs on Experimental Biology, edited by Jacques Loeb, T. H. Morgan, and W. J. V. Osterhout, and sustains preeminently the high character of that series of books. Its material is drawn from original research by the authors and from the most recent highly technical results of biological science. While it is true, and unfortunate, that such material lies remote from popular intelligent interest, it is nevertheless a welcome fact that more and more earnest moral and religious leaders are looking to such books for their guidance in thinking out the problems of human life with which they are personally and professionally concerned. Nor can there be any question that such life-problems are ultimately to have their solution at the hands of those who sympathetically and intelligently seek their guidance from biology. For biology seeks to explain what life is, and how it develops; and if we are ever to control life at all it will surely be through knowing what it is and how it develops. Thus what biology has to say about inbreeding and outbreeding concerns every man and woman that expects to be a parent, or that expects to function as an intelligent member of society in making laws and shaping customs affecting the union of the sexes.

While much of the material of the book is much too technical for most of the readers of the *HOMILETIC*, the final chapters on "Inbreeding and Outbreeding in Man: Their Effect on the Individual," and "The Inter-mingling of Races and National Stamina," may be read with great profit. Here appli-

cations are made to problems that every clergyman and Sunday-school worker should be interested in. Take this conclusion, for example, and note its far-reaching significance:

"Owing to the existence of serious recessive traits, there is objection to indiscriminate, irrational, intensive inbreeding in man; yet inbreeding is the surest means of establishing families which as a whole are of high value to the community. On the other hand owing to the complex nature of the mental traits of the highest type, the brightest examples of inherent ability have come, and will come, from chance mating in the general population, the common people, so called, because of the variability there existent. There can be no permanent aristocracy of brains, because families, no matter how inbred, will remain variable while in existence and will persist but a comparatively short time as close-bred strains. But he is a trifler with little thought of his duty to the state or to himself, who, having ability as a personal endowment, does not scan with care the genealogical record of the family into which he enters."

Pluriverse: An Essay in the Philosophy of Pluralism. By BENJAMIN PAUL BLOOD. Marshall Jones Company, Boston. 5 x 7½ in., xlv+263 pp.

Mysticism has a perennial charm. One does not have to go back to early Greek and Christian or medieval thought for authentic instances of it; in our own time are those who have taken the mystic way. This path leads to the paradox: reason dispenses with reason; philosophy renders philosophy useless. The great thinkers, Plato, Plotinus, Augustine, St. Thomas, Spinoza, Bergson, with keen dialectic and profound argument seek the absolute good, and once this is attained, argument and dialectic are left behind and pure and perfect satisfaction becomes the possession of the soul. In more recent times a new door to the secret of life has been set ajar. It was indeed long ago unlocked by the followers of Dionysus when intoxication by wine disclosed to its celebrants the heights and depths of experience hitherto undreamed of. In the last century, however, with the discovery of anesthetics the veil over the unseen reality has been again lifted. Mr. Blood says:

"It was in the year 1860 that there came to me, through the necessary use of anesthetics, a revelation or insight of the immemorial mystery which among enlightened peoples still persists as the philo-

sophical secret or problem of the world. It is an illumination of the cosmic center, in which that field of thought where haunt the topics of fate, origin, reason, and divinity glows for the moment in an inevitable but hardly communicable appreciation of the genius of being." "It is the initiation of man into the immemorial mystery of the open secret of being, revealed as the inevitable vortex of continuity."

Fourteen years afterward he published "The Anesthetic Revelation and the Gist of Philosophy" wherein he showed the impotence of philosophy to produce the great experience. Even the Revelation itself is not a solution, but a satisfaction. Recently, when he was past eighty-five years of age, he completed this work, the aim of which is to "signalize the Anesthetic Revelation." In it he presents many subjects—Duplexity, Idealism, Monism, Cause, Self-relation, The Negative, Ancillary Unity, Jesus and Free-will, and the Anesthetic Revelation. After all that is said by the philosophers, Mr. Blood maintains that in the experience of the moments when we are emerging from the anesthetic sleep we have an immediate consciousness of the secret of existence. His writing antecedent to this work won cordial appreciation from Professor James,—who described him as a pluralistic mystic and wrote of him in the *Atlantic* and the *Hibbert Journal*,—Tennyson, Sir William Ramsay, and many other philosophers and scientists. Professor H. M. Kallen has written an introduction. Mr. Blood closed his work with this sentence:

"Yet one little dream I would have come true: Somewhere, anywhere, tho hopefully at some not unfrequented garden-side, my dust, with its 'all-obliterated tongue,' should seem to inspire the legend—low by the veiling grass, but cut deep in enduring stone:

"GREETING—IF THOU HAST
KNOWN!"

Religion and the New Psychology. By WALTER SAMUEL SWISHER. Marshall Jones Company, Boston, 1920. 8 x 5½ in., 261 pp.

In recent years there has been a steady flow of literature covering the science of psychology. This literature has enriched and enlightened mankind concerning matters that were often classed as mysterious and beyond our ken.

The volume under notice deals with the new psychology and the psycho-analytic

method "the only certain and permanent method of cure for hysterical disorders." It aims at being "a strictly scientific examination of human motives and a presentation of the new psychology as it applies to the religious problem."

That great tract of life that lies below the threshold of consciousness designated the unconscious or subconscious plays as we know now a very important rôle in the formation of character. It is a veritable storehouse of emotions and memories and must be reckoned on by all teachers and parents who wish to understand and guide the growing child.

"Psycho-analysis, as its name implies, is an 'analysis of the psyche,' or personality. It is a definite therapeutic means of tapping the unconscious and bringing unconscious mental processes (complexes) up into the light of consciousness and thus destroying their power to harm."

In recent years much has been said on the subject of mysticism, but few have ventured to express themselves as baldly as the author of this volume has. Concerning those persons who claim to have had an "immediate awareness of the presence of God" there is one word he says that characterizes such an experience, "repression." The results of his examination of mysticism and the lives of mystics is exprest thus: "none are free from neurotic taint."

In the chapter on "The Occult in Religious Systems"—by the way an encyclopedia of occultism was recently put on the market—he claims that much of the phenomena connected with modern spiritistic systems well up directly from the unconscious. This much is assured, he says, "that whereas the evidence for survival after bodily death may come from some region beyond the unconscious, at all events it all comes through the unconscious."

How may the Church save itself is one of those perennial questions easier asked than answered. This is the author's answer in the chapter devoted to the consideration of "The Changing Basis and Objective of Religion":

"It must first of all recognize the true nature and mechanism of conversion. It must recognize that the conviction of sin is due not to a primal fall, but to man's unconscious motivation and his unconscious inner conflicts. Once it has recognized the nature of these conflicts, it must make the conversion a complete, scientific, psychic

process of regeneration, leaving no stone unturned in the endeavor to penetrate to the roots of the psychic disturbance. It must cease to preach a gospel of repression or inculcate false ideas of sex and its functions; it must be more like the gospel of Jesus, a gospel of expression and freedom, rather than the gospel of Paul, a gospel of severe repression. And it must recognize that man is normally a social being and that he can not become an ascetic religious saint without suffering severe psychic trauma. The Church must get more in touch with the world and its varied social problems, must face present issues, come directly into contact with contemporary life and seek to solve contemporary problems. Thus it may regain its ancient place of esteem in the world."

This discussion is on the whole a successful effort toward more light. Our inner conflicts and religious problems are much better understood by what Mr. Swisher has in this rewarding production given to the public.

A Commentary on the First Book of Samuel. By Professor LORING W. BATTEN, Ph.D., New York. The MacMillan Co., 1920. 236 pp. \$1.40.

This is a worthy addition to the *Bible for Home and School*. The notes are always to the point, neither too scrappy nor too elaborate; and the composite character of the book is clearly brought out both in the commentary proper and in the brief but well-written Introduction. Apart from the literary, critical, and historical interest of the book, perhaps its most compelling interest is in the biographical material it affords for a character study of David and Saul. Was Saul's early suspicion of David justified? On what did it rest? Was David playing for his own hand? On these and other questions there are some pertinent paragraphs in the Introduction.

The Field of Philosophy. By JOSEPH A. LEIGHTON. R. G. Adams and Company, Columbus, Ohio, 1919. 8 x 5¼ in., 485 pp.

This is an introduction to the study of philosophy. It contains excellent references at the end of each chapter so that the student can prosecute his studies to an almost unlimited extent.

"The plan of this outline 'is to discuss systematically the chief problems and standpoints of modern philosophy from the vantage point acquired by a rapid sketch of the most significant stages and types of philosophical thinking from the primitive world view up to the beginning of modern thought.'"

The Use of the Story in Religious Education. By MARGARET W. EGGLESTON, Doran, New York, 1920, 181 pp.

This book is distinctive in that it is especially for those in religious work. Through it all runs the purpose to help these see: "(1) The dominant power in their own life and personality; (2) the wondrous power of the right story in the right place; (3) the yearning of all young life, even to young manhood and young womanhood, for the 'bread of life' contained in stories."

Besides the prevailing spiritual tone the book leaves the impression of reality in every chapter. It is not "in the air." It grows directly out of experience. In these two ways it is most helpful.

The discussion of stories, how to tell them, and where to find them for all occasions is sane and wise. The reference lists are well arranged and full enough to be practical. We commend this little book to all storytellers, especially to all whose supreme interest is in the development of the best in boys and girls.

The Demand for Christ. Addresses and Sermons by JAMES W. BASHFORD. The Methodist Book Concern, New York, 1920. 7½ x 5 in., 238 pp.

An unusual variety of discourse and occasion marks this collection of the late Bishop Bashford's addresses, lectures, and sermons. Five of the lot are baccalaureate sermons to graduating classes at Ohio Wesleyan University, two are monthly lectures to the students there, and one is an Easter sermon; there is also an address delivered at Drew Theological Seminary, a sermon before the Methodist Conference, and an article contributed originally to "Good Housekeeping." These include the choice efforts of several years of public speaking, and exhibit a habit of sane American and Christian thinking. It is a collection of outstanding value. One of the sermons is given in another department of this issue.

High Benton. By WILLIAM HEYLIGER. D. Appleton & Company, New York, 1919. 7¾ x 5¼ in., 317 pp.

A story for boys of the upper public school and lower high school grades. Rather too obviously preachy to be attractive reading for them.

Our Great War and the Great War of the Ancient Greeks. By GILBERT MURRAY. Thomas Seltzer, New York, 1920. 6¼ x 4¼ in., 85 pp.

Professor Gilbert Murray is here considering the impression "made on Athenian society by that long and tremendous conflict between Athens and Sparta which is called the Peloponnesian War, using the light thrown by our own recent experience. That war was in many respects curiously similar to the present war. It was, as far as the Hellenic peoples were concerned, a world-war. No part of the Greek race was unaffected. It was the greatest war there had ever been."

The World Beyond. Passages from Oriental and Primitive Religions. Compiled and arranged by JUSTIN HARTLEY MOORE. Thomas Y. Crowell Company, New York, 1920. 7¼ x 4¼ in., 143 pp.

This series of selections, culled from oriental and primitive writings, are grouped around three main divisions, The World Beyond, The Higher Knowledge, and Life. The same mystical element, the same spirit of inwardness, we must admit, is common to all religions. Without trying to draw parallels between other religions and that of the New Testament it is sufficient to note that the yearnings, the aspirations of the human soul in all lands is for that bread which God alone can supply.

Religion and Intellect: A New Critique of Theology. By DAVID GORHAM, Barrister-at-Law. T. & T. Clark, Edinburgh. 5½ x 8 in., xx-156 pp.

Here is a strong plea for the use of the reason in theology, as a standard of knowledge, the source of authority, the test of the Scriptures, and the ground of belief. The book is written with vigor and rigor. As a prophylactic against superstitious credulity and easy yielding to unproved dogma the argument is admirable. On the whole it may be said that those who do not need it will find in it nothing new, and that unfortunately those who need it most are likely not to read it. If the reader discovers a somewhat disproportionate emphasis upon the reason, he may attribute this to the legal mind of the author, and he may also remind himself of the fact that none of the learned professions rely more upon authority than does the law.

My A. E. F. By FRANCES NEWBOLD NOYES. Frederick A. Stokes Company, New York, 1920. 7¼ x 5¼ in., 57 pp.

This is a plea and a challenge by a "Y" girl to the returned soldier to be true to the ideals for which he fought: not to be cheated of "the glory of helping a tired and broken world to its feet"; to give a thoughtful and truthful account of the English and French and Germans with whom he was in contact, and to remember gratefully and relate honestly the enormous service of the "Y" and the Red Cross.

Every Morning. By ROBERT CLUETT. Association Press, New York, 1920. 5 x 7¼ in., 192 pp.

Books of morning devotion are now so numerous and varied that nearly all the old objections and difficulties that used to be made concerning the question of time and fitting material for morning worship may be said to be adequately met. This volume has a selection of Scripture passages with a prayer for each day, and not more than five minutes is required for the reading of both.

The Passion for Life. By JOSEPH HOCKING. Fleming H. Revell Company, New York, 1920. 7¼ x 5 in., 359 pp.

Rather an unusual story, tho not particularly well told. It is the tale of a man whose lease of life is supposed to be a year at most. He retires to the Cornish coast, and stumbles upon German submarine caches and spy operations. He foils the plots; incidentally is seriously injured, and after weeks of unconsciousness wakes up to find that an operation has cured his supposedly fatal malady. He wakes also to a love that makes life worth living.

Training the Devotional Life. By LUTHER ALLEN WEIGLE and HENRY H. TWEEDY. George H. Doran Company, New York, 1919. 7¼ x 5¼ in., 96 pp.

This little book tells in ten brief chapters how to develop the devotional spirit in children.

How to Advertise a Church. By ERNEST EUGENE ELLIOTT. G. H. Doran Company, New York, 1920. 7¼ x 5¼ in., 93 pp.

Perhaps the most distinctive and the wisest direction in this book of advice on church publicity is in the words, "Get something to advertise."

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JULY TO DECEMBER, 1920

[Ed = Editorial Comment, Ill = Illustrations, O = Outlines, PEV = Preachers Exchanging Views, TT = Themes and Texts, Ser = Sermons, SC = Social Christianity, PM = Prayer Meeting, ISSL = International Sunday-School Lessons, CO = Comment and Outlook, SL/T = Side Lights on Themes and Texts.]

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PERSONAL

Death of Bishop Vincent

"The Rev. Dr. John Heyl Vincent, for many years a bishop of the Methodist Episcopal Church and notable, among other things, as the founder in 1878 of the Chautauqua Assembly in New York, died suddenly on May 9th at his home on Blackstone Avenue, Chicago, at the age of 88 years.

The Chautauqua plan of assembly, which from an idea intended to broaden the outlook of Sunday-school teachers grew into a national institution with a following running into the millions, was conceived by Bishop Vincent in 1874. Assisting the bishop, who at his death was probably the oldest bishop of the Methodist Episcopal Church, was his co-worker, the late Lewis Miller, a manufacturer of Akron, Ohio, father-in-law of Thomas A. Edison.

John Heyl Vincent was born in Tuscaloosa, Ala., on Feb. 23, 1832, and there he lived until his sixth year. At that time his parents moved to Northumberland County, Pennsylvania, and he was sent to the Milton and Lewisburg academies. Ending his courses in these institutions, he entered the preparatory department of Lewisburg University and it was while studying there that he began to reveal aspirations for the ministry. It was said that when he was barely eighteen he preached his first sermon, and, developing his talent in that direction, he was licensed as an exhorter at McVeytown, Pa., in 1849. A year later he was licensed as a preacher.

In this capacity he traveled the Lucerne circuit of the Methodist Church, as mapped out at the Baltimore conference in 1851. Following this the young clergy-

man was assigned to duty with the Newark (N. J.) City Mission, serving there a year, in the course of which he was admitted to the New Jersey Annual Conference. In 1853 he was transferred to Illinois and successively held pastorates in Joliet, Mount Morris, Galena, Rockford, and Chicago, going to the latter pulpit in 1865.

While stationed at Galena, Ill., Dr. Vincent numbered among his parishioners the man who later was to lead the union forces in the Civil War, General U. S. Grant. Between them a fast friendship sprung up, and several years later when Dr. Vincent happened to be in Washington, the General introduced him to President Lincoln. "Dr. Vincent was my pastor in Galena," said Grant to Lincoln, "and I do not think that I missed one of his sermons while I lived there."

Bishop Vincent was married to Elizabeth Dusenbury at Portville, N. Y., on Nov. 10, 1858. His wife died in the 70s.

The bishop was a prolific writer, mainly on religious themes. Among his better known books were *The Modern Sunday School*, *Studies in Young Life*, *Little Footprints in Bible Lands*, *Earthly Footprints of the Man of Galilee*, *Family Worship for Every Day of the Year*, *Outline History of England*, *Outline History of Greece*, and *The Church at Home*.

In 1912, when past 80, Bishop Vincent preached in the South Park Avenue Church, Chicago, against the old-fashioned form of revival. The sermon roused several clergy present."—*The New York Times*.

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Pleasant Sounds.—PARSON: "Do you know the parables, my child?"

JOHNNIE: "Yes, sir."

PARSON: "And which of the parables do you like best?"

JOHNNIE: "I like the one where somebody loafs and fishes."
—*Philadelphia Record*.

Service.—ANGRY CUSTOMER: "Look here, waiter, I have just found this trouser button in my soup."

WAITER (with a beaming smile): "Oh, thank you, sir. I couldn't think what had become of it."—*Detroit Free Press*.

Protection.—"Gracious! forty cents a box for those strawberries? Why, they're such miserable little, half-ripe things they'd be sure to give one colic."

"But look at de size o' de boxes, lady," returned the huckster. "Youse don't get enough o' dem to do youse any harm."—*Boston Transcript*.

Weather Triumphs.—Bishop Phillips Brooks was conducting a conference in hot weather. He appeared at one of the sessions in a short alpaca coat. An intimate friend sent a note to him asking if he did not think it a little out of place for the presiding officer to appear in such a garb. The bishop hastily scribbled on the back of the note, "I did start out with a long coat, but it was so hot the tails melted off."

Why Get Excited!—You can't surprise a Chinaman. An airplane was flying over Peking for the first time and a proud European pointed it out to a native.

"Don't you think it is wonderful?"

"Well," said the Chinaman, calmly, after a passing glance at the machine, "the thing is meant to do that, isn't it?"—*The Boston Globe*.

Catching the Culprit.—IRATE DRIVER: "Send the cook in here."

WAITER: "Certainly, sir. Shall I send in the automatic toaster, the mechanical fryer, or the electrical toaster?"

And Parson Felt Queer.—The parson was entering the door-yard of a farm to call on a new family. He was shocked to hear some one swearing like the proverbial sailor, in an out-building. After the preliminaries were over and a footing established, he asked who was doing the swearing outside. Just then the door opened and a four-year-old boy entered. The mother said, "Willie, were you swearing again? I told you the Bad Man would get you. Now here he is to take you away."—*John Mitchell Harper*.

Should Have Learned.—Ex-President Taft said at a dinner in Chicago: "If we don't take warning from this war—if we don't devise some means to have no more wars forever—we deserve to be extinguished, wiped out. Goodness knows we have had enough warnings. I am reminded of a story. It's a story about two men who died and knocked for admission at the gate of Paradise. St. Peter admitted the first man without sending him to a term in purgatory on the ground that he had been married. The second man, perceiving this, stepped up with a confident smile. 'I have been married twice,' he said. St. Peter frowned and pointed sternly straight downward with his forefinger. 'We want no fools in paradise,' said the saint."

Thrift.—Economy is all very well, but Mrs. Simpkins had it badly. Her latest idea was to assemble her eight children—yes, she had eight, ranging from two to eleven—and ask them sweetly:

"Now, who'll have a penny and go to bed without supper?"

And naturally most of the youngsters would accept the offer eagerly.

Then, in the morning, with her bright and cheery smile, she would gather them round the table and ask blithely:

"Now, who'll give mamma a penny for a nice breakfast?"—*Houston Post*.

Tenderhearted.—"So you've decided to have a garden this year instead of raising chickens?"

"Yes; we used to get so attached to our fowls we couldn't eat them. One doesn't feel that way about potatoes and onions."—*Boston Transcript*.

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"A. H.," Ingram, Wis.—"Kindly tell me whether we should say, 'Two times two are four,' or 'Two times two is four.'"

Whether we should say, "Two times two are four" or "Two times two is four," "Seven and five are (or is) twelve," depends upon whether the numbers are regarded as made up of so many factors, or simply as an aggregate. The verb should agree with its subject in number and when plural nouns are used a verb in the plural should be used also.

"W. G. C.," Washington, D. C.—"Can you tell me where I will find the expression, 'Eat, drink and be merry, for to-morrow ye die'?"

See *Isaiah*, chapter 22, verse 13: "Let us eat and drink; for to-morrow we shall die." *I Corinthians*, chapter 15, verse 32, where the word "shall" is omitted.

"W. W. R.," Omaha, Neb.—"Please tell me if 'Make dinner' is good English. I am contending that it is colloquial, while a friend insists it is correct."

"Prepare dinner" is the common and accepted usage, not "Make dinner."

"W. S. S.," Omaha, Neb.—"Can you give me the origin of the word *Creole*?"

The word *creole* is derived from the French *créole*, through the Spanish *criollo*, diminutive of *criado*, servant, through *criar*, bring up, through the Latin *creo*, create.

"A. S. B.," Minneapolis, Minn.—"Please tell me when it is proper form to use the word *woman* and when to use *lady*."

Why not consult your dictionary? The use of the word *lady* as "a mere distinction of sex is sheer vulgarism." Never say, "A man and his *lady*," but "a man and his *wife*," or preferably, by name, "Mr. and Mrs. John Smith." Where *woman*, as indicative of sex is intended, say *woman*—not *lady* or *female*. A female is equally female, whether person or beast. In the United States "woman" is preferable; in England "lady" is used chiefly when the term is not preceded by a qualifying adjective. The word *woman* best expresses the relation of the female sex to the human race.

Lady, as the feminine of *lord*, meaning, according to Max Müller, "She who looks after the loaf," the mistress, has always been a title of superiority, all ladies being women but not all women being ladies. In England it is a title of rank. The use of *lady* for *woman*, by those who wrongly suppose that the latter term is derogatory, is often ludicrous, as in such expressions as *saleslady*, a form as objectionable as *salesgentleman* would be. Even in the drawing-room usage of the English aristocracy, where the word *lady*, in its use as a title, implies high rank or birth, *woman* is always preferred when distinguishing sex.

"H. E. F.," Philadelphia, Pa.—"Kindly advise me the plural of the word *shovelful*, and the rule for the same."

Nouns having the suffix *-ful* form the plural by a terminal *s*; as, *cupfuls*, *pailfuls*, and denote one cup or one pail. The forms *cupeful*, etc., are erroneous, not being in accord with the rule for the formation of plurals. *Cups full* is the correct form when more than one cup, each being full, is meant. Both *shovelfuls* and *shovels full* are correct, depending upon the thought in mind.

"A. H.," Casper, Wyo.—"Please give me some information concerning the meaning and origin of the name *Hemingway*."

The name *Hemingway* is of Anglo-Scandinavian origin, meaning "dweller at Heming's way," from *Heming*, plus Old English *weg*, meaning road. *Heming* is derived from *hem-*, covering, dress, plus the suffix *-ing*. The name is common in England, and may be met in *Hemingbrough*, a village on the Ouse in Yorkshire; *Hemingby*, a village in Lincolnshire; *Hemingford*, a village in North Huntingdonshire; *Hemingstone*, in Suffolk, and *Hemington*, found in Northamptonshire, Somersetshire, and Leicestershire. The name *Heming* dates back to the *Rotuli Hundredorum* or the *Hundred Rolls*, A. D. 1274.

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Conservation.—"Have you dusted off the pies this morning?" asked the boss.

"Yes, sir," replied the boy of all work.

"Have you picked the flies out of the sugar?"

"Yes, sir."

"Have you limbered up the meat sandwiches?"

"Every one, sir."

"Then come and help me blow through the macaroni!"—*Yonkers Statesman*.

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Sis Scores.—A young man home from college wished to inspire his little sister with awe for his learning. He pointed to a star and said: "Sis, do you see that bright little star? It's bigger than this whole world." "No, it isn't." "Yes, it is." "Then I wish you'd tell me why it don't keep off the rain."

Take It Calmly.—GRIGGS: "Well, I see this year they are going to make a big fuss about the landing of the Pilgrim Fathers."

GRIGGS: "But it's too late to do anything about it now. It can't be helped."—*Life*.

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"Sir: You sent back last week a story of mine. I know that you did not read the story. For as a test, I had pasted together pages 18, 19 and 20 and the story came back with these pages still pasted, and so I know you are a fraud and turn down stories without reading same."

Mr. Page wrote back:

"Madam: At breakfast when I open an egg, I don't have to eat the whole egg to discover it is bad."—*Churchman*.

No Trivial Matter.—Absent-minded Prof. I. Forget-much was traveling in the East. When the conductor came to take up his ticket, he could not find it. So the blue-coated individual passed on, saying he would return. The professor continued searching until the conductor returned, but found no ticket.

"That will be all right, sir, just pay me in cash," said the conductor.

"That isn't troubling me, my good sir," replied the absent-minded professor, "I have to have that ticket to know where I am going."—*Sun Dial*.

Sound Reasoning.—The governor of Maine was at the school and was telling the pupils what the people of different states were called. "Now," he said, "the people from Indiana are called 'Hoosiers'; the people from North Carolina 'Tar Heels'; the people from Michigan we know as 'Michiganders.' Now what little boy or girl can tell me what the people of Maine are called?" "I know," said a little girl. "Well, what are we called?" asked the governor. "Mainiacs."—*Argonaut*.

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One speaks to (addresses) a person; speaks with a person (verses with him); speaks of or about a person or the subject of remark; speaks on or upon a subject; in primary language, speaks to the question.

"R. McB.," Lost Cove, Tenn.—"Please tell me the words, 'Non ti scordar di me.' Are they Italian or Would also like a stanza of the poem in English."

The words, "Non ti scordar di me," are Italian and not forget me." They occur in a poem entitled, "Aurora" written in English by Robert Bulwer-Lytton (Owen) consisting of twenty-eight stanzas. The following is stanza of the poem—

But O, the smell of that jasmine-flower!
And O, that music! and O, the way
That voice rang out from the donjon tower,
Non ti scordar di me,
Non ti scordar di me!

"M. K.," Hoboken, N. J.—"Kindly settle the fallacy claim that the word *contents* is a plural word and should be followed by a singular verb, for example, 'Your May 19th received, contents of which is noted.' To arguing with me says the verb in the above sentence is are."

Your contention is not correct. The rule is that a verb agrees with its subject in number and person. "Contents plural, therefore, your sentence should read, 'Your May 19th received, contents of which are noted.'"

"G. B. H.," Eaton, Tenn.—"Which is correct, 'He was New York City,' or '... at New York City'?"

"Whether a man is born in the City of New York or City of New York is a matter of choice. Both are and been used, but "born in" is preferred.

"C. M. W.," Herington, Kan.—"Can you give me information concerning the family name *Paterson*?"

The name *Paterson* is the Scottish form of *Patrickson* been traced also to *Pater's Son*, son of his father (Latin). It is also said to be a variant of *Peter*, Latin *Petrus*, see *Matthew xvi. 18*.

"J. S.," Duluth, Minn.—"What are the rules that govern the position of a quotation-mark at the end of a clause or of a quotation, with reference to another punctuation at the end of such clause or sentence?"

Consult "The Preparation of Manuscripts for the Print" practice is to place the period and the comma before the quotation-mark. The colon, semicolon, mark of interjection and mark of exclamation come before or after the quotation-mark according to whether or not the punctuation be the matter quoted. Punctuate the sentence as follows—you are wrong in thinking that he is a good-for-nothing 't

"R. J. H.," Vashon, Wash.—"Please give me the position of the word *vitamins*."

There are two in use: *vit'a-min*—as in *alike*, as in *police*, or *vit'-am'in*—as in *alike*, as in *fat*, i

"D. S.," Peabody, Kan.—"What is the difference in between *brave* and *courageous*?"

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Henry drove in a nail on the left. This done, he also drove one in the wall on the right.

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Duties Light.—Edith Wharton, engaging a maid for her apartment, interviewed one whose name might very appropriately have been Miss Doolittle. "Of course, madam," said this girl, "you won't expect me to sweep?" "Oh, no, indeed." "Nor answer the doorbell?" "Certainly not." "Nor——" "No, no," Mrs. Wharton interrupted, graciously. "I expect none of these things from my parlor maid. I only want her to look at, and for that you are too plain."

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"G. L. G.," Plattsburg, Mo.—"Concerning the expression, 'On the seven seas,' kindly advise when and by whom this was introduced; give the name of the book and the sentence in which the words occur, and say to what bodies of water the allusion is made."

The phrase, "the seven seas," was used by Fitz-Gerald in 1872. See *Omar Khayyam*, xivii—

Which of our coming and departure heeds
As the Sev'n Seas should heed a pebble cast.

Kipling used it as a title in 1896. The seven seas are—the North Atlantic, the South Atlantic, the North Pacific, the South Pacific, the Indian Ocean, the Arctic Ocean, and the Antarctic Ocean.

"H. A. G.," Los Angeles, Cal.—"Is the word *acoustics* singular or plural, and how should it be pronounced?"

The word *acoustics* is plural in form but singular in construction. "Acoustics is" is correct. The word is pronounced *a-kus'tiks*—*a* as in *final*, *u* as in *rule*, *i* as in *habit*; or *a-kaw'tiks*—*a* as in *final*, *au* as in *out*, *i* as in *habit*.

"R. W. H.," Portland, Ore.—The rule is, "When two or more singular nominatives connected by *and* denote the same person or thing, they take a verb in the singular; as, *The husband and father was devoted to his family.*" Say "John Jones, the alderman, and John Jones, the lawyer, is the same person."

"L. A. B.," Middleburg, N. Y.—"Kindly give me the correct pronunciation of the following: *Conte, Lenine, Viscetelly, and Kolchak.*"

The names you give are pronounced as follows:—*Conte*, *kont*—*o* as in *or*, *n* with a nasal sound; *Lenine*, *li-nin'*—first *i* as in *habit*, second *i* as in *police*; *Viscetelly*, *vis'e-let'e*—first *i* as in *hit*, first and third *e's* as first *e* in *renew*; second *e* as in *get*; *Kolchak*, *kol'chak*—*o* as in *go*, *ch* as in *chin*, *a* as in *fat*.

"V. B.," Burnwell, W. Va.—"What are the largest lakes within the boundaries of New York State?"

The largest lakes in New York State are Lakes Seneca and Cayuga, each being nearly forty miles long and from two to three miles wide.

"C. P. McQ.," New Haven, Conn.—"Please tell me who was in supreme command of the A. E. F. in France during the war."

General Pershing was in command of the American Expeditionary Forces in France during the war. Marshal Foch was in supreme command of the Allied armies.

"H. B. B.," Harrisonville, Mo.—"(1) Can you tell me in what dictionary I can find the word *moron*? (2) Do you consider *preventative* an acceptable synonym for *preventive*?"

(1) The term *moron* is defined as "a feeble-minded person of higher intelligence than an imbecile." See *New Standard Dictionary*, p. 1013, column 3 (1919). (2) The word *preventative* is a spurious variant formed to correspond with such words as *demonstrative*, but resting on a false analogy.

"E. L.," Chicago, Ill.—"Which is correct, 'an hotel' or 'a hotel'? Is either permissible or is one preferred?"

"A hotel" is correct. Before an aspirated "h," as in *hat*, the article "a" should be used. "A" is used when the next word begins with a consonant sound; "an" when it begins with a vowel or silent "h." Altho never so feebly aspirated, "h" has something of a consonant sound, and the article in this case ought to conform to the general principle, as in "a historic introduction has generally a happy effect to arouse attention." One may say correctly: *an island, a Highlander; an oysterman, a hoister; a hotel, an onion; a herb, an heir; a hospital, an owl.* Some persons do not aspirate the "h" in *herb, hospital, or hotel*, when the "h" is not aspirated, the word takes the article "an," not "a."

"J. P.," Lawrence, Mass.—"The name *Semonds* is correctly pronounced *sal'mands*—*al* as in *aisle*, *a* as in *final*.

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A is the ASS that Ba-laam rode,
Which, to his consternation,
What time he smote it with his goad
Broke into conversation.
Are asses silent, do not smite 'em
Unless you would to speech incite 'em.
(Consult Numbers 22:28.)

B is BE-HE-MOTH, sweating blood,
As through the world he sallies;
He churns the rivers into mud
And stamps the hills to valleys,
And when he roars for you on Monday
The echo lasts all week till Sunday.
(See Job 40:15, 24.)

D is the DROM-E-DARY which
Comes out of She-ba laden
With gold and gear for to bewitch
The fashionable maiden.
No matter how you coax and wheedle
You can not make one thread a needle.
(See Isaiah 60:6.)

H is the HEIFER that sild back—
Perhaps the ground was slippy—
Ho-se-a mentions her. I lack
The rare details and zippy
Of her career, and all that tried her—
At last, no doubt, the I-e-vites fried her.
(Hoses 4:16.)

L for the LIONS, over-fed
As some asthmatic spaniel,
Who shook, each one, his snobbish head
And wouldn't dine on Daniel.
"Give us young prophets to our liking,"
Said they, "or we'll go hunger-striking!"
(See Daniel 6:16.)

M is the MULE the Queen rode on—
(You know the Sheban's story)—
The time she called on Solomon
For to appraise his glory.
Says she, "The king's magnetic! Very!"
—Or did she ride a dromedary?
(Look it up yourself.)

N is the NEWT, a lovely beast,
With gravel in its gizzard,
Who reigns where Pharoshs used to feast
And looks just like a lizard—
Old Ram-o-sea, so stony-hearted,
How your glory has departed!
(Peruse Exodus.)

O is for OSTRICH; on the land
Where Sodom was, begorrah!
She hides her head within the sand
And mourns it, and Gomorrah.
While through her tail all winds and weathers
Play plaintive tunes upon her feathers.
(In the thirty-ninth chapter of the Book of Job it is explicitly stated that the Ostrich has not wisdom nor understanding.)

P for the PIGEON Noah sped
Across the yeasty waters
To find a place to lay his head,
His wife's and sons' and daughters',
Though Ham and Shem stood round and hooted:
"You should have sent a bird web-footed!"
(Consult Genesis, Chapter 8, verse 9.)

S is the SERPENT! Willy one!
His ways are dark and evil!
With propagandas like a Hun
And morals like a weevil!
With his sllck words and college phrases
He lures the human races to blazes!
(See Genesis 3:4.)

T for the TIGERS now that pass
Where once reigned King Belshazzar;
He, and his father, went to grass—
He was a razzle-dazzler,
Until he slipped and let his crown fall—
I'll say (and Daniel says) some down-fall!
(Read the entire Old Testament for references to Tigers; perhaps you will find them. We couldn't.)

—DON MARQUIS in New York Evening Sun.

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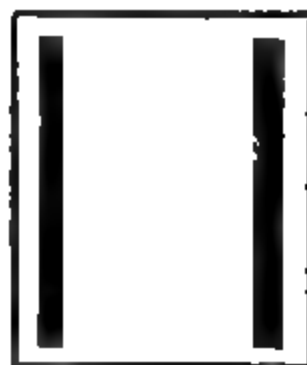
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The Best Joke.—What is the best joke you ever heard? Well, you know you can not retell jokes. Jokes have to happen. Then they are funny. But when you go to work to tell some one else about them, they seem to lose their comic flavor. I remember hearing a girl say that the funniest thing she ever saw was when her kitty ran off with the baby's doll and the baby ran after it. Now, between ourselves, there does not seem to us to be anything particularly funny about that. But, if we had been there when it happened, we should have laughed as loudly as any one.

Foreigners tell us that one of the things which spoil spontaneous American humor is the habit of swapping stories. It is hard to invent and make a good, new, real joke, and "stories" grow stale so soon. But the new joke that comes fresh out of a person's life is always the best joke.

It is the easiest thing in the world to make people laugh with their mouths. The persons who can do it best is a fool. It is the hardest thing imaginable to make people laugh with their minds and souls as well as with their mouths. It takes a genius to do that. People as a general rule laugh at anything that is incongruous. I heard a whole audience of people at a stereopticon lecture laughing at a fly which was walking over one of the slides and so appearing on the screen. That was not the place they expected to see a fly, and so they laughed.

When the funny man came up to the gate of heaven, he found the gate was not opened as quickly as he expected. So he began to tell of all the good jokes he had made on earth, and of all the times he had made people laugh. Peter listened to all he had to say. Then he said:

"Funny men are admitted to heaven only on account of the good jokes they thought of and did not tell."

"What do you mean?" said the funny man, looking up earnestly for once in his life.

"You have been an after-dinner speaker," said Peter sternly. "You have committed the unpardonable sin of irrelevance. You have dragged in the dead bodies of jokes, and as a body-snatcher you are condemned. Furthermore you have economized and stinted in the sacred free spirit of humor, making notes of second-hand jokes, and squeezing out of the garbage of your mind foul and bitter drops that have shocked the unthinking into sneaking laughter. But it would spoil the real fun of heaven to let you in." So the funny man turned away with a sigh to tell his stories elsewhere.

But what is the best joke that has ever been made? The answer is a matter of nationality. The Scotchman's best joke is canny, while the Irishman's rushes like a bull through both language and logic with twinkling solemnity. England enjoys an assumed callousness most of all. German jokes are rough; French, risqué. America loves the laconic dry jest of few words mostly implied.

The typical American story is that of the farmer in the God-forsaken countryside who was asked by a visitor if he had lived there all his life, and answered: "Not yit!" The typical Irish story is of the Irishman who refused to let the dentist put his hand in his mouth to fix his tooth, he said he was afraid the dentist would bite him. The typical Scotch story is of the Scotchman who had after going all round the railroad carriage in a vain search for a loan of a match, "jist had to use one of his ain." The typical English story is of the resourceful friend who seeing at a fire a poor man caught on the topmost beam far above the highest ladder threw him up a rope, told him to tie it round him and—pulled him down.

But what is the best joke that has ever been made? It is the fact that every one thinks his own the best. "Ma, may I have some more 'am?" says the little cockney girl. "Don't say 'am, my dear; say 'am,'" says the mother. And the father, standing by, winks at the visitor and says, "They both think they're saying 'am.'" And of course the visitor thinks he says "ham," and you do and I do. But who knows if we do? Perhaps we are both saying "am." We think our own jokes best. Perhaps that is the best joke of all. From "The Bad Results of Good Habits and Other Lapses," by J. Edgar Park.

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THE LEXICOGRAPHER

The Lexicographer does not answer anonymous communications.

"G. R.," Rochester, N. Y.—"(1) Is it proper to say, 'He is elected a member of the club'? The meaning is that he is accepted by the club as a member. (2) Meaning we are doing it as it was done before, is 'We are doing it according to precedences' correct?"

(1) Why not? One says, 'He is elected mayor.' Therefore, it is correct to say, 'He is elected a member of the club.' (2) No. Use *precedent* instead of *precedences*—"We are doing it according to precedent."

"C. G. D.," Pittsburg, Pa.—"Please tell me whether or not the word *organizer* is correctly spelled. Has it ever been proper to use -or for the last two letters instead of -er?"

The spelling *organizer* is the only spelling of the word, which is derived from *organize*, and has been in the language since 1840.

"G. J. J.," East Bangor, Mich.—"Is the expression 'grammatically wrong' correct?"

The phrase "grammatically wrong" is good English. A sentence may be 'grammatically correct' or 'grammatically incorrect,' 'grammatically right' or 'grammatically wrong.'

"J. D. H.," Baltimore, Md.—"Please tell me if the word *suspect* is used correctly in the sentence, 'I suspect he will be there.'"

Expect is preferable, and *suspect* formerly had this meaning; but to-day *suspect* invariably implies the imagination of something wrong or undesirable concerning a person or thing. In view of this, unless there is something wrong the word should not be used. The idea, however, is due to the fact that *suspect* is also used of things with the sense of imagine or fancy (something) to be possible or likely. In this sense, the use should not be applied to persons. One may *suspect* identity, poisoning, villainy, indifference in this connection, but not persons.

"L. M. H.," New York, N. Y.—"Kindly give me your opinion concerning the proper use of the words 'In answer to,' 'In reply to,' and 'In response to.'"

The phrases you give all mean the same thing. A response is an answer or a reply, and in this sense has been used in English literature since 1800, but in modern times the tendency has been to consider it more of a literary than a commercial term, and therefore *reply* and *answer* have been given preference; however, its use is not incorrect.

"R. A. P.," New York, N. Y.—"In referring to one of three wires, in a telephone circuit, known as the tip, ring, and sleeve wires, one faction uses the expression 'whose sleeve is grounded through 30 ohms.' Others contend that, granting 'whose' is the possessive of 'what' and of 'which' and in certain cases where the object possesses some of the attributes of humanity, its use is permissible, but when used in connection with inanimate apparatus, it is improperly used. Please decide."

Whose is the possessive case of *who* or of *which*, and as such *whose* is well authorized by good usage. Gould Brown in his "Grammar of English Grammars" says on page 290: "*Whose*, the possessive case of this relative *who*, is sometimes used to supply the place of the possessive case, otherwise wanting, to the relative *which*. Examples: 'The mutes are those consonants whose sounds can not be protracted.'—*Murray's Grammar*, p. 9. 'Philosophy, whose end is to instruct us in the knowledge of nature.'—*Campbell's Rhetoric*, p. 421.

"The question, whose solution I require,
Is, what the sex of women most desire."

DRYDEN, *Love's*, p. 25.

"*Whose* for *which* has been in use for many centuries in English, and *which*, though formerly applied to persons and made equivalent to *who*, is now confined to animals or inanimate things, but formerly, the Lord's Prayer ran, 'Our Father *which* art in heaven.' This is not now considered good English. 'Our Father, *who* art in heaven,' having supplanted it."

In the Bible, the use of *which* for *who* is very common. See, for instance, the third chapter of Luke, where it occurs seventy-five times. The Lexicographer endeavors to avoid the use of *whose* for *which* or of *which* for purely euphonious reasons, but as a recorder of usage does not condemn it.

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|---|------------------------------------|----|--|
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